

T W O
DISCOURSES.

I. Of the Punishment of Sin
in Hell ; Demonstrating the
Wrath of God to be the
immediate Cause thereof.

II. Proving a State of Glory
for Just Men upon their
Dissolution.

B Y



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L O N D O N,

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To the Reader.



Ho we judg it need-
less to speak much of
this eminent Author,
whose Praise is in the
Gospel throughout all the
Churches ; yet we could not but
give some account of the publish-
ing of these small Tracts at this
time. Many, who well knew how
mighty this Man of God was in the
Scriptures, and how skilful, from
his great Abilities, and long Expe-
rience in the interpreting of them,
have impatiently desired the pub-
lishing of his Labours ; but that
being a Work of time, it was
thought fit to gratify them in the
interim with this short Treatise.
And tho his excellency lay chiefly
in

To the Reader.

in wading into the great Deeps of the Gospel, yet among many other Discourses, this of *Hell* was made choice of, wherein, we think, you have the true scriptural Notion of it. We judged that such a rousing Argument might not be unseasonable in so secure and Atheistical an Age as this; and that the Profound Mysteries of the Gospel, excellently discovered in his Lectures upon the *Ephesians*, might be the more welcome to those who have known the Terrors of the Lord, or have their Senses exercised to discern spiritual things. Upon the request of some, we have also added a Discourse of the *State of Glory for the Saints, immediately after this Life*, being very suitable to Times of Suffering; since it was the constant Method of the Apostles, to keep up in the Eyes of the Primitive Saints, the Glory of another World,

To the Reader.

as what was proper to support them under the Sufferings of this: And 'twas one main design of the Transfiguration of Christ, in the presence of *Peter, James, and John*, who were to be great Sufferers in the Times of the New Testament, as *Moses and Elias* had been under the Old; intimating what the Saints in after Ages might expect, in a Conformity to Christ, after all their Sufferings.

We therefore judg both Treatises fitly joined together, *Punishments and Rewards* being great Motives which God proposeth to Obedience, and Perseverance in Holiness, and are both necessary at this time to be urged: the one, to awaken hardened and secure Persons; the other, to encourage Christians to go on in a holy Course, through all the difficulties of this degenerate Age.

That

To the Reader.

That both Discourses may be
blefs'd of God, to the ends for
which they were designed ; shall
be the Prayer of

Thankfull Owen.

James Barron.

The

(1)



A

DISCOURSE

OF THE

Punishment of Sin in HELL:

DEMONSTRATING

That the Wrath of God is the
immediate Cause of that

PUNISHMENT.

HEB. 10. 30, 31. *For we know him that
hath said, Vengeance belongeth unto me,
I will recompence, saith the Lord. And
again, The Lord shall judg his People.
It is a fearful thing to fall into the hands of
the living God.*

2 THESS. 1. 8, 9. *In flaming fire, taking
vengeance on them that know not God,
and that obey not the Gospel of our Lord
Jesus Christ: Who shall be punished with
everlasting destruction from the presence
of the Lord, and from the glory of his
power.*

B

ROM.

ROM. 9. 22. *What if God willing to shew his wrath, and to make his power known, endureth with much long-suffering, the vessels of Wrath fitted to destruction.*

Sect. I.

WHat Hell and Destruction are, is a Mystery, as well as what Heaven is : And the true and proper Notion or Conception of either, are a Riddle to the most of Men. As Eye hath not seen, Ear not heard, nor hath it entred into the Heart of Man (the Natural Man) what God hath prepared for those that love him ; so, nor what God hath prepared for them that hate him. For it is the same, and no other punishment but that which is prepared for the Devil and his Angels, as Christ says. And what it should be that should torment them, or be the immediate Executioner of vengeance on them, the imagination of Man confined to worldly Agents and Instruments, cannot divine or take in.

Other Scriptures go Metaphorically to work, in setting out this Punishment by things outwardly, sensibly dreadful. But these Scriptures (of all other) that are my Texts, do more plainly, and without parables declare it to us, in its immediate Causes, and from them do leave us to infer the fearfulness.

For

Sect. I.

For instance, other Scriptures set it out to us as a Prison, 1 Pet. 3. 19. large enough, to be sure, to hold Men and Devils. [The wicked shall be turned into Hell, and all the Nations that forget God, Psal. 9. 17.] As also by their being retained in Chains of Darkness ; 2 Pet. 2. 4. where Men must lie till they have paid the utmost farthing, Mat. 5. 26. where is nothing but darkness, utter darkness, blackness of darkness ; Jude 4. that is, an emptiness of all Good, not a Beam of Light to all Eternity. Also a place of torment, Luke 6. 48. where there is not admitted one drop to cool ones Tongue (Luke 15.) in the midst of the most raging scorplings. Also, I find it elsewhere expressed by the most horrid Punishments and Tortures that were found amongst the Nations, cutting Men in peices, dividing them in the midst, (δινοτομήσει, Mat. 24. 49, 51.) tearing them in peices, Psal. 50. last, cutting them up to the Back-Bone, Heb. 4. 12, 13. * drowning Men in perdition, 1 Tim. 6. 9. and that with Millstones about their Necks, as Christ adds, Mat. 18. 6. to make sure they never rise again : also unto a being cast bound Hand and Foot, Mat. 22. 13. into Fire to be burnt alive ; a Furnace of Fire, twice in one Chapter, Mat. 13. 42, 49, 50. A Lake of Fire ; and so drowned over Head and

* See for this, The interpretation hereof in the Child of Light, &c. pag. 49, 50.

B 2

Ears,

4 *Of the Punishment of Sin in Hell:*

Sect. 1. Ears, for ever. A Lake fed with a Stream of Brimstone, which (of all matter that feedeth Fire) is the most fierce. Then again, *Eternal Fire*, and that never to be slackt or extinguisht. And you may with the like *Analogy*, go over what ever else of torment is most exquisite to outward Sense.

Rev. 14. 19.
Rev. 19. 20.
& Chap.
20. 10. 14.
25. & chap.
21. 18.
Mat. 3. 1.
Mat. 18. 8.
Mat. 25. 41.

But these and all else you can imagine, are but *Shadows* and *Similitudes* (as I myself heard one upon the Rack of terror of Conscience cry out, in a like comparison, *These are but Metaphors to what I feel*) and indeed unto what the thing it self is. As to say of Heaven, there are *Rivers of Pleasures*: a *City*, whereof the *Streets* are of *Gold*; the *Gates* of *Pearl*, and such like; they are but *metaphorical Descriptions*; for it is *God himself that is the Fountain of Life*: and oppositely it is said, of the Wrath to come, *That God is a consuming Fire*, Heb. 12. last.

Job 16. 16. - But these Scriptures which I have read, they all speak *essences, quintessences*. And as Hell is said to be *naked before the Lord*, and *without a covering*; so do these words lay Hell open nakedly (not unto our senses, but) to the understanding of us, and then they leave us to infer how fearful! And although these Scriptures consist of words that differ, yet they conspire together

God's Wrath the Cause thereof.

5

Sect. 1. together in the same scope and matter, viz. to set out Damnation to us in the true and proper Causes, and the real horridness thereof argued from those Causes.

C H A P. I.

The Subject of this Discourse, set out and reduced to two Heads: The first, That God's Wrath is the immediate Cause of the Punishment of Sin in Hell.

I Shall confine my self to these two Heads. And in handling thereof, what the one of these Scriptures is wanting in, the other will supply; in what the one is dark, the other explains.

The Heads themselves, I shall take as I find them in the first of these Scriptures, Heb. 10. 31. First, *that God himself, by his own Hands*, that is, *the power of his Wrath*, is *the immediate Inflicter of that Punishment or Destruction of Men's Souls in Hell*: [*It is a falling into the Hands of God.*] Secondly, the *dreadfulness of that Punishment*, inferred and argued therefrom;

Sect. I.

It is a [fearful thing] to fall into the Hands of the Living God.

Which two are the Doctrinal parts of this Discourse.

For the first, *That God himself is the immediate Inflicter, &c.*

For Explication. We must distinguish; how that God performs two parts herein.

1. Of a *Judge*, to give forth the Sentence by his Authority. 2. Of an *Avenger*, a party injur'd and provoked, and, as such, the *Inflicter*. My scope in this distinction, is, that we may in reading the Scriptures that speak of this Punishment, know how to put a difference, and not transfer the whole of God's Agency in this matter, unto that of sentencing it as a Judge only. And besides that many Scriptures do apart shew this distinction, there are some that still carry along with them both these Agencies, or Hand of God, in it together, and yet as distinct; the one under the term of Wrath and Vengeance, the other under the Notion of its being a Judgment, [the Judgment of God, and the Judgment of Hell-Fire] * as Mat. 23. 33.

* Quid a
iusto Dei
infigitur.
Gerard de
interno.
Sect. 30.

Thus first the Text, *Heb. 10.* terms it some while [Vengeance and fiery Indignation, ver. 30. 27.] then again — Judgment, as ver. 27. a [fearful looking for of Judgment, and ver. 30. The Lord will judge,

Sect. I.

judge, &c.] The like, *Rom. 2. 5, 8, 9.* where all is reduced in like manner to these two, *God's righteous Judgment, and his Wrath and Indignation treasured up.* Also, *2 Theff. 1.* [The righteous Judgment of God] ver. 5, 6. there is the Sentence, and [destroyed from the glory of his Power] as the inflicting cause, ver. 9. likewise *Rom. 9.* as Sovereign Lord he shews, ἐξουσίαν Authority in this Punishment, ver. 21. and then as the immediate Inflicter, Wrath and τὸ δύνασθαι, the Power of his Wrath. And ver. 22. that speech of our Saviour, about this matter. One Evangelist, *Luke 12. 5.* records it, *Who is able to cast into Hell:* * namely, as a Judge who casts a Malefactor into Prison. The other, *Mat. 10. 28.* *Who is † able to kill the Soul, and to destroy Body and Soul in Hell.* Noting thereby that he useth his Intrinsic Power and Force as the Inflicter.

* Ἐξουσίαν
ἐχόντα.

† Τὸν θύ-
ναι μὲνον.

I shall be large in handling and proving this latter, as a great Truth, concerning which I further premise, That, I would not be understood to exclude other Miseries as inflicted by Creatures, used as God's Instruments accompanying this, but that which I contend for, is, that principally and eminently above all such, it is the *Wrath and Indignation of*

Sect. I.

God himself, working immediately in and upon Mens Souls and Consciences, that is intended in these and other Scriptures. *This is the Subject of the first Section of this Discourse.*

And let it be noticed now at the entrance, that the same Scriptures and Reasons that shall be brought to prove this in this first Section, will be found again to serve as new Arguments by way of inference to set out and infer the latter also ; that is, *the dreadfulnes of it*, as will appear in the second Section.

 CHAP. II.

The first sort of Proofs from Scriptures : First, those three prefixed as the Texts.

L Et us first see what the Scriptures speak more directly to this great Point.

I.

Heb. 10. 28, 29, 30, 31.

In order to the Proofs, from hence, observe the occasion of the Apostle's mention

Sect. I.

tion of this Punishment, here, to be his having treated of the highest Sin and kind of Sinners, the *Sin against the Holy Ghost*. By the occasion of which he gives us to understand what for the Substance is indeed the recompence of all manner of other actual Sins small and great : the Punishment being *in solido*, one and the same to all ; though with a vast difference of Degrees. And therefore it is said unto all that are found wicked at that day, whether of greater or lesser Proportions and Sizes of Wickedness, *Go into Fire prepared for the Devil and his Angels*. The Devil is the greatest of Sinners, yet all go with him into the same Torment, that is, for Substance the same. And upon the like ground, what is here spoken by way of eminency concerning the Punishment of these the highest sort of Sinners of the Sons of Men, is true of all others ; there being but one common Fire or Punishment, in the Substance of it, for all.

2. Observe, the manner of his setting forth the dreadfulnes of that Punishment to us. It is only by way of insinuation. For seeing he could not express the forenes of it ; he thought fit to suggest only, who is the immediate Author and Inflicter of it : And so leaves it to our thoughts to infer, *how dreadful it is !* This in General. To

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To

Sect. I.



To argue the Point in Hand out of this Text, let us take these things along with us.

1. You see he here brings in the great God, as an enraged Enemy, challenging the execution hereof to himself. *This Vengeance belongeth to me*, or, as *Rom. 12. 19. Vengeance is mine, I will recompence*; as if he had said, Let me alone with it.

2. In that when he would set out the severeness of this Punishment (which is his professed aim, *ver. 29.*) as infinitely exceeding all those kinds of Corporal deaths in *Moses Law*, he inferreth the foreness of this *from God himself as the Avenger*: *We [know him] that hath thus said, Vengeance is mine*; that is, what a great and powerful God he is. The Saints only *know God by Faith* in Himself, and his Greatness, as *Heb. 11.* and that so as no other Men in this Life do. And by what we know of him, and the apprehensions we have of Him, we cannot but forwarn what that Punishment must needs be, when God himself shall thus solemnly profess himself to be the Avenger. 'Tis argued you see both from what this God is, and from that knowledg the Saints have of Him. They, and they alone know Him in his Love, and have tasted

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tasted and found that his immediate *Loving-kindness is better than Life*; and from the Law of Contraries, they know that his Wrath must be more bitter than Death. *They are able to measure what he is in his Wrath, by what he is in his Love.* And some of the Primitive Saints, especially the Apostles, who *had the first fruits of the Spirit*, knew and had *tasted how good the Lord is in his Love*, by immediate Impressions of it on their Souls, in Communion with Himself. The like tenour of speech has that in *2 Cor. 5. 11. We knowing the Terror of the Lord*: It is termed, [*His Terror*] as noting out that which is proper to Him and his Greatness, in his being able to punish and destroy Sinners.

Moses, who in the *Old Testament* had seen *the Glory of God* the most immediately of any Man (and was therein a Type of Christ) was thereby made sensible of this very thing, as touching this Punishment; and therefore complains in the very like Language, *Psal. 90. Who knows the Power of thine Anger?* Lamenting how the generality of Men did not know it, because indeed they *knew not God*. But *We* (says the Apostle) *have known him*, &c.

And 3. Thereupon he further calls this Punishment, [*a falling into God's Hands.*]

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Hands.] That very Phrase often notes out immediate Execution: as in ordinary Speech it doth. When a Father or a Master threaten a Child, or a young Servant, already corrected by other Hands at their appointment; yet when either would threaten more severely, they'l say, *Take heed how you fall into my hands*, or come under my fingers, when they mean to correct them themselves.

And then 4. That the Apostle thereupon, infers from this the dreadfulnes thereof, even from this, *It is a fearful thing to fall into the Hands of God.* Reason tells us that the forenes of any Torment, the fearfulnes of any Death, ariseth from the Power, Force, Violence, or Efficacy of that which is the immediate Agent or Cause inflicting it. As why do we argue burning or dying by Fire, a more terrible Death, in respect of Torment, than drowning in Water? But that Fire, being the immediate Agent or Instrument applyed to that Execution, hath a more fierce and violent working than Water hath; which dispatcheth a Man more easily. Now therefore the fearfulnes and forenes of this Punishment (and that with difference from that by Creatures, compare for this *ver. 28; 29.*) being here argued, that it is a *falling into God's Hands*;

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Hands; and we knowing this withal, that he is in himself able to work by his fierce Wrath, more powerfully and exquisitely upon the reasonable Soul of Man Sinful, than all created Agents whatever; and the Soul it self being also capable of such a working upon by him. This doth strongly argue his own immediate Execution by his own Hands to have been intended.

5. In *ver. 27.* he termeth the immediate Cause inflicting this Punishment, *A fiery indignation devouring the Adversaries.* Indignation or Wrath is of some intelligent Nature provoked. And whom should this refer to? or whose Indignation can it be supposed, but of this God, *who* himself (as the Apostle expounds and comments upon it) *hath said, Vengeance is mine, saith the Lord?* And this Indignation is called *fiery*, because it works as Fire; is in tormenting like to Fire; or as a Flaming Sword, red hot, when it is made the Instrument of ones Death, which wounds and kills; and doth torment with a superadded anguish. For the further opening of which, I shall, at present, only say two things.

(1.) That God compares himself in this respect unto a *devouring or consuming Fire* in this very Epistle, *Heb. 12.* last, *Our*

Se^ct. I. *Our God is a consuming Fire.* There are two Creatures which God assimilates himself unto, in contrary respects. 1. *To Light*, as often. And *God is Love*, 1 *John* 4. and both these are spoken of him in respect of what he is to the Saints in Glory. Light is of all Creatures the most comfortable: And *in his Light it is we see Light*. And the State of Glory is therefore termed *the Inheritance of the Saints [in Light]* *Col.* 1. The second is to *Fire*: and this on the contrary, in relation to what he is to Men in Hell. And the Parallel runs upon what he is immediately unto both, by Analogy of Reason. Of all Creatures Fire is the most dreadful, the most raging, subtle, and piercing in its Operation; and so God in his Wrath must be understood under that Similitude to be: and therefore it is his Wrath is termed fiery Indignation.

(2.) Those words in their coherence, are an allusion to those extraordinary Punishments executed under the old Law. For in *ver.* 28. he inforceth his Argument (the scope of which was to aggravate this Punishment as *a minori*) from the instances of those Punishments that did befall Men that died for despising *Moses* Law; some of them we read were destroy'd by Fire, and therein he
more

more especially refers us to those examples of *Nadab* and *Abihu*, who perished through Fire, *Lev.* 10. 1, 2. where the very words the Apostle here used to set out this Punishment by, are used by *Moses*, and so more evidently shew the allusion to be made thereunto. *There went out Fire from the Lord, and devoured them*, says that Text; and yet he argues from thence the surpassing soreness of this Punishment above that, from that Fire, though it were a Fire even from Heaven it self that kill'd them. But more of this hereafter.

II.

2 *Thess.* 1. 8, 9.

I come Secondly to that other Scripture, 2 *Thess.* 1. 8, 9. *In flaming Fire, taking Vengeance of them that know not God, and that obey not the Gospel of our Lord Jesus Christ: [Who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power.]* Where it is to be observed, that though he mentions [*flaming Fire*] and the Ministry of his mighty Angels which accompany Christ's appearing, yet he clearly resolves the ultimate and immediate Cause of Wicked Mens Destruction, into
the

Sect. I. the immediate *Presence and Glory of Christ's Power*, ver. 9. *Who shall be punished with everlasting Destruction [from the Presence of the Lord, and from the Glory of his Power.]* So as herein is set forth,

1. The Punishment.
2. The Causes of that Punishment.

First, For the Punishment, there is;
1. The Nature of it, it is termed *Destruction*. 2. The duration of it, [*everlasting*] *Destruction*.

Secondly, The Causes of it: From or by the *Presence of the Lord, and the Glory of his Power*. That Particle $\alpha\pi\delta$, which we translate [*From*] is causal, imports the efficient Cause, as in all those Salutations, *Grace and Peace [From] the Father, and [From] Jesus Christ*, it doth, *Rom. 1. 7. 2 Cor. 1. 2.* that is, as from the Fountain, the principal and sole Authors and Efficient of Grace and Peace. And thus the word is used in multitudes of places else. And accordingly we find in other Scriptures also, that God and Christ are the immediate Causes of Peace. Thus *2 Thess. 3. 16. Now the Lord of Peace [Himself] give you Peace, &c.* and *Chap. 2. 16, 17. The Lord Jesus [Himself] comfort your Hearts.* Now on the contrary, when in like manner he says, *everlasting Destruction [from] his Face,*
Pre-

Presence, and the Glory of his Power, it may, and is to be understood the Lord Himself, personally by his own meer Presence, and by the Strength of his own Power, inflicteth their Destruction for ever: they dye by no other Hand. This Particle [*From*] (as in Speech we often use it) hath led some from the true intent of the Apostle. They thereupon supposing this the meaning, that they are punished with Destruction [*From the Presence*] that is, *out of the Presence of Christ*; as if this were the fulfilling that Speech of Christ, *Depart [from me] into everlasting Torment*. This, though it be true of this Destruction spoken of here, in respect of Christ's local Presence, consider him as he is Man, yet, as Slater upon the place well says; "To him that attentively considers the Words, the *Causes of Destruction are held forth herein*. For, 1. he says not simply or alone that they are punished *from his Presence*, but further adds [*from the Glory of his Power*] the same Particle $\alpha\pi\delta$ or [*from*] being therefore in common to be applied to the one as well as the other. Now the intent of the latter, *from his glorious Power*, cannot note forth that they were punished out of, or from without his glorious Power, as in respect of Absence; but the contra-

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ry, that the Prefence and Efficacy of it is to be that which is the Author of their Punishment, so that it imports nothing less than absence, or a withdrawment by God, or a throwing them out of his Prefence; but positively an efficiency or energy put forth by him; and so carries with it the relation and influence of an efficient Cause: If indeed he had added instead hereof, either [from his Glory] or [from his Blessedness] unto that other [from his Prefence] it might have carried both unto *pæna Damni*, the punishment of Loss; that is, to note out what they had lost and wanted the Communication of, and so their exclusion from the Participation of God's Face and Blessedness, (which is more ordinarily termed his Prefence) and together therewith had noted out an exclusion also of this sense which I argue for; but his saying also [from the Glory of his Power] manifestly notes Power put forth in Execution, and inflicting that Destruction, and glorifying Himself, on them thereby.

And Secondly, Further know that the Word here used is not *potestas*, as of a Judg, that is, Authority, whereof *John* 5. 27. *The Father hath given the Son of Man Authority to execute Judgment*: And in relation unto which in *ver.* 5. of this

Sect. I.

this Chapter, he had termed it, *The righteous Judgment of God*. But the Word is *ixds*, which signifies inward personal Strength, Vigor, Robur, such as a Giant hath in his own *Limbs. And therefore when their Destruction is said to be from his Power, as thus denoting personal Strength, the intendment must needs be to denote a putting forth of that Strength which is in himself to destroy them. Parallel with that in *Rom.* 9. 22. *What if God willing to shew his Wrath, and make his [Power] known on the Vessels of Wrath fitted to Destruction*, of which anon.

Yea, and Thirdly, even this other Phrase, [destroyed from his Prefence,] doth likewise as fully close with this sense; to note the efficient Cause of their Destruction. The Word in the Original is, [from his Face] *ἀπὸ τῆς προσώπου*, now God's Anger or Wrath is as well, and very frequently expressed by his Face in Scripture, as his Favour useth to be. For the Face as well holds forth Anger and Wrath, as Favour and Grace. Thus *Lev.* 20. 6. *I will [set my Face against] that Soul, and will [cut him off]* that is, I will put forth mine Anger to destroy him. And *Lament.* 4. 26. where it is translated the *Anger of the Lord*, in the Hebrew, and in your Margents, it is; *The*

* *Ipsa vis
naturæ per
se confide-
ratur. Illy-
ricus*

Sect. I. Face of the Lord. As there is the *Light of God's Countenance*, in which his *Life*; so the rebuke of *God's Countenance*, at which we perish, *Pfal. 80. 16.* Even as the *Wax* is said to melt at the [*Presence*] of the *Fire*, *Pfal. 68. 2.* and often elsewhere.

So then to be destroyed [*from his Face and Presence,*] is all one as to say, *from his Anger and Wrath.* And we have both exegetically met in one Scripture, *Rev. 6. last.* *They said to the Mountains, Fall on us, to hide us* [*from the Face of him*] *that sitteth on the Throne, and* [*from the Wrath*] *of the Lamb*; and suitably this Destruction here in *2 Thess. 1.* is said to be both from God and Christ. Even as the Happiness of Heaven is immediately from the Presence of God and Christ, *Rev. 21. 23.* *And the City had no need of the Sun, neither of the Moon to shine in it: For the Glory of God did lighten it, and the Lamb is the Light thereof.* Thus on the contrary is it in Hell, and so at the day of Judgment it is the *Face of God*, and the *Face of the Lamb*, that the Wicked most of all do dread, as that which is the Inflicter of their Torment.

As for any Objection from those words, *in flaming Fire, &c.* I shall answer it afterwards.

III.

Sect. I.

III. *Scripture.*
Rom. 9. 23.

C H A P. III.

This Passage explicated, only so far as concerns the Execution. Several Particulars in the Words that shew the Power of God's Wrath to be the inflicting Cause, and immediately inflicting this Punishment. An Explication of a fourth Scripture, Rom. 2. 8, 9. added, for the confirmation of all.

I shall insist on this Passage but so far as it respects the Execution of this Destruction in Hell, after much Long-Suffering passed and not to touch at all upon any thing of that Point of Rejection from Eternity, whether intended or not. But that the Words should respect the Execution in Hell, (which is the Point only before us) I take that as clear, and much for granted. And the Reason is, because it is the Glory of Heaven, which

C. 3

in

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in the next Words the Apostle joins with it, and sets by it, as Parallels illustrating each the other: So ver. 23. *And that he might make known the riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory;* In Heaven namely. The only thing which by the way I observe, is, That the Sin of the Creature is that which prepareth or fitteth the Creature for the execution of this Punishment. And a difference may be observed in this (though otherwise a Parallel) as put in cautiously by the Apostle; that God himself prepareth the Saints to Glory, ver. 23. but the other are fitted, that is, by themselves, unto Destruction, ver. 22. ere he destroyeth them.

The Point afore me is, that *God's Wrath and his Power are to be the immediate Inflicters of that Destruction.* There are several Particulars, in the Words, which taken singly might perhaps be sufficient to prove this, but laid all together, will become a strong eviſion thereof.

1. That God's Wrath and his Power, or the Power of his Wrath, are spoken of, as the inflicting or executing Causes, is evident: For it is a Power of Efficiency here spoken of, as whereby God produceth this Destruction, as a Cause doth
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its proper Effect: and accordingly He is said to make known and shew his Power and Wrath therein; likeas the force and virtue of an efficient Cause is made known and demonstrated, in and by the Effect it produceth. And so is spoken to the same Effect, with what, in Chap. 1. 20. he had said, that his *Power and Godhead is clearly seen from the Creation of the World, and understood by the things that are made.* He that is, *ὁ δυνατός, the Mighty one,* (as the blessed Virgin there, by way of Eminency, styles him) Luke 1. 49. is said to *shew strength with his Arm,* Ver. 51. And here, *to make known τὸ δυνατόν αὐτοῦ,* (a Word suited to that other) his *τὸ posse,* or what is possible to be done by him. It is then a power of Strength, and Energie, or Efficacy, with his own Hands and Arm, and that according to the utmost of his Ability, as the word imports: And so the Power here spoken of, is an inflicting Power, that works and effects this Destruction; and not that of Authority only, or a Power of Liberty to do as one pleaseth, as *the Potter with the Clay.* For that kind of Power he had afore ascribed to God in this matter, in the foregoing Verse, which this Word here is distinct from. And this is one step: unto which add,

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2. It is his Power joined with his Wrath: that is, the *Power of his Wrath*, or his *Wrath in the Power of it*. For thus *Moses, the Man of God, Psal. 90.* 11. had long afore put them together, when he speaks of this very Wrath in Hell, of which here the Apostle doth. For after he had, 1. set out the Time and Condition of Man in this Life, *The days of our years are threescore years and ten, &c.* and then, 2. *We fly away*: so expressing Death, and our going into another World. Then, 3. follows, [*Who knows the Power of thine Anger?*] As that which succeedeth and seizeth after Death upon the most of Mankind dying in their Sins. The Apostle here mentions Power and Wrath apart, but *Moses* there maketh Power an Attribute of his Wrath: and so considered it hath a double meaning, and both serving our purpose; 1. That Wrath stirs up his Power, and draws it out unto this Execution, and therefore Wrath is the first of the two here mentioned: yea further, that it is his Power, as it becomes heated, inflamed and intended by Wrath, that inflicteth this. And as a Man in his Anger strikes a greater blow, so may God be supposed to do, when represented as thus smiting in his sore displeasure. And,

2. That

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2. That God's very Wrath and Anger, if but shewn and revealed by him, to Mens Souls, hath such a Power in it, that that alone is enough to destroy them. The nearest resemblance that the Scriptures make of this Wrath, is that of Fire, (of which anon) and that as Fire melting Wax by the very Presence of it. As therefore when we would express the Power of Fire, we say [*the Power of the Heat*] that is in Fire, that thus melts and consumes, &c. Its heat being in it self so fierce and vehement a Quality, that when but applied, it thus works: So here; it is the *Power of his Wrath*. If it be *kindled but a little, that destroys*, if but made known once, or discovered. And, as in the Text, it is a *shewing his Wrath*, and thereby *his Power in destroying, is made known*. It is but his being Angry, and shewing it. And this is the Greatness of God, that his very Wrath discovered, should have this Power. And how receptive the Conscience is of it, I shall after shew. *As, in his Favour* (if but manifested to Mens Souls) *is Life, Psal. 30. 5.* So, in his Anger, when discovered by himself, there is *Death*. If *the Wrath of a King be as the roaring of a Lion*; and *where the Word of a King is*, there is Power; then what is the Terror and

Fiery Indignation in the Text.
Psal. 22. 14.

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of this
first Section.

W Sect. I. and Power of the Wrath of the Great God? That alone strikes dead. And thus understood, it is an Argument of it self alone, that the Power of his Wrath doth speak an immediateness of God's Execution.

A second Particular is, that that which makes God willing by reason of Sin to execute this, is thereby to *obtain a Glory unto his Power, by shewing his Wrath.* So as, that although he hath already shewn his Power in creating the World at first, and upholding it by the Word of his Power, and other Effects, that yet over and above, and besides all this, he takes the advantage of Sin, to shew (as the *riches of his Mercy* in saving from Sin, so) the Greatness of his Power, another way, namely, in destroying for Sin. And accordingly in that *2 Thef. 1. 9.* there is a peculiar Glory attributed unto that Power of his, from or by which Men are destroyed, [*punished from the Glory* (says that Text) of his *Power*] or from his Power, giving a Demonstration, or shewing his Glory therein: that is; unto that end that it might be known how *great and powerful a God* he is in Himself, *by the Judgment which he executes,* as the Psalmist speaks.

Now

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Now then, from hence, ere we add the other two Particulars, the Argument riseth thus: That if God should execute this by Creatures only, and not immediately by himself, he attained not the full of this his End: and that upon a double Account.

1. Because, when all had been done, that could have been, by his powerful arming and setting on of Creatures to punish the Sinner; yet still himself being able to give a greater Demonstration of Power this way, if Himself would take it in Hand; and the Soul of Man being fully capable of his immediate workings upon it; and Sin also deserving it: and the Wrath of God being first or last to come upon impenitent Sinners to the uttermost: Therefore until this Demonstration were given, he had not made a full proof of his Power: Which the Apostle here professeth to be his aim.

1 Thef. 2. 16.

And, 2. In that after all other Instances and Demonstrations of Power given in Creation, Miracles, in *Conversion of Souls,* that is, *Take his creating part in it, &c.* All which He hath done, immediately Himself, without the intervention of created Influences, that he should, last of all, be willing to give forth anew, or shew

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shew forth his Power afresh in this Work also; and yet should not then give a Demonstration of like immediate Power, but execute it only at second Hand by Creatures alone: this would fall short, and hold no Proportion with that Power already shewn forth in those fore-past Works; and then this being the last, or one of the last, after all his other Works ended, purposely to shew forth his Power in, it had not been such a Demonstration of Power, as in his last Work (wherein he professeth to shew forth any Attribute) he useth comparatively to give: For still his manner is, in the shewing forth of any Attribute, to give greater Demonstrations thereof in his latter Works then in the former: Of which more afterwards.

Add this to it, which heightens this Argument. That the Apostle specially singlenth forth this Attribute of Power: and by way of eminency mentioneth it, in speaking of this Punishment, as that Attribute, whereof God is willing to give fullest Demonstration, in this work, above any other Attribute, or Attributes, in Himself, therein. In all the great works of God, some one special Attribute hath still the Honour given it, as being in a way of eminency put forth;

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as in Man's *Salvation, Mercy and Grace*, Eph. 2. 9. In Man's *Glorification, Riches of Glory and Mercy*, as here *ver. 23.* But look down into Hell, and it is his Power, which (as here in difference from those other) is said to be the predominant Attribute, that he would shew forth, and which appeareth, there. And the comparing of these two, *Salvation and Damnation*, as they stand in an opposite Parallel, this in *ver. 22.* and the other in *ver. 23.* doth confirm this Observati- on; taking in withal that other Passage in *2 Thes. 1. 9.* where they are said to be punish'd *from the Glory of his Power*, which manifestly gives the Glory unto his Power, in this Work, above any Attribute. His Sovereignty and Authority is seen in *Salvation* as much (if not more) as it is in *Destruction.* I [Will] have Mercy on whom [I will,] &c. But his Power or Omnipotency, that is said to be seen in *destroying for Sin.* Whereof perhaps one reason is, because there is shewn in this, a duplicated Power: a contrary Stream of Power running cross and thwart, in its Effects, in this. For at the same instant (and that lengthned out for ever,) God sets Himself by his Power to *destroy the Creature*, utterly, in respect of its Well-being: Whilst yet a- gain,

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gain, on the other Hand, as great a Power is requisite to uphold it in Being and Sense, and to prevent its sinking into its first nothing, or from failing afore him, in respect of Being to bear it. And in that respect to continue the Creature to be, &c. and to endure the weight of God's Power in Wrath, to be dry Stubble in a Flame never consumed; this is more then for God to create. This puts the great God upon a double expence of Power.

A third Particular, in this *Rom. 9. 22.* that contributes to this, is: That, As the Cause inflicting is termed the Power of his Wrath, so the miserable Subjects hereof are denominated Vessels of Wrath: Even as on the other side, those saved, are termed Vessels of Mercy. Common use of Speech tells us, that Vessels ordained to be filled with such or such *Materials*, have their Denomination, from that matter they are ordained to contain, and are filled withal. You say this is a Vessel of Oyl, that a Vessel of Wine; these here you see are said to be Vessels of Wrath. If you demand *whose Wrath?* *God's.* What if [*God willing to make known his Wrath.*] Now as touching its opposite here, [*Vessels of Mercy,*] all will acknowledg that when it is spoken of as
in

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in relation to Heaven (as here it is) that importeth, Souls their being set apart to be *immediately filled with the Love and Mercy of God: that as God is Love,* so that they, as Vessels, swim in that Ocean for ever: That they dwell in God immediately, and are filled with *fulness of him.* And why should not then, this other of being Vessels of Wrath, be intended in the same Sense also, and that Sense be urged accordingly? Especially seeing it is evident that one scope of the Apostle here, was to make a Parallel between the eternal Glorification of the one, and eternal Destruction of the other; and accordingly between what are to be the Causes of them. And if so, the Law of this Parallel will also carry it to this, that as the Saints in Heaven have an immediate Participation of God, that likewise in Hell, there shall be oppositely, an immediate Participation of God's Wrath. In Heaven they are not said to be Vessels of Mercy, because God shews them Mercy, only, by created Benefits or Gifts bestowed; or because they have God's Mercy communicated by Creatures (though it must be affirmed that there is a confluence of these) but because *God himself appears all in Love, Mercy, and Kindness* to them.

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And it is not nothing, that, according to the same Analogy of Speech, unto this Particular, in multitudes of Scriptures in the New Testament. This Destruction is *ὀνομαστικῶς*, by way of Singularity, Eminency, and simply stiled Wrath; and the Wrath of God. And so it bears away that Denomination from all other Punishments by Creatures (except that by Magistrates in God's stead, and who bear the Image of God, *Rom. 13. 5.*) so bearing the Name of its immediate Cause.

The *Baptist* he began that stile in the New Testament. [*The Wrath to come,*] *Mat. 3.* by way of distinction from all that is executed in this Life. And the whole New Testament afterwards much useth that Phrase. As when the day of Judgment is stiled *the day of Wrath*, *Rom. 2.* And elsewhere. It is equivalent to say a *Child of Hell*, *Mat. 23. 15.* And a *Child of Wrath*, *Eph. 2. 3.* To say, *fitted to Destruction*, as *Rom. 9.* and *ordained to Wrath*, *1 Theff. 5. 9.* To say, *Damnation hasteneth*, *2 Pet. 2. 3.* And, the *Wrath of God cometh on the Children of Disobedience*, *Col. 3. 6.* As in like manner on the contrary, *Saved from Wrath*, *Rom. 5.* *Delivered from Wrath through Christ*, *1 Theff. 1. ult.* is all one, and, *saved from Death*
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and Hell, elsewhere. And this is usually termed the *Wrath of God*, so *Joel 3. ult.* *Col. 3. 6.* and *Eph. 5. 6.* *Rom. 9. 22.*

That which I would observe from both, is, that according to the general Analogy of common Speech in all Languages; the punishment as the Effect, bearing the Denomination of that, which is the immediate Instrument of the principal Agent, in that Punishment. (Thus the torture by the Rack is called the Rack; whipping the Rod. So in Deaths, Crucifying was termed the Cross, Hanging the Gallows: Thus 'tis in the Punishments which Men execute.) That in like Analogy of Speech this ultimate Punishment should so generally be termed Wrath, and the Wrath of God, by way of eminency and difference from all other fore-running effects of Wrath, executed by Creatures in this Life; this still strengthens the former Notion, that it is indeed the Wrath of this God it self, in a way of eminent difference from what by Creatures, he doth in Wrath pour out, that is the inflicter of that Punishment.

I shall for the close of this, cast in one Scripture-Testimony more, both to confirm this Interpretation of Wrath given upon *Rom. 9.* and the whole of the Point in hand. It is

IV.

Rom. 2. 8, 9.

Indignation and Wrath, Tribulation and Anguish unto every Soul of Man that doth evil, &c.

I observed afore from the second Verse of this Chapter, how that this Punishment was termed both the *Judgment of God*, ver. 2. as denoting God to be the *Judge*, and also [*Wrath*,] as of God the *Avenge*r. Now in these Words ver. 8, 9. the Apostle pursueth the latter more fully, when he says, *Indignation and Wrath, Tribulation and Anguish to every Soul of Man*. These are two pairs or Conjugates of Causes, and Effects. 1. *Indignation and Wrath*, as the Causes. 2. *Tribulation and Anguish*, as the two Effects; and that on the *Souls of Men*, which are the Vessels of this *Wrath and Indignation*, and Subjects of that *Tribulation and Anguish* thence arising. And truly his instancing in the *Soul*, which (though it often signifies the whole Person, yet) here seems purposefully done, as being that in or of Man, which alone is immediately capable of this *Indignation and Wrath* of God, and the Impressions or Effects of *Anguish* there-

there-from, and is the proper seat of that *Anguish and Tribulation*. And that Phrase of *Wrath*, its being said to be [*treasured up*] in the 5th verse, suits this. For what is the Treasury or Magazine thereof, but the Heart and Bosom of God Himself, in which it lyes hid, as Treasures use to do in some secret place? Even as the Saints Life is said to be *hid in God*, Col. 3. 3. compare Deut. 32. 24.

I shall but further superadd that noticed saying of *Luther*, (which, out of deep experience of the Wrath of God in his Soul, at his first Humiliation and Conversion he had learned) *The Wrath of God is Hell, the Hell of Devils and all damned Spirits*.

Ira Dei est infernum Diaboli & omnium Damna- torum: Famed by Gerard in his CommonPlace, De infer-

no. Sect. 30. out of *Luther's* Enarrations or Commentary upon *Genesis* Chap. 45. upon the 14, & 15. ver. Also by *Fabritius*.

CHAP. IV.

That this immediate Wrath of God is in Scripture set forth unto us under the Similitude of Fire, and fiery Indignation. The Examples of Persons devoured by Fire in the Old Testament, Shadows of this Punishment by the immediate Wrath of God. This the Fire wherein the Devil and his Angels are tormented.

There hath been nothing more divertive of the Thoughts of Men from apprehending, or so much as imagining God's immediate Wrath to be a cause of that Punishment in Hell; then that the Scriptures do so often make mention of Fire, &c. as the Instrument thereof, and so Mens conceptions do terminate therein, and go no further.

But I shall rather on the other hand, make an Argument of it. Namely, that indeed the Scriptures do set out this immediate Wrath of God under the Similitude, Resemblance, and Representation of

of Fire; and that, sometimes, when Hell-fire is spoken of, the Wrath of God is intended thereby.

Unto which I yet Preface this: That I must not, nor dare I say that there is no *material Fire in Hell* ordained for Punishment to Mens Bodies: but that it is Rational, that the Body having sinned as well as the Soul, it should have a meet recompence of Reward suited thereto, as well as that the Soul should. But yet so, as either of them have this meeted out to them, according to their vastly differing share, and hand, and acting which they had in sinning; in which the Soul is always the principal Actor, and in some Sins the sole Agent and Subject. To be sure in Heaven there is a confluence of created Excellencies, suited to the Bodies of Saints, made Spiritual, as well as God Himself, the Happiness of their Souls; and sure I am that on the contrary, it is distinctly said of each and apart, That God destroys [*both Body and Soul*] in Hell, *Mat. 10. 28.* And accordingly, each of them, with a Punishment suited unto each.

The Passage of Scripture, unto which the gathering will be of several others, for the proof of this my present Assertion, (which is the subject of this Chapter,)

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A fiery Indignation, devouring the Adversaries.

I did but touch upon it before, when I drew out other Arguments from this Text, but then reserved a fuller handling of this by it self.

The Original hath it, [*The Indignation of Fire.*] But Indignation is in, and from the Heart of an intelligent Person provoked, which is God, as the Text shews. *Grotius* therefore interprets it, *The Anger of God*, but adds, *putting forth it self by Fire*: I suppose he means by corporeal Fire, as its Instrument. But why not rather *The Anger of God Himself, Devouring his Adversaries, as Fire*; and so to relate to the manner of his Anger its working, as represented under the Similitude of Fire, seeing God Himself is, in this Epistle, stiled a *Consuming Fire*? which interprets this.

And in this Expression of [*fiery Indignation which Devoureth.*] He hath particular reference unto those, of all other, the most extraordinary Judgments upon *Nadab* and *Abihu*, *Lev.* 10. 2.

There

There came out [Fire] from the Lord, and [devoured] them. They are in *terminis*, the very Words of the Apostle here: And we may take in also (that so we may have two Witnesses too, to confirm this our Interpretation of the Apostles Allusion) *That two hundred and fifty Princes perished by Fire from the Lord, in the Rebellion of Corah, Numb.* 16. 30. This as for what examples is referred unto.

Now to raise up our Thoughts, unto how much a sorer Punishment, the fiery Indignation that remained for these Gospel-Adversaries should be, he suggests how transcendently the Gospel exceeds the Ministration of *Moses Law*, in these Words that follow; *He that despised Moses Law died without Mercy, under two or three Witnesses, of how much sorer Punishment suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace. Moses Law* (the old Covenant, as joined with the Law Ceremonial,) was sprinkled, or consecrated with the Blood of Beasts, *Chap.* 9. 19, 20, 21. But the Gospel of the New Covenant, and the Persons enlightned thereby, have been sanctified by the Blood of the Son of God. If

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Respecti videtur Hinc nota quae est. Numb. 16. 35. Lev. 10. 2. Grotius.

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then such an extraordinary fiery Judgment befall the despisers of this *Moses Law*, thus sprinkled, &c. what fiery Indignation proportionably must it be that shall befall the treaders down, both of the *Book, Covenant*, and sacred *Blood of Christ*? And in this lies the weight and strength of the Apostle's Argument.

That Maxim of the Judicial Law which is annexed, that *Despisers died without Mercy under two or three Witnesses*; is brought in for that grand Circumstance's sake, whereby the Apostle heightneth both the Iniquity of those Persons, destroyed by Fire, who sinned afore many thousand Witnesses, the whole Congregation of *Israel*: As likewise, this other far transcending guilt of these Adversaries, who had renounced Christ and his Blood openly, afore the whole World and Christian Church. So *Chap. 6. 6.* 'Tis said they did put *the Lord Jesus to an open shame*; and they are the same Persons, whom he threatens this against here, and speaks of there.

But still, by what surpassing Proportion may we estimate, or suppose (as the Apostle calls us to do) how much this fiery Indignation is sorer, then that outward devouring them by Fire. 'Tis certain, that *Moses Law* and that *sprinkling* with

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with *Beasts Blood, &c.* which he argues from, held but the proportion of *Types, Figures* and *Shadows*. But the New Covenant, and *Christ's Blood, &c.* of the Substance and Reality, comparatively to these. Then in like manner, his intent in proposing these examples of Judgments by Fire, was as of those that hold the Proportion but of a Type, a Figure of this fiery Indignation, that is to come upon the *treaders down* of the *Blood of Christ*. For indeed a meer bodily Death the sharpest (as those by Fire were) is but as the Shadow of Death, unto the second Death (the thing intended here) which is utterly another kind of thing.

In *Heb. 10. ver. 1.* He says of the good things of the Gospel, that what the Law held forth, were but the Shadows of those good things to come, as *Canaan* of Heaven, *Chap. 4, &c.* the like *2 Col. 17.* And why may it not be also said, that as all the good things under the Law, the best were but shadows of those good things to come, so that the highest and worst of outward evil things executed then, were in like manner but shadows of those evil things which the Gospel brings to Light, as the Punishment of Sin. And we may see in his succeeding

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† As he had expressly called them in that *chap. 9. 9.* and again in this *chap. 10. ver. 1.*

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Discourse in this same Chapter, how he having first instanced in the Good, he after instanceth in the highest of Evil, in these Words I am upon, *ver.* 27, 28, 29, 30, 31. And in like manner the like extraordinary Judgments then, are expressly said to have *happened to them as Types*, (so in the Greek and Margin) *1 Cor.* 10.

ὡς ἐν τύποις, ἡδὲ ἰμαγίνες περὶ βελτιορίας.

See *Lucan*, of the Effects of the stings by *African Serpents* upon *Cato's* Souldiers. *Lib.* 9.

* As the brazen Serpent was the shadow of Christ, *John* 3. So the stings of those fiery Serpents the like Figures of the stinging of Sin and God's Wrath.

11. Types not merely monitory of like Events, but withal *prefigurative* of Punishment of an higher kind, &c. What Death could be outwardly forer, than to be *destroyed of Serpents?* *ver.* 9. and those *fiery too*, *Numb.* 21. 6. the Effects of whose Stings are described to be as dolorous as being burnt alive. But under the Gospel, Sin and the Law, and so God's Wrath, these as the substance are set out to be the Sting of that Death to come, *1 Cor.* 15. 55. * Again, *ver.* 10. *destroyed of the Destroyer*. Who was the Destroyer then? *Angels*. So *Heb.* 11. 28. And what Destruction or Destroyer under the Gospel is it, that is typified out by these? even God Himself: who, as by Christ, is said to *kill the Soul*, and *destroy Body and Soul in Hell*: So, ere the Apostle took off his Pen from prosecuting that Argument, in the very same Chapter, he in full effect says as much, in setting afore them, how it was God's Power and

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and Wrath, instead of those other Destroyers, with which Sinners have now to do, *ver.* 22. *Do you provoke the Lord to Jealousie? are you stronger than he? I might confirm this Notion from other Types*, *1 Cor.* 15. 44, 45. This fore-laid.

To approach nearer to our purpose in hand, there are two things further to be done: 1. as touching the Type it self, what kind of Fire that was which devoured them: And the manner of their Deaths.

The Fire was another manner of Fire, than this our Elementary common Fire. This was Fire from Heaven, and therefore said to be a *Fire [from the Lord] that devoured them*; it was such a Fire, as blasts of Lightning are, which strike, and blast, and shrivel the Spirits of a Living Body in an instant: which is evident by the manner of their Deaths. The Hebrew Doctors say of it, that it was a *Fire which burnt their Souls, not their Bodies*; their meaning is, their Bodies were not consumed or devoured by it: for *Lev.* 10. 5. 'tis said, *They carried their Bodies and Coats into the Tent*, as untouch'd. It was therefore such a Fire (as Lightning is from Heaven) which useth to strike, and lick up Mens Spirits in an instant, when yet in the mean time, it consumes not, breaks not so much as Skin or Flesh; which

Sect. I. which our Elementary Fire preys first and most upon. It was therefore a far subtiller Fire then *Culinary* or Kitchen Fire: which suitably served as the fittest and nearest Type of this fiery Indignation: and of the vengeance, which it executes. And this was but the Shadow.

The second is, What the substance answering to these Types should be? This I shall set out by two things:

1. What is the thing, or subject devoured by this fiery Indignation? *It is the immortal Souls of Men*: these are the Fewel which this Fire doth prey upon. As to the truth of the thing it self I need not insist on it: But the Analogy of that as the Shadow; and this as typified thereby, that is the matter afore me.— Let it be considered, that the Death and Destruction of the immortal Soul in Man, could not any other way be more lively shadowed forth, than by such a devouring (as *Moses* word is) or licking up the vital and animal Spirits that run in the Body, when yet the Body it self remains unburnt: Thereby demonstrating, that it was such a Fire as struck immediately at that which is the Fountain of Life it self in the Body, and at that which is the Bond, the *Vinculum*, the Tye
of

Sect. I. of Union between Soul and Body: for such are those Spirits. And yet not so much, as to singe the outward bulk or carcase of the Body. There could have been nothing invented in the whole compass of Nature, to have born a resemblance so near, to shadow forth the Immortal Soul, as those spirits running in Man's Blood and Arteries, do; which, some affirm to be the very Animal and Vital Soul in Man. Sure I am, they are as the Oyl whereby Life is preserved and fed; and in the Blood is the Life, says *Moses*, our best Interpreter in this. Neither doth this Shadow hold a Similitude in this particular only, but in another like case as evidently. The pouring forth of the Blood of the Beasts that were Sacrificed under the Old Law, was particularly ordained to signify Christ his pouring forth his Soul unto Death, as *Esay* speaks; As well, as in general, that the Sacrifice of those Beasts did typifie forth Christ's Sacrifice, in the whole of it. And this was as near a Representation of that Particular, as could any way be made, by what was corporeal in Beasts, or else in the whole Creation (for a Sacrifice of Mankind, or the Blood of Men, God liked not to be made to him, in his Worship) could possibly have been found to pourtray it forth. The

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The second thing is, that the substance shadowed forth by that Fire, was no other than the Indignation or Wrath of the great God Himself, which is termed Fiery Indignation here.

For Proof of which, I insist not, that some *Shim* thereof this Shadow it self doth cast, in *Moses* his saying again and again in *Terminis*, that a Fire [from the Lord,] &c. which hath a great Emphasis and Resemblance of this in it. But for proof I ask,

Ommes ignes huius Mundi sicut ut ignis pictus ad ignem referunt.

First, Where shall we find, or how shall we imagine any created Fire so to exceed that Fire from Heaven, recorded in that Story; and so far exceeding it as the Substance doth a Shadow; or such as should melt down Immortal Souls? You may sooner invent or imagine a Fire, so much comparatively hotter than that of the Sun it self, (which is the contract of Fire and Light) and so much exceeding it, as should be able to shrivel up this Sun into a burnt black Coal: as to imagine any such created Fire, so transcending this of Lightning from Heaven, as shall thus devour reasonable Souls and Immortal Spirits; that in the substance of them (as being Spirits) do bear the image of God. In what Furnace will you think to find such a Fire?

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No where but in the Bosom of him, who hath here said *Vengeance is mine*; even of God himself.

2. To confirm this. What created Fire can be conceived more subtle or powerful, than the Angels themselves are conceived to be? whom, as *Heb. i. 7.* out of the Psalms, the Apostle compareth to Flames of Fire, that is in our (European Language) to Lightning. Now then I ask when Christ says, *Mat. 25. 41. Go into the Fire prepared for the Devil and his Angels*, (shewing that Man's Punishment shall be from the same hand, that the Punishment of those evil Angels is;) what Fire can be supposed such, that can work on Angelical Natures, who themselves have Power over Fire; of Fire of Lightning from Heaven, as in *Jobs* case was seen: None other, but that, which as the Apostle resolves us, (if we will rest in it) That *our God is a consuming Fire*, *Heb. 12. ult.* So that considering the State and Condition of the Devil; I cannot but celebrate that fore-cited conclusive Speech of *Luthers*, *Ira Dei est infernus Diaboli & omnium damnatorum*, *It is the Wrath of God that is the Hell of the Devil, and of all the damned*: For there can be no other Fire, in which the Devils can be tormented. *Outward washings*

Rev. 14.

Sect. I. *ings* may as soon reach *Conscience*, as *Heb.* 9. 9. *i Pet.* 3. 21. as such created Fire to torment an Angel.

3. Let us consider other Scriptures, which (as I said) do gather about this, to give Testimony to this Interpretation.

First, That of the Prophet *Isaiah*, Chap. 33. 14. *The Sinners in Sion are afraid, fearfulness hath surprized the Hypocrites: Who among us shall dwell with the [devouring Fire?] Who among us shall dwell with [everlasting burnings?]* I shall afterwards have occasion to take notice of this Scripture by way of Use. In the mean time, — observe, that it is God Himself, who is meant by this devouring Fire, here. For in a smart and quick Retortion, (and it is a most Elegant one) the Prophet gives Answer: *He that walketh Righteously, and speaketh Uprightly, He shall dwell with Him* (whom you that are Hypocrites so much dread, and have cause enough to do so) with him shall an *Upright Man dwell*: Who is, and will be unto you in the State you are in, *A Devouring Fire*. And thus they are re-proved, and taught what it is to be Hypocrites, by the opposite condition of the Upright, and the differing Event of being such. And further, that it is God Him-

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Sect. I. Himself there the Prophet intendeth, as with whom the Upright should dwell: The Words following do also shew; *ver.* 16. *He shall dwell on High* (namely with that High and lofty one, that dwells in the High and Holy Place; &c. Do but punctually compare that *Esay.* 57. 15. with this here) likewise *ver.* 17. *Thine Eye* (O thou upright Soul) *shall see the King in his Beauty*; that is (as Christ says) *the pure in Heart shall see God*. The result is; that the same God; who appears all in Flames, and as a devouring Fire, unto Hypocrites in Hell; is all Light and Beauty to the Upright in Heaven. Like as unto a sound and vigorous Eye; *It is a pleasant thing to behold the Sun*, as *Solomon* speaks; but to fore Eyes it is a Terror.

Add to this *Psal.* 21. 8, 9. *Thine Hand shall find out all thine Enemies, thy right Hand shall find out those that hate thee. Thou shalt make them as [a fiery Oven] in the time of thine [Anger:] The Lord shall [swallow them up] in his [Wrath] and [the Fire] shall devour them*. This the *Chaldee Paraphrast* interprets of the Fire of Hell. And so you have all meet to interpret this Fire to be meant of the Wrath of God himself. First, *God a consuming Fire*, *Heb.* 12. ult. Then 2. *God himself*

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to

Sect. I. to be that devouring Fire, *Isa.* 33. 14. And 3. his Wrath interpreted to be that Fire by the Psalmist. And loe how these all meet in this one saying: *The fiery Indignation that devours the Adversaries.* Which the Apostle himself, also interprets of God himself, afterwards. *We know him that hath said, Vengeance is mine. And it is a fearful thing, &c.*

Particularly for that Scripture, even now cited, *Isa.* 33. 14. If we consult the Context, the occasion of bringing in that horrid out-cry, *who among us, &c.* (as Interpreters agree) was that the Prophet had set forth, in the Verses before, that most wonderful and prodigious slaughter of the King of *Assyria's* Host, when an hundred fore-score and five thousand (as *2 Kings* 19. 15.) were in one Night destroyed by an Angel. And thereupon, the Prophet in this Passage is to be understood, either to have related what an impression of dread this so unparallel'd a Judgment had made upon, and struck the Hearts of the Hypocrites in *Sion* with: As that which had made them to cry out thereupon, *Oh how then shall we dwell with everlasting burnings?* That is, with *God Himself.* For they may well be supposed to have reasoned thus with themselves; if

Sect. I. if one Angel that is but a ministring Spirit to God, is able to blast and consume such a Multitude in one Night; how shall we have to do with God Himself, who is that infinite immense devouring Fire, and all those Angels but as Sparks; and his Ministers. And so according to this meaning, themselves are brought in, speaking by the Prophet, as the Men of *Bethshemesb* did upon the like Judgment; *1 Sam.* 6. 20. *Who is able to stand before this holy Lord God?* Or else those Words may be supposed to have been the Prophets own Meditation and use of Instruction, deduced from that example; which he uttereth, as fore-warning the Sinners in *Sion* to consider, That if God be so terrible in the Judgments he executes by others; his Angels, who are Flames of Fire; how will you endure to dwell with *God Himself*; and have immediately to do with him for ever, who is a devouring Fire and everlasting Burnings? &c. And our Saviour's Speech is not remote, from this of *Isaiab*, when, speaking of Hell, it is the *Fire prepared for [Hypocrites]* (says he) *Mat.* 24. 51. Even as here, *Isaiab* professeth to speak this of and unto the [*Hypocrites in Sion*] as the Persons above all other forewarned, when Hell is threatned. Again, as in *Isaiab*,

E 2 God

Sect. I. God himself is called the devouring and everlasting Fire, so here in the Text, his Wrath is termed *fiery Indignation* [*devouring.*] And the Word translated Adversaries here, falls out also to be a Word decyphering Hypocrites or false Professors, *ὑποκριτῶν* *under-hand Enemies.* Who are also said to look for, in their trembling Consciences, this *fiery Indignation*: even as of these Hypocrites *Isaiah* also speaks, as being the expectants of Hell. And again, our Apostle *Chap. 12. 31.* *Our God is a consuming Fire.* So as upon several accounts it is, that God himself and his Wrath is, more eminently, that Fire in Hell the Scriptures, sometimes, speak of.

² *Theff. 1. 8, 9.* If it be objected out of my Text, Is it not said, *He cometh in flaming Fire with his Mighty Angels?* Will he not then use corporeal Fire, as also the *might of his Angels*, and both as Instruments of his Execution, and their Destruction; and to that very end mentioneth the might of his Angels?

I answer, 1. This Fire here is not mentioned, as that which is the Cause of their everlasting Destruction: but as that which is a concomitant of Christ's Appearing; and also a fore-runner or Harbinger to

Sect. I. to that Judgment, he comes to pronounce Sentence of, whereof the Destruction that follows is the final Execution. Judges use for terror, and for a Demonstration of their Authority, Work, and Office they are employed in, to have visible Instruments of Death carried afore them, as Ensigns of their Power: A company of Halberds or the like for their Guard to go before, and environ them round; which yet are not to be the immediate Instruments of the Execution of Malefactors it self, but accompany their Persons at the Examination and Sentence. * And as to this or the like use, is this Guard of Angels, and of flaming Fire mentioned, to be understood to serve: Both these referring evidently unto that his Appearing. [*Who shall be revealed from*] *Heaven with his mighty Angels in flaming Fire*, but not spoken of, as the Causes of the Destruction it self that follows.

The Angels further serve to gather Men from all the *four Corners of the World*, to hale and bring them afore the Judge; and after Sentence to cast them into the place of Torment, called there *A Furnace of Fire*: but not of their making, but God's. They do but deliver them into the dreadful place, where:

* And in such an equipage the Psalmist and the Prophets set forth Gods coming to judg, in particular judgments as *Psalm. 18.* and *else.* where.

Mat. 13. 41, 42.

54 *Of the Punishment of Sin in Hell:*

Sect. I. wherein Execution is acted and performed.

2. This Fire which he appears with, is to burn up this visible World, as a fore-running Sign, to shew the fierceness of the Fire of that Wrath which shall after prey and seize upon the invisible World; that is, Mens Souls and Devils for ever. Not that Mens Souls are to be burnt up with no other Fire, than what the World is burnt withal, but that which burns the visible World, is an Example and Demonstration of that other Fire, that is kindled in his Anger, that shall in the end

Deut. 32. *Burn to the bottom of Hell.* This as to what may be objected out of that place.

3. I deny not from other Scriptures a created Fire in Hell: Let but that also be allowed which some of the Antients also speak of, that there is a double Fire there: One inward in Mens Souls; Another outward. Gerson aptly applyeth that place of the Psalmist fore-cited, *Psal.* 21. 19. unto that of this inward Fire, *Thou shalt make them as a fiery Oven, the Lord shall swallow them up in his Wrath, and the Fire shall devour them:* The Fire of an Oven is a fit similitude of a Fire

*Vermis & ignis, u-
terq; du-
plex, inte-
rior & ex-
terior. In-
terior, qui
urit & re-
dit cor:
exterior,
qui rodit*

& urit corpus. Innocentius. Damnati ab intus & extra. Erunt in acerbissimo cruciatiuum genere, foris devorati ab igne, & ab intus ut Clibanus ignis possit. Gerson Ser. 1. de Sanctis.

with-

God's Wrath the Cause thereof.

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within, as into which Fire is put to heat Sect. I. within, and the heat made more intense by the cavity or hollownes of the place. *Whereas to be cast into a Furnace of Fire,* as Christ speaks, or into a *Lake of Fire,* as *Apoc.* imports a Fire without, into which the Matter or Persons to be burnt are cast.

And thus much for bare Scripture-Testimonies: many other there are which might be here collected to confirm this, but are scattered in several parts of this Discourse in a duer place.

CHAP. V.

A second sort of Proofs. Demonstrations from Instances both of Wicked Men and Holy Men, who have felt in this Life Impressions of God's immediate Wrath: And that such Impressions are Evidences of what, in the fulness, is in Hell.

A Second sort of Proofs, are Demonstrations from Instances, in Scripture, of Persons in this Life, who have felt Impressions of this Wrath of

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God in their Souls, upon God's rebuking them for Sin. And these Instances of Experience, upon Record, being added to those fore-gone Scripture-Testimonies, will serve as ruled Cases, joined unto Maxims in Law, alledged both of them, for the proof of one and the same thing; and will give yet more clear Demonstration what is meant by Wrath, and what Hell is in the fulness of it: And being joined to the former, do altogether, give an abundant evidence of this great Truth.

I say, 1. Of Men in this Life: And if any should deny the Truth hereof, or that which we have been prosecuting, themselves perhaps ere they dye may be made miserable Examples verifying of both; and out of their own woful Experience, live to confess and acknowledg the Truth herein. For God doth in this Life single out some, both of his Children, and others; to whom he gives a taste what the one should for ever have under-gone, but that Christ did it for them; and of what the other must under-goe for ever, without Repentance. Whereof those Instances that follow, are undeniable Evidences.

And 2. These Terrors are wrought by God's immediate Hand: And from immediate

diate Impressions and Representations of his Wrath, made by him, on their Souls, and to their Consciences. For as God puts Joy into the Hearts of his Children in this Life, by the immediate Light of his Countenance, as *Psal. 4. ver. 6. Lord lift up the Light of thy Countenance upon us,* and ver. 7. [*Thou hast put*] *Gladness in my Heart, more than in the time that their Corn and their Wine increased;* And again, *whom though we see not, yet believing [we rejoice with Joy unspeakable and glorious]* as the Apostle speaks of those Primitive Saints: Even so when he is pleased to rebuke Man for Sin, he doth the like, in a way of Contraries, on Men both Good and Bad; correcting them, by and with Anguishments from the like immediate Stroaks of his own Anger. God is the Father of all Spirits: and of the Spirits of his own Children upon a double Creation. And if the Fathers of our Bodies corrected us, and had power to do it with bodily Punishment, by bodily Instruments; do we think that our Souls which lie naked afore God, *Heb. 4. 13.* are not as immediately subject and exposed to his Correction, as a Father of Spirits? And if so, that then he may and doth sometimes choose to correct even his own Children with no other Rods but of his own: which

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Heb. 12. 9.
See for these things more largely, *The Child of Light walking in Darkness.*

W Sect. I. which are the immediate Emanations, streamings and dartings of his own Displeasure. Which when they feel, they wax pale and wan, and wander up and down, like unto Ghosts in Hell, as if they were cut off by his Hand. And that those Anguishments which either of these feel, are from God's immediate Hand alone; those that have felt the smart thereof, do readily acknowledg: for it is not in the power of any Creature to strike so hard a stroak.

And you shall hear some of themselves, by and by, speak out so much, whilst they were under the present sense thereof. These things premised,

There are two things to make this Demonstration compleat.

First, the Instances themselves of Persons in this Life; On the evidence of which, the main stress lies, for the proof of the Assertion.


The second is, that such immediate Impressions of Divine Wrath, are Evidences of what kind of Torment it is, which in the fulness of it, befalleth Men in Hell; and that both proceed from the same immediate Cause.

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W The Instances are of two sorts: That so we still may have under two or three Witnesses, this Word established.

1. Of Good and Holy Men.
2. Of Bad and Wicked Men.

1. For Instances of Holy Men, there are divers of them. As of *Job*, see his complaints, *Chap. 6. ver. 2, 3, 4, 8, 9, 10, 11, 12. The Arrows of the Almighty are within me, the Poison whereof drinks up my spirit: The terrors of God do set themselves in array against me. Oh that it would please God to destroy me, that he would loose his hand and cut me off.* Which with other Passages in that Chapter, I shall after open at large. Again, *Chap. 13. 24, 26. Thou holdest me for thine Enemy, thou writest bitter things against me, and makest me to possess the sins of my Youth; also Chap. 16. ver. 12, 13, 14, 15. God, He also hath taken me by my Neck, and shaken me to pieces, and set me up for his mark: His Archers compass me about, he cleaveth my Reins asunder, and doth not spare; He breaketh me with breach upon breach, He runneth upon me as a Giant.* I shall here only single out that of *Heman*, which is a most full one, and alone sufficient; and reserve the explicating

Sect. I.  plicating that of *Job's* Case, wholly unto the setting forth the dreadfulnes, which is the subject of the second Section.

Heman complains at the third verse of that *Psal. 88. My Soul is full of Trouble, &c.* And what was the matter of that trouble, and the inflicting cause hereof? *ver. 7. Thy Wrath lies hard upon me, and thou hast afflicted me with all thy Waves.* *Selah:* those Words [*Thy Wrath lies hard, &c.*] others read, *sustains it self, or bears up it self upon me*; which is, as if a Giant should with his whole weight stay himself upon a Child. *And thou hast afflicted me with all thy Waves.* The Waves of that immense Ocean of Wrath (for unto such Waves he again compares these Terrors in *ver. 16, 17.*) he says they came over him continually; and overwhelmed his Soul, as billows of the Sea wallowing and tumbling upon a *Jonah* cast into them. And *ver. 14, 15, 16.* he sets out his condition such, as wherein there was not only a privation of God's Favour, and that God seemed to reject his Soul, as if he never meant more to look upon it, or regard it; so *ver. 14. Why castest thou off my Soul?* But further, positively, *ver. 15. I suffer thy Terrors.* And *ver. 16. Thy fierce Wrath goes over me, Thy Terrors have cut me off.* The blows which God gave his

Sect. I.  his Soul were so hard and sharp, that to his feeling they not only wounded or cut into, but cut off his Soul at every stroak. The like follows *ver. 17.* And this put him into the condition of Men in Hell. *I am free among the dead,* *ver. 5.* that is, of that Society, Number and Company; and as one of them, that *are cut off from thy Hand,* or (as the Margent renders it) [*by thy Hand.*] All which are, as if he had said, they are not the stroaks of Creatures I feel; or of thine Anger, as conveyed by Creature distresses, but of thine own immediate hand; and such, as those that are in Hell it self, do feel from thee. These are Notes and Degrees beyond, and higher than the *Ela* of Dolours from or by the hands of Creatures, though set on by God: They are Strains of another Key, the doleful Air of which doth sound another hand and stroak, (purely Divine) that did immediately strike upon their Heart-strings that spake these things. These are the resoundings of blows and stroaks which God's own immediate Hand gave upon the bare Spirit, of one wounded by him; he that attentively listens to them, will soon perceive and esteem (as they said,) this Man *stricken and smitten of God himself.* Creature-distresses give a far less report.

But

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But that it was God's own immediate hand, is more plainly by himself expressed, *ver. 16. Thy Terrors have cut me off,* and *ver. 15. while I suffer thy Terrors, I am distracted, and ready to dye from my Youth up* (as in the same verse) *Thy Terrors,* so he termeth them (he speaking to God) or the Terrors [of Thee] that is, first, From Thee efficiently, and from thy hand setting them on. And 2. Of Thee as arising in me from and with dreadful apprehensions and thoughts of Thee (objectively,) and of Thy sore displeasure represented to my Soul, by Thee. And so God's Terrors, are every way, set forth in distinction, from distresses, from Creatures; or such as are made mediately by or from Creature-afflictions; although they also be from God. Thus in like Phrase of Speech it is appositely said, *1 Pet. 3. 14. Be not afraid of their Terror,* he speaks it of Men that were Persecutors, and threatned the Saints. [*Their Terror*] *objective*; That is, *The Terror of them,* or that Terror which the apprehension of their *Power, Greatness, Strength, Threatnings, &c.* may possibly work in you. In a like Sense thy Terror here is spoken of God. And the other great Apostle speaking of this ultimate Punishment of Hell, he in like Phrase, termeth it, *The Terror*

As David files his Thoughts of God. Psal. 139. 17. Thy Thoughts.

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Terror of the Lord, *2 Cor. 5. 11.* That is, that Terror which is peculiar and proper to him, in and to the Souls of Men, who is the terrible God (as he styles himself in *Moses*) and says *Nabum,* *Who can abide, or, stand in the fierceness of his Anger?*

There are further, two effects, which *Heman* there relateth, of this his having suffered these Terrors; or that beset his Spirit whilst these Terrors were upon him. 1. That he was continually ready to die: the Wrath that lay on him was so heavy, as it even well-nigh thrust his Soul out, every moment, and made the Spirit to fail: And secondly, it made him not himself (as we say) put him out of his right Mind. *Whilst I suffer thy Terrors I am distracted.* For the intention of a Soul taken up with, and extended by the Wrath of God is such; and is wound up so high, as the String is ready to crack. You usually term this, in such Persons deeply wounded, [*trouble of Conscience,*] (but that is more common) whereas this Dispensation requires an higher Word, it is indeed [*the Wrath of God,* or the Terror of God in Conscience] making it as a fiery Oven within it self, as the Psalmist speaks. This for the instances of Good Men.

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A second Instance is of Bad and Wicked Men. What was it caused *Judas* to hang himself? The Prophecy of the Psalmist; and the Apostles reference to it; have resolved us. That it was the *Curse or Wrath of God* entering into his Soul. The Psalm is the hundred and ninth; which was penned on purpose about him; the Apostle's Reference and Application is in *Acts* 1. 20.— In the Psalm 'tis said, *ver.* 18. *as he loved Cursing*, that is, Sin which is that accursed thing, afore God, so the *Curse of God* came into his Bowels (or inwards) *like Water*, and *like Oyl* into his *Bones*, and filled all within him full of Anguish and Torment. And so was fulfilled that Saying, Indignation and Wrath; namely, of God, caused Tribulation and Anguish in his Soul. The Similitudes or Allusions there are Elegant. That as there are Spiritual Oyls which Mens Bodies being annointed withal; they soak into the Bones, &c. they cool; refresh, and repair Spirits, and Strength; and allay fervent Heats and Pains; into which more inward parts, other Medicines more crasse and druggish cannot soak, or come. In the way of a contrary vertue or effect, he compares the Curse of God on his Soul, unto a spiritual Oyl

of

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of a piercing, penetrating Violence, that strikes in, as Quicksilver, into the Bones, and Nervous Parts, and fills them with unsufferable Torments. He compareth also this Curse, and the Effects of it, unto such painful Diseases as are caused by sharp Corroding Waters in the Bowels; as of the Gout in the Bowels: which when it possesseth those Inwards, is mortal and intolerable. The Apostle's Allusion elsewhere is correspondent to both these of the Psalmist, when he says, The Word of God (through the Power of the Spirit) *is a savour of Death unto Death* in some Mens Hearts, as *of Life unto Life* in others, *2 Cor.* 2. 16. The meaning whereof is, that look as venemous and sulphurous Vapours and Damps in Mines and Caverns arising out of the Earth, do strike up such scents or smells, as often kill, by extinguishing the Spirits of those that descend into them: Such exhalations of Hell and Wrath, doth the Spirit of God, by the Word preached, exhale and draw forth, and cause to ascend in some Mens Consciences, which gives them the very scent of Hell it self: They are the Savour or Odour of Death afore-hand, [*unto Death*] and Damnation, and so are Vapours of the same kind: out of the same Matter that is laid up in the Mine

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or

Sect. I. or Treasury it self ; as those out of the Earth use to be.

The second thing requisite to be added for the compleating the Demonstration, is, That such immediate Impressions of Divine Wrath in this Life, are sure and certain Evidences (I say not as to what Persons, but) of what kind of Torment it is, which in the fulness of it, befallerh Men in Hell ; and that both do proceed from the same immediate Cause. This needs not much probation, for the Instances afore given, carry their own evidence with them of this thing to any intelligent Reader. And this general Reason for it, will readily occur to any ones Thoughts, that surely God will not punish them in Hell with a Punishment of lesser sort or kind (for we speak not now of comparisons of Degrees) than what his Dispensation reacheth forth unto some Men, in this Life. For that is the proper day, and time, and season of Wrath, and of the fierceness of his Wrath; in which the Fruits of their own doings, are every way in their full Ripeness and Maturity to be returned to them : and these inflictions in this Life are but the Buds and the Blooms that preceed ; yet both from the same Root and Cause.

Now

Now to be punish'd by God's Wrath but *Sect. I.* mediately, through the force only of created Instruments, &c. as of material Fire, or the like, (if that were all the Punishment there); this were certainly by a lower kind or sort, than to be punish'd immediately from the Wrath of God it self. As will abundantly appear in the second Section, when I shall set out the dreadfulnes of such a Punishment.

But let us particularly weigh the Instances themselves, as we have singly, and apart delivered them.

1. Those Dispensations to *wicked and bad Men*, as *Judas*, &c.

2. The same, as they are exemplified in *good and holy Men*, as *Heman*, &c.

And either of them will afford an Argument for the proof of this Proposition in Hand.

1. These direful Impressions of God's immediate Wrath, when they do befall wicked Men, what are they to them ? Not only Pledges or Fore-runners of that Punishment to come (for such all sorts of Afflictions are unto wicked Men.) But further these are Spices and Grudgings, and lesser intermitting Fits of those future fiery, burning, and continued Calentures and Feavers ; yea, Earnest-Penies of Hell : and so of the same kind,

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with

Sect. I.

with what in full Men shall there receive.

As we use to say and speak of those glorious Joys, which some Saints afore-hand have the priviledge to partake of, that they are pure drops of those Rivers of Pleasure, flowing immediately from the same Fountain of Life: So we may as confidently say of those breakings forth of Wrath upon wicked Mens Souls here, that they are the *sippings* of that *Cup of Wrath without mixture* (as the *Revelation* distinguisheth it from those in this Life) whereof the Wicked must *drink the Dregs*, though it be Eternity, unto the bottom. And therefore we may make a true and warrantable measure, of what all such Men are to look for in Hell, by what some few of them do partake of here.

Rev. 14. 10.

And the Argument is strong every way, from the one of these unto the other. For as Heaven and Hell are Parallel in a way of contraries, as out of *Rom.* 9. 22, 23. hath been shewn: So those unspeakable glorious Joys, and these contrary extraordinary Horrors and Anguishes, on the other hand, do hold Parallel also, in being (in their several kinds) Prelibations and Tastes of what is to come in the other World. And in this very posture and tendency doth the

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Sect. I.

Apostle set these two Dispensations together in this Life, in a Parallel way, (as in *Rom.* 9. he doth the other) whilst in the same Scripture, 2 *Cor.* 2. 15, 16. He compares those Joys (common in those times) in them that are saved, to the breakings forth (at the opening of the Gospel, as of a Box of Spiknard) of a *sweet Odour or Savour of Life unto Life*, (namely of the Life to come) afore-hand, sensing their Souls with some of those Perfumes that are fetched from that Country, and only grow there: and on the contrary, such also he declares those precursory Savours or Odours of Death in their kind to be, which do arise from the threatnings of the same Word in Horrors upon many that perish, which he pronounceth to be the very Evaporations of that *Lake of Fire and Brimstone*, which is the *second Death*, in stiling them the Odour or [*Savour of*] *Death* [*unto Death*] so speaks he. These Men often smell the scent of Hell in their Consciences, and the Spirits of it do strike up into their Souls. The very Ashes and Smoak of that *Vesuvius* or *Ætna* of Hell, (I allude unto the last Words of *Deut.* 32. 22.) do fall upon them, which lighting upon Men in this Life, do, as those *Ashes of the Furnace* (*Exod.* 9. 8, 9, 10.) miracu-

Rev. 20. 14

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Sect. I.

lously did, they cause sores and blains upon Mens Consciences. And however if the Apostle did therewithal intend the more common Dispensations by the Word, and so both the ordinary and extraordinary, of which we now speak. Yet still take and compare those extraordinary Joys in the one, as a Saviour of Life, with the extraordinary Horrors, that are the Saviour of Death, unto the other; and in their Proportion there is still the like reason of both, as to the matter in hand; and an alike persignificancy in either of those two eternal Estates.

Again, that each of these are alike, by and from God, and by his more immediate Hand dispensed. This I take from that *Phil. 1. 28.* and submit the interpretation of it. Where exhorting Christians unto an holy courage and confidence in their appearings (for the Cause of Christ) afore their Persecutors Tribunals: *In nothing be terrified by your Adversaries,* says he. And upon such a bold undauntedness on their part, two effects he tells them do often follow; and both from God alike, as two wonderful contrary effects. First, in themselves, God elevateth and raiseth up that their confidence of Faith into a glorious assurance

and

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and taste of Heaven and Salvation, whether they are a going; so in these words, *Which is a token to you* (your selves) *of Salvation.* But on the contrary, which is, *an evident token* (namely, in their Persecutor's Consciences) *of Perdition,* if they repent not, *and that* (namely, both these effects) [*of God.*] Two things I observe: 1. That these two contrary Effects run parallel still, and that in order to, and of their being Tokens either of *Salvation* or *Perdition*; as in that other place, *2 Cor. 2.* And so that as the Joys put into the hearts of these Confessors, are the *first Fruits of the Spirit,* and therefore of the same kind with what Fruit and Harvest they reap in Heaven; and thereupon also a Spirit of Glory (is said) *to rest upon them* in such a case; it being it self *initial Glory,* and the *first fruits of Glory,* in a way of Glory. Thus on the contrary, those Terrors God strikes their Adversaries hearts withal, are like Tokens and Evidences of Hell, no other than the Suburbs, *the first fruits of Hell, and shadow of Death.* And, 2. I observe, (which is that for which I quote it) that both these extraordinary effects are alike wrought in the hearts of either, by the same or like hand, namely, *Impressions from God.* The Apostle there-

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Sect. I. fore adds, *αὐτὸν τὸν υἱὸν αὐτοῦ*, unto both, [*and that of God,*] He being the immediate Author of the one as well as of the other; and both unto a like, tho' contrary purpose. And the reason why God thus often takes that season and occasion to put forth his immediate power in the consciences of either, at such a time, is, because his Glory is in no passages of Providence in and upon Earth so highly interested and engaged, as upon such Trials, wherein both his *Truth* and *Children* are brought to the Bar at once, and therefore is then pleased to discover something more than ordinary (tho' secretly) in the Spirits of Men. *Have they no Fear* (says the Psalmist) *that eat up my People like Bread?* One would think so, they look so big, and fall too so heartily to devour them: *Yes,* says the Psalmist, answering it, *there were they in great fear.* [*There*] that is, upon such an occasion, at such a time; and yet the same Psalmist tells us, that *there was no cause of fear,* (compare for that, *Psal.* 14. 4. with *Psal.* 54. 4.) that is, not from Creatures. What was the matter then? or whence comes this great Fear? *God is in the Generation of the Righteous,* says the Psalmist; thence was their fear: [*and that of God*]. So the Apostle in that

that very case. God takes part with his Children, and so strikes and terrifies their Adversaries Souls, as he comforts theirs; and this is to them an *evident Token*, and as the first *Baptisms, Washings* or *Sprinklings* of that *Perdition*, which their Souls will be everlastingly drowned in (as the Apostle's allusion is in *Timothy*) if they turn not.

The truth and real verification of both these so immediate effects by God, and from God, (he as with a double-edged sword striking contrary ways at once.) Multitudes of Instances of both kinds the Story of the Martyrs doth relate; and particularly in the examples of those persecuting Emperors *Galerius* and *Maximinus*, as *Eusebius* hath Recorded them. Inasmuch as that lamentable out-cry in the sixth Seal, *Rev.* 6. 16. *Which the Kings of the Earth, and mighty Men* (the Persecutors) are brought in so loudly uttering, in *saying to the Mountains, Fall on us, and hide us from the Wrath of the Lamb.* Mr. Mede and others have applyed (as the Time and Order of the Visions of that Prophecy require) unto those Great Persecutors in the Roman Empire, whom authentick Antiquity hath related to have been terrified and struck with horror, by God and the Lamb, in prodigious

Sect. I. digious extraordinary ways of confusion; and those Terrors, such, as Stories have related them, as were the liveliest representations of that *Great Day of Wrath*, ver. 17. And are therefore set out under the Notion thereof, as having been to them the very imperfect beginnings of it. This for the Argument from the instances of wicked Men.

II. The Argument is as strong, though not so direct, from the instances of holy Men.

For, I. This Dispensation to them, is not only an Argument in common with other Afflictions of *this World*, in their ^{2 Theff. 1.} *being a manifest token of the Judgment of God*; and that therefore a sure and certain Judgment is to come upon the Wicked, as he there argues. But this kind, being a Judgment of a spiritual Nature (as immediate inflictions of Wrath are) and properly belonging unto Souls, as they are the Subjects of the other World: It argues therefore upon a more proper account that the Punishment to come is of the same kind therewith.—And such they must needs be, unless we will suppose, that God whips his own Children in this World with Scorpions, but wicked Men in the other World, but as with

Sect. I. with Rods in comparison of them. For it must be acknowledged, that these God's own blows, from his own immediate hand, are sorer, and cause wounds of a deeper blew, than what are given by him through Creatures. Surely God hath not laid up gentler Rods for the wicked in Hell, then he puts in ure towards his Children: *Have I smote them as I smote thee?* Esay. 27. 7. *I will correct thee in measure*, Jer. 30. 1. not so *them*. The equity of those ruled Cases, (which the Reader may consult) Jer. 25. 15, 16, 17, 28, 29. *Luke* 23. 31. & *1 Pet.* 4. 12, 17. do hold in this, and give us warrant in like manner to argue, That if his own Children do drink of so bitter a Cup here: then surely You, the *Wicked of the Earth*, shall much more drink of the very same. And these Scriptures alleaged, and the strength of this our Inference, are all resolved into that of *Psa.* 78. 8. *In the hand of the Lord is a Cup, whereof the wicked of the Earth shall (finally) drink the dregs*. And the force thereof lies in this, That if such kind of Judgments and *fiery Trials* as these (I allude unto that speech of the Apostle) thus falling upon their spirits from God himself, do *begin* at some of the *Houhold of God*, then *where will the Ungodly and Sinners appear?* For his own
People

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2. This dispensation of *impressions of Wrath*, when it doth befall either the Godly or the Wicked, although there are differing ends and purposes from God towards either; yet as they are one and the same in substance (as other afflictions are) so also they meet in this one and the same issue, namely, to be an evidence and demonstration what *Hell it self* in the extremity of it is. For as in the *Wicked* they are imperfect Testimonies of what they shall undergo, to the end they may repent; so in the *Godly* they are Evidences of what they have deserved in common with those, and all wicked Men; and to shew that they are *alike Children of Wrath, even as others*; also unto them, they are sensible Experiments of what they should have undergone, but that Christ hath saved them *from the Wrath to come*, that so they may be *thankful*, & love much. And many other holy ends there are; yet still so, as these contrary lines do centre in this, that Hell is prelibated and tasted by the one as well as the other.

But for a clear Eviction, that these *Terrors* in the *Godly* are no other than the very *shadow of Death*, or *vive* and lively

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Eph. 2. 1.

Resemblances of what Men feel in Hell; **Sect. I.** Hear what themselves say of it, whilst under the sense thereof. First, *Heman* for all the rest, while you find him as with his mouth put in Hell, into the very dust of Death, bemoaning himself thus, *ver. 5. I am free among the Dead, like the Slain that lie in the Grave, whom thou rememberest no more: and that are cut off from, or by thy hand.* When he says [*Slain*] it is in language, the same which Christ useth of that Execution, *Luke 19. 27. Slay them before me.* And the whole of it is all one, as to say, My condition is like unto a Man's that is in Hell; and in some respects the *same*. Not that it had the same Consequents, all Effects of Despair that Wrath hath upon the Damned: but in respect it is God's hand that inflicteth it, and also the same Wrath it self he felt; And *David* who had experimented them, expressly terms them *the pains and sorrows of Hell*, *Psal. 18. 5. & 116. 3.* and elsewhere. And *Jonah* says the like, whilst he was in the Whale's belly for his Rebellion against God. Compare for this, *Heman's Speeches, Psal. 88. 6, 7, 16, 17.* with these of *Jonah*, *ch. 2. 2, 4.* And so you have out of their own mouths this Assertion verified; and the Consequence we have insisted on, confirmed.

Psal. 88.

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CHAP. VI.

Thirdly: Reasons. 1. *God's Justice.*
2. *Avenging Wrath, otherwise not satisfied. A Demonstration added.*

I Come now to the *Reasons* of it, which will shew the necessity of this course, namely, of God's taking it into his *own hands*. It might be wondred at, that the great God having an *Host* or Army of creatures ready to be his Avengers, should over and above what they might do, himself set his hand to this: But *God* and *Christ* are so far from esteeming this a staining of their Glory, as earthly Judges think it would be to execute any themselves, that this being a Trophee of regaining Honour debased by the Creature, they account it a part of their Glory. Thus God here challengeth it to himself, *Vengeance is mine*, as a Glory he would not give to any other. And *Christ* is so far from accounting, that he *staineth his Raiment with their Blood*, Isa. 63. as that he glories to *tread the Wine-press of his Father's Wrath alone*. He glories in it.

Compare for this Interpretation, Revel. 19. with Isa. 63.

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There are two *Reasons* drawn from the *final Causes* of this Punishment, which makes this Dispensation necessary: 1. *It is for the Glory of his Justice.* 2. *It is an Act of Avenging Wrath*, retributing Vengeance. Which two do center in this as a third, *That it is to be Destruction to the Persons* it falls upon, as the issue of both. All which can never be attained but by an execution made by God's own immediate Wrath.

I shall found these *Reasons*, as I did the other Proofs, upon what I find Foundations for, in these very Texts I have chosen.

1. It is an Act of Justice; so in this *Heb. 10. I will repay*; and *2 Theff. 1. 6. It is a righteous thing in God.* τὸ δίκαιον ἀναποδοῦναι, to repay again or recompence, and *vers. 9. οἱ τῶν δούλων τίσσον*, who shall pay or lay down a Punishment justly sentenced; which in *Heb. 2. 2.* is called a *just Recompence of Reward*. And *Rom. 6. last, the Wages or Reward of Sin*. And this is the last Payment, and all that for ever, Sin in them, or God for Sin, shall have; and therefore that whereby the Glory of God is to be fully recovered.

2. It is an Act of avenging Wrath, as in both these places is expressed.

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Let us see what evidence of Reason each of these apart do afford, much more put together.

I. *Justice.* Concerning that the assertion is, That if there be a *Satisfaction* made for *Man's Sin* unto God's *Justice*, but so far as it may be attained upon the Creature to be punish'd in Hell, God himself will set his immediate hand to it, and Justice requires this.

The Explication.

I. I say, *A Satisfaction, so far as may be attained* upon the Creature that hath sinned, and which is to be the Subject of this Punishment. I put this in, because otherwise it must be affirmed of Christ alone, that he gave full satisfaction unto God's Justice, in whom there was

Rom. 3 25 *ἐνδείξις δικαιοσύνης θεοῦ*, a *Manifestation or Demonstration of God's Justice for Sins that were past*: yet still, as although a full Satisfaction can never be had from or upon the Creature, (therefore in Hell they alwas suffer) yet God doth recover what can be had, and payeth himself out of them as far as it will go; as those Phrases, *Paying the utmost farthing*, Mat. 5. 26. and, *Selling them and all they had, to make Money thereof*, Mat. 18. 25. do shew.

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2. In this case, that which justice will require unto any tolerable equitable satisfaction in this Punishment, is, that as exact a proportion be observed, as possibly there may be, and as the Subject is capable of. The Justice of God *as it is according to Truth*, so exactness and equity: and the work of God is perfect in every kind; and performed in due Weight, Number and Measure, but above all else, where Justice is professed. You may hear Justice speak in *Isaiah*, Chap. 59. [*According*] to their Deeds, [*Accordingly*] he will repay recompence to his Enemies. There is an [*According*] and an [*Accordingly*] to that: So as all due Measures and Rules of Proportion every way shall be observed. Which Measures being set out in this matter, will evidently demonstrate that God's immediate Hand is necessarily required thereto.

I. Let the demerit of Sin be weighed: And for that in the General, I refer unto the first of these Treatises of the heinousness of Sin. And we shall find, that although the crasser part of Sin is an inordinate lusting after, or enjoyment of things created, or sinful Comforts in Creatures; yet that the great and Foundation evil of it lieth in an aversion or turning off from God, and therein and

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thereby there is a reflecting upon God an immediate slight or undervalue, to an infiniteness of dishonour and contempt cast upon his Goodness, Blessedness, that is to be had in him ; as also to his Sovereignty, Prerogative, Supremacy, Holiness, &c. which are shewn forth and laid at Stake of every of his Laws, whereof Sin is the Transgression. Now if indeed it could have been supposed, that Sin were nothing else but that gross and crass part spoken of, the enjoyment of Creatures, than a punishment by Creatures only, might equivalently, have been even with that its obliquity of debasing its own excellency unto Creatures : But it being an immediate reflection upon God Himself, none can fill up the proportion of a meet and full Punishment, which Justice doth require for this, but God Himself. I may make use of *Eli's* speech, *1 Sam. 2. 25.* *If one Man sin against another, the Judge shall judge him, and revenge it : but if against God, who shall intreat for him ?* Thus he. And upon the same or like ground of Reason I infer, if one Creature wrong another, a Creature of the same kind can revenge it. If a Man shed Man's Blood ; so far as it is wrong to the bare Creature, *By Man shall his Blood be shed* ; so says the Law in relation to Man's day

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day in this World : But if Man sin against God, who shall recompence it ; when God's day comes wherein he is to be glorified ? none, so as to give satisfaction to his most exact Justice, but God Himself.

Yea further, if we retained to that opinion of many Learned Men, That *Adam's* enjoyment of God for ever, in that holy Estate of Innocency, should have been of God, but as manifested in and by Creatures ; and his holy Law, and not as in Himself, or as in Heaven, &c. yet this would not serve for a Rule whereby to estimate, or make proportion ; that therefore this Punishment should oppositely be only *from God, by and through Creatures.* For whatever his enjoyment should have been, whether of God mediately, or of God as in Himself immediately, I dispute not : yet to be sure when God was cast off by him, or is by us immediately and directly reflected upon ; [even God as God] which is that, whereby every Man's Sin is heightned in *Rom. 1. 21.* the meaning whereof is, that *God as in Himself* is debased by Sin. So that as the Apostle says in the like case, *Rom. 5. 15.* [Not as the Offence, so is the free Gift.] On the contrary, upon the like ground, *Not as was the case or merit of*

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Adam's Righteousness, so is the demerit of Sin; and so, nor of Punishment. Because there is so transcendent an undue-ness, yea, an injury done to the great God Himself by the Creature in Sinning, over and above the proportion of all created Grace or Obedience. For all Obedience was due, and all Man's Reward in obeying was from the meer goodness of God, which He, and his Obedience, and all depended upon: and so the proportion thereof is no way to be lookt at, either as the measure of the evil of Sin, or of what is to be the Punishment thereof. Sin we are sure is so great an Evil, as no meer Creature, but Christ God-Man, and his Obedience or Suffering could have satisfied God for, in the behalf of another. And why may it not also be said, that as none but He, that was *subjective* God, could satisfy God for the demerit of Sin, committed against God *objective*? so that Sin is such an evil, as cannot in the Sinner himself be thoroughly punished unto the satisfaction of Justice, but by God Himself efficiently; that is, God, to be the inflicter thereof immediately.

A second equitable rule of Proportion, that Justice (requiring the fullest satisfaction that may be had) will exact, is that

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the principal Author and Actor in the Sin should principally bear the Punishment. This not only Vengeance (which is the second Topick) doth in a more eminent manner aim at, and affect, but Justice doth call for it also; The Justice both of God, and Men. Now the principal in Sin is known to be the Soul of Man. Which I shall urge, when I come to shew how Vengeance also seeketh to wreck it self thereon. That which serves to my present purpose (which is this, that in the point of satisfaction, to be made unto God's Justice, it is most proper for God Himself to punish Sin in the Soul) in order thereunto, is,

First, to enquire, What is it in Soul or Spirit of Man, which God, when he comes to deal strictly and down-rightly, as a Judge of Mens Souls, hath principally to do withal? All must acknowledg that it is Conscience that hath to do with God as a Judge: for it must be that in Man, which is the most proper seat of the guilt of Sin, which guilt is the obligation unto Judgment and Punishment. And this to be Mens Consciences, the Scriptures hold forth, and every Man's own Soul feels. Hence also to be purged from an evil Conscience, is all one, and to be perfectly acquitted from the Guilt of Sin. And for God no more to remember our Sins, or

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to be atoned with us as a Judg; is all one as to say, that we on our parts have no more Conscience of Sins, *Heb. 10. 2, 3, 10, 11, 17.* verses compared. Conscience is that part of the Soul, whereby God as the Judg arraigneth every Man. It is the Hand which a guilty Soul holds up at God's Bar for all the rest of Man; and is God's Witness within Man against himself, *Rom. 2. 15.* and that in order unto Judgment, as follows in *verse 16.*

Again, 2. I enquire, when it shall come to the execution of the Punishment sentenced, What is it in the Soul or Spirit of Man that is most directly and naturally capable of Anguish and Torment, and what that part is, which God may most properly strike a Man's Soul in, when he would rebuke him for Sin? Certainly, still a Man's Conscience. All Beasts have one tender part above any other, that most grieves them, if smitten: This, in guilty Man is Conscience. We see it in *Cain* and *Judas*, God burnt them both in this Hand; in the Hand of Conscience in this World.

Having by these two Enquiries, stated the Principal, both in Guilt, and in being the Seat of the Execution; I shall for the Proof hereof, as also in order to the

the clearer making forth the Argument afore us, namely, that *Justice requires God's immediate Hand, &c.* I shall in a more ample manner set together these five ensuing Assertions.

The First, That Conscience, and the intellectual or understanding Power in Man's Soul, are God's *Engagee*, and the Principal in a double respect. 1. Conscience is responsible for the whole in Man: or if you will, principal in the Obligation. As being that, which, by its own acknowledgment of a Judgment, made unto God, when he shall come to judge, binds over it self, and with it self, the whole Soul for the Payment. And upon that account is to be reckoned the chief *Obligee*: and therefore the Execution is justly to be served upon it, and through it upon the whole Soul. 2. If we take in together with Conscience, the understanding part in Man; the *Intelligentia*, or the Spirit of the Mind in the summity of it; That is really to be accounted also the Principal, in respect of its share in the very acts of Sinning; so as justly the Guilt of every act is refunded upon it, as the principal Actor. For it is entrusted by God, with the steering and management of the whole Soul, with the conduct of it, as the General. By

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reason of that Light, God at first seated in it, it was appointed for ever to be the Guide and Leader of the Will and Affections. And therefore God justly requireth the account, or the defaults and miscarriages of the whole, at its Hands. According to the equity of those Rules declared concerning Rulers of the People, *Jer. 5: 4, 5. These have known the way of the Lord, &c.* As also from that other like to it, given forth touching the Priests, and which we find so often inculcated in *Ezekiel, I will require their Blood at the Priests Hands.* And all these founded upon one and the same common ground, common unto Conscience with these; namely, Conscience and Knowledge there being the Guides: And yet, in that Conscience gives but an ineffectual weak warning against Sin (which should powerfully sway the whole) and the Spirit of the Mind, or the practick Understanding doth still wickedly give secret consent unto Sin, &c. Hence therefore that denunciation in *Ezekiel* holds, that God will require the Blood of (the Soul) at its hands. Although the Soul (the Will and Affections) do perish too, in their Iniquity as it is there spoken. And, for this cause it becomes Justice to punish this chief Agent and
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Offender, or this great *Minister of State* Sect. I. in sinning, and to make these the Seat of the Execution above any or all other Faculties.

2. It will furthermore agree with the Rules of *Justice*, yea, it will be a special Trophy unto *Justice*, to have *Sin it self* in the Guilt of it, made as far as possibly to be its own Tormentor, and Instrument of the highest Punishment in and unto the Soul that hath sinned. There is *no Sword like unto that*, will Justice say, to slay a Sinner withall. It is of all other the most proper and exquisite way of punishing. For the Sinner to eat (for ever) of the Fruit of his own Ways, and to be filled with their own Devices; and their Iniquity to slay them. This is the justest and highest Doom which Wisdom it self can invent, or God's Power execute. The very same doth *Jeremy* also speak, *Jer. 2. 19. Thine own Wickedness shall correct thee; know therefore, and see, that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God.* Certainly for the Sinner to feel in the most intimate and immediate manner that may be, the bitterness of the Guilt of Sin; and to find that *that*, above all other Punishments that can be inflicted, is the sharpest and severest: this is a transcendent

Prov. 1: 24

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dent strain of Justice indeed. Now this is most exquisitely accomplish'd through that proper capacity which *Conscience* and the *intellectual part* in Man have as to this very thing: And in their being the Seat of the *Guilt of Sin*, they are thereby further fitted to become the Vessel or Receptacle of this the highest Punishment. This is in a great measure verified by that in *Isa. 59. 11, 12. We roar all like Bears*: And what was it that caused this? *For our Transgressions are multiplied before thee, and our Sins testify against us: For our Transgressions are with us, (they dwell with and possess us, and we possess them, as Job also speaks): And as for our Iniquities, we know them.* It was their very *knowing* of their Sins, as set on by God, that made them thus roar, which is the loudest and wildest Tone of Grief, and Note of insufferable Torment. And observe, how that *that* Knowledge had two things in contemplation, which caused the *Roaring*: 1. Sin, together with the Wrath of God. *Our Transgressions are multiplied afore thee.* And so they had God in their eye as a Judge; which those words shew, *We look for Salvation, but it is far from us, v. 11.* And, 2. *They testify against us.* This was the accusation of their own Consciences them-

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themselves. So as it was *Conscience* which was the Seat, the Habitation, (as it were) where these two took up their dwellings, continually quartered upon, and possessed. *Jeremy* says the same, *To see and know how bitter a thing it is to sin, &c.* And though these Scriptures speak not immediately of *Hell*, yet they do clearly point out to us, what, and wherein the most exquisite punishment of Sin lieth, and by what effected; namely, *Knowledge of Sin and Wrath*: whether it be in Men in forerunning Anguish in this Life, or hereafter in Hell in the fulness of it.

3. It is not, nor can it be the meer Spiritual evil that is in Sin, as *Sin is Sin*, and an opposite to *true Holiness*, and as it stands in a contrariety to the *Holiness* and *Goodness* of God; that is not it which Men in *Hell* shall spiritually know and see, so as to lay to heart the evil thereof in that respect: No, for that is the peculiar effect of *Grace*, and proper to the Saints; even as to see the *Beauty* that is in *Holiness*, as it is *Holiness*, likewise is — It is therefore Sin in the bitter effects thereof only, whereby Souls still remaining wholly sinful, (as those in *Hell* do) can come to know this *bitterness of Sin*.

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Now to prosecute this: The evil of Sin is not sufficiently or perfectly felt, no, not in the effects of it, by the Conscience of a Sinner, (so as it may be) until it be felt in that which is the highest, and most transcendent, and proper, most immediate and first-born effect thereof, of all other. And that is no other than the Wrath and Indignation of the All-powerful God: For that his Wrath shall break in upon the Sinner, and so considered, it is the most proper effect of all other of the demerit of Sin, God being stirred up and provoked thereunto by Sin. *Do you provoke the Lord to Jealousy?* 1 Cor. 10. 22. The like, *Jer. 7. 19.* Sins are as a heap of Charcoal, wicked Mens Consciences the *Oven*, and God's Wrath the *Fire*: Let this *Fire* be put into this *Coal*, and let both meet in a guilty Conscience, and it instantly becomes a *fiery Oven* within it self. And as concerning all other Punishments, I may say it, That all other, of *what kind* or from *whomsoever*, although they are all the effects and deserts of Sin, according to that in *Jeremy*: [*Thy way, and thy doings have procured these things to thee,*] and *this is thy Wickedness*; as it follows there in *Jer. 4. 18.* Yet still these are all of them deficient, and fall short

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short in representing unto the Heart and Conscience the demerit of Sin, even so far as by the effects it may be known, and the Soul yet further is capable to feel: But if once the Wrath and Indignation of the Great God come into the Soul and Conscience, this when felt doth bear some answerable proportion, as an effect, unto so great an Evil as Sin is, which it hath deserved; and when revealed unto and impressed upon the Sinner's Conscience, it hath also the fullest dimensions of such an Evil (even to the Sinner also) as Sin justly deserveth, as far as any way the Creature is capable. Then it is that the Sinner feels, and takes in the evil of Sin, not as in secondary outward effects only, (and such all other Punishments whatsoever are in comparison to the Wrath of God, and therefore fall short) but in this case it feels immediately the demerit of Sin, in that which is the *Cause*, the *only Cause*, the *highest Cause* of all other secondary Punishments which Sin hath also deserved, whereof it also is the cause. And this Dispensation of immediate Wrath riseth up unto the exactest demonstration of the evil that is in Sin, which any way from *Effects* can be made or given unto the Creature.

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4. Of this immediate Wrath (as it is an evil of Punishment) the Conscience and intellectual part in Man's Soul is not only capable to be made the Vessel, the Receptacle thereof, but it lies immediately exposed unto it. It is *bare and naked unto him with whom we have to do*, Heb. 4. 13. as in respect to God's knowledg, so of God's punishing, as I have elsewhere shewn. *Conscience* is as an open Door or In-let; or as an open Window is to the Sun, so it to God, for him to come in at at any time. That when ever God will but take upon him to perform and execute the part of a *Judg* and *Avenger*, a *Conscience* that is guilty lies exposed nakedly and barely unto his Anger, to receive the strokes and impressions of it. For I ask, What is *God's Justice against Sin*, but his *just Anger* against Sin? (as *Rom.* 3. 5. the Original hath it.) And what is a guilty Conscience, but that in Man that is naturally suscipient or apprehensive of it? And these two are suited as Faculty and Object, and are (as it were) made one for the other; there needs no third or other thing (if God but please to hold forth his Anger, and apply the Corrosive to the Sore, so this unto the Soul) to convey his own displeasure by; *Conscience* hath an ear

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to hear what God will speak, without any *Medium* to convey the Voice. Look as *Faith* is a Principle peculiarly fitted to take in God's free Grace, and Christ's Righteousness; such is *Conscience* (when guilty) unto God's Wrath, immediately susceptible of it. If God will but *set a Mans Sins in order afore him*, and withal say unto Conscience, *I am angry*; yea, look but angrily, and present himself as such; then Conscience instantly, like the sensible Plant, is struck, shrinks, and falls down. *For if God be angry but a little*, as *Psal.* 2. last, *and rebuke us in his Anger*, *Psal.* 6. 1. then, *at the very rebuke of his Countenance we perish*, *Psal.* 80. And it is most certain that God can reveal his Anger to the Soul immediately, as well as his Favour. And what is this Punishment we are speaking of, but the *Revelation of the righteous Judgment of God*, revealed, as afore others, so principally to a Man's own Soul? as *vers.* 9. And what is that *Judgment*, but God's Judgment, expressed, as in sentencing, so in shewing his Anger and Wrath against Sin? as the whole stream of that Scripture shews. It is therefore the Wrath and Face of God and the Lamb, when discovered, which a guilty Conscience flies from, *Rev.* 6. 16. That, as *Luther* says,

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Sect. I. *Animus sibi male conscius potius ad Diabolum ipsum ferretur, quam ad Deum accedat:* It had rather be brought afore the Devil, and see his face, than see God's, *Terror of Conscience*; what is it, but all one and God's Wrath in Conscience? See it in its contrary: *Peace* (which we call *Peace of Conscience*) which passeth *Understanding*, is rather denominated the [*Peace of God*] which passeth *understanding*, Phil. 4. 7. than *Peace of Conscience*, although Conscience be the Subject pacified, and whose *Peace and Quietus est* it is. And in like manner *Terror* is stiled, the *Terror of the Lord*, 2 Cor. 5. 11. And these things may perhaps afford as true a Light towards the understanding of that Maxim of the Apostle, Rom. 2. 8, 9. *Indignation and Wrath, (viz. of God,) Tribulation and Anguish upon every Soul* (as the seat of their Anguish) of *Man that doth evil*, as any other. And withal shew how it comes to pass, that this *Tribulation* is executed from that *Wrath*, even by the *reception of Conscience*. For of Conscience also the following words, *vers. 15.* do there speak, and that as in order unto *Judgment*, *vers. 16.*

5. I add, as a Corollary from this, that *Conscience*, though it be thus naked and open

Sect. I. open to God and his Wrath, yet it is so great a *secluse*, so fast and privy a Cabinet, so intimate a Power and Principle, in and unto the Soul it self; and so entirely reserved unto God himself, who is the Lord thereof: as it is not immediately subjcible to, or to be broke open by Creatures: No, not those who are superiour Spirits to it, either Angels or Devils; they are not able to terrify the Conscience, until it hath been first made raw and tender by God. God only made the Heart, and God only knows the Heart, and God only can come at and strike at the root of the Heart. The Devils or Angels can come but into an outward Room, the *Fancy*, and cast in Images thereinto; the *Fancy* being the Souls Looking-glass, wherein it vieweth its own thoughts, and from which it takes off into it self the Species that are cast in there. Also they may stir bodily Passions (both which I have elsewhere shewn) but they cannot enter into the Closet of the Soul. God only is *intimior intimo nostro*, as the Ancients express it; *God only is greater than our Hearts*; as the Apostle expresseth it. Conscience is a Book so fast clasp'd, as it is God's Prerogative alone to open it; which he then at that day will do: and

H there-

Sect. I. thereunto, that likewise may be applied, *He openeth, and none shuts ; and he shuts, and none opens.* That Speech holds as true of Conscience, as of any other thing. And as it is a Book which he alone can open, so in which he alone can write over every Man's Sins, not with Ink, but with Wrath, which, like *Aqua fortis*, every letter of it shall eat into the Soul. According unto that in *Job : Thou writest bitter things against me, and causest me to possess the Sins of my Youth, Job 13. 26.* Let no Man therefore imagine, that Devils are the greatest Tormentors of Men, or of their Consciences in Hell : or if any would affirm it, I would demand, Who it is that torments the Consciences of Devils themselves ? Certainly none but God. They now believing there is a God, do tremble ; but in Hell they fear him, and for ever have to do with him. And it is as sure, that the same God, with whom those Spirits and their Consciences have for ever to do, the Consciences of Men shall also.

And as for all other *mediate* or outward ways of Judgments executed, in which the Wrath of God is revealed from Heaven, but as at the second hand, take the sorest and severest of them that ever
God

Sect. I. God executed by Creatures ; yea, suppose all of the several kinds of Providential Judgments (I call them such which are executed upon Men in this World afore-hand) which God hath, *as Judg of all the World*, in his riding Circuit through all Ages since the Fall, *revealed his Wrath from Heaven* by, against all sorts of Unrighteousness of Men, (as the Apostle speaking of these Judgments says, in *Rom. 1. 18.*) Suppose, I say, they were let flie upon any one Sinner, all at once, yet would they not reach or touch that Man's Conscience, further than as God should, over and above the efficacy of them, strike the Conscience it self with his anger and displeasure, revealed more or less by himself therewith. And, although in all such Judgments his goings forth are as of a Judg, and he accompanies such Judgments more or less, but as with some ordinary light and glimmerings of an angry Deity ; yet his coming as a Judg upon Mens Consciences, at the *Day of Wrath, and Revelation of the Righteous Judgment of God* (as if he had never revealed his Wrath before) this is another manner of coming, and shewing himself a Judg indeed, rendring Indignation and Wrath upon the Souls of Men : And of that Judgment it is, the
H 2 same

Sect. I. same Apostle in the second Chapter treats, as of that other in the former.

Deut. 32.
Rom. 2.

And I may say of all the former, in comparison to this latter, that they all are but as the Batteries of the Out-works, and as Bullets shot against the Walls, in a Siege, which may indeed terrify the Inhabitants, and make them tremble; and so these the Soul, as by remote effects in the Suburbs of it. But the latter is as shooting in of Granadoes, which have been laid up with him in his Treasury, carrying Fire from thence in them, the Fire of his fierce and forest Indignation; and these himself alone can shoot into the inwards of Mens Souls. And this is as shooting Fire into the the very Magazine, into that which is the most inward in the Soul, and fortified against the entrance of all created Powers; the Magazine where all the Gun-powder lies, that is, the guilt of a Man's Sins: so as there needeth nothing else to blow up all. If his Wrath doth but touch, it takes, and sets all on Fire.

Yea, give me leave upon the same ground, and by the like reason, further to say, That all the material Fire in Hell, by which the Soul shall and will suffer by way of a Compatibility (as it is termed) or suffering by and with the Body an

un-

Sect. I. unspeakable Torment; and this for the Sins a Man is guilty of: yet these Flames nor these Punishments (taken materially, and abstracted from this Revelation of God's Wrath) would not break into Conscience; not until God did therewithal break in with the Fire of his Wrath, and make the Conscience and intellectual Spirit of the Mind a fiery Oven within it self, as the Psalmist expresseth it in *Psal.* 21. 9. almost in these very words.

This being the state of matters between God, the Judg of all, and the Souls and Consciences of Sinners, as touching that due and equitable Punishment for Sin, and the execution thereof, which Mens Souls are capable of: I shall now compleat the reason, why the Justice of God should move him to be willing; yea, and that there is in respect unto Divine Justice a kind of requisiteness (if not necessity) for the Great God to take this course to punish the Sinner, by the Revelation of his own immediate Wrath. And this I shall do, by gathering together what hath been said, from which the Arguments for both these two Assertions that follow, lie fair.

1. *That God for his Justice sake should be willing.* For Conscience being the princi-

H 2 pal

pal Engagee obliged unto God as a Judge, and the understanding Power in Man the eminent Transgressor, and both lying so naked and immediately exposed unto God's Wrath, and capable to receive the Revelation of it. An Anguish made thereby in the Soul, is the most proper, natural, suitable Reward unto Sin, to pay the Sinner home in his own Coin; as also the most ready, direct, and short way for God to take.

If therefore we suppose Justice be left to have but its free and full course; if *Justice* (according to the Prophet's language, and God's own rule and direction given unto us) *run down as Waters,* and *Righteousness as a mighty Stream,* in its proper natural Channel, and so as to fall into that most capacious Vessel or Receptacle that is in Man to receive it. Again, if Divine Justice hath a will to put and lay its charge and execution where principally it is to be laid, even against the Principal, whether in the Obligation for Sin, or in the guilt of the Act of sinning. Or if it be deemed, that Divine Justice will take a recovery where the fullest and fairest advantage lies, and recover his principal Debt of that which is the principal Debtor; and from that in Man which is capable to afford

afford the most due satisfaction and punishment, as being that which is the Treasury of all the Guilt of Sin, and most exquisitely capable to suffer, and thereby to make fullest payment for all. Then we may conclude that assuredly God is willing to wreck his just Anger, and in his Wrath to break forth upon the Conscience and Intellectual Faculty of the Sinner in Hell, by the immediate Revelation of his Wrath, and that upon all the accounts fore-mentioned, thereby to punish it. — And we may well suppose that his Justice is willing to do this, because God is (as the Psalmist with an *Emphasis*) *Judg Himself,* Psal. 50. 6. And *judgeth for Himself,* Prov. 16. 4. And for the Recovery of his own Glory, and Revelation of his Righteous Judgment. And this Course of immediate Wrath being a way above all other so natural, so ready, so direct, so compendious, and so suited to the demerit of Sin, (as hath been shewn) we may well think that God will be rather *willing to shew his Wrath* (as the Apostle speaks) this way, (if we could suppose there might be another,) because this so falls in with, and agrees unto the rules and proportions of Justice fore-mentioned, which are most near and sacred to him.

Sect. I.

2. The second Assertion, That it is also requisite, yea, necessary, (I speak it, as in relation to Justice attaining its ends.) For all *mediate Punishments* executed by Creatures being deficient, as unto that wherein the very Essence of this Punishment lies they all not reaching the Inwards of the Spirit of the Mind and Conscience; and seeing that without God's wrath revealed therewith by God himself, all such Punishments would not compleat the Justice of God in a Punishment in any tolerable measure suitable. Then if Justice will have its perfect work, and bring its Suit against the Sinner unto the ultimate issue, it is requisite God himself put his immediate hand to the execution. For otherwise this Work of Justice will not be perfect, (as yet every of his Works in their kind are said to be). And so he should not only fall short of satisfying his Justice, but also by not doing that towards it which is in his power to do, and which he is Lord of, he should not in any tolerable measure content it. Especially, if we further consider, that when all is done that can be done, this Punishment will not arise to a perfect satisfaction (for the Creature's punishment will not afford it, and therefore it doth for ever suffer) but only unto what
may

Sect. I.

may be had out of them towards it. I shut this Point up therefore with this, that *If God be Judg Himself, he will do this work Himself*, which none else can perform for him; and without which all else would be utterly imperfect and defective. For, upon what hath been afore argued, I may say of all other Punishments and Punishers (although set by God upon a Man) what the Apostle says of those legal Ordinances (though instituted by God for his Worship) *That they could not make the Service perfect, as pertaining to the Conscience*. So, nor all outward Torments, take them alone without God's Wrath accompanying them, they cannot make a perfect or compleat Punishment as *pertaining to the Conscience*.

And all this also shews one sufficient reason of Difference, why earthly Kings and Judges leave the Execution of Traytors and Offenders wholly unto others: Because they have no more Power, as in respect of Execution, to inflict a condign Punishment than other Men; but others can do it as exquisitely, and their Justice be as fully satisfied thereby: but it is not so here. And for these causes God is so far from staining his Glory thereby (which other Judges would esteem to be so) as that it is the only way fully to re-
cover

Sect. I. cover his Glory. And so much for that Argument drawn from satisfying of Justice.

A second Reason is drawn from satisfying of Vengeance, or Avenging Wrath as against Enemies; which heightens Justice. Thus in many places in the Old and New Testament, *Deut. 32. Rom. 12. 19. 2 Cor. 10. 6. Rev. 6. 10.* In which last place, God is stiled both a Judg and an Avenger, [*Judg and Avenger*] say the Saints there. A Judg most commonly doth acts of Justice in the behalf of others: but an Avenger is one that doth, or seeks Justice in his own Cause, and in his own behalf and Interest; therefore the next a-Kin, seeking the Life of a Murderer, was termed an *Avenger of Blood*. Now God is more nearly concerned in this, than any Creatures can be, in what may concern Vengeance in them, for what ever Injury. This is therefore *pœna vindictæ*, as of one enraged and provoked; Patience having been abused, as *Rom. 9. 22.* and so is turned into Fury.

Now there are two properties of Vengeance, from whence I argue this, being put together.

First, that it is the property of Revenge to vent it self upon that which is prin-

Sect. I. principal in the Injury, and to make that the Vessel of its Wrath, it will never be satisfied else. Now that is the Soul of Man, which is the chief seat and subject of the Corruption of Sin, the chief Cause of the Act proceeding from thence, and that in which the Guilt arising from both doth principally abide. The Body is but instrumental in what the Soul doth; yea, and in some, and the greatest Sins, the Soul hath the sole and immediate Hand. This Soul therefore which is the chiefest Vessel of Sin, must be the chief Vessel of Wrath. *Indignation and Wrath upon every [Soul] of Man that doth evil, Rom. 2. 8.* whereof this undeniable Instance is given by God, that the Soul is it that suffers for the whole Man until the Resurrection, as the Instance of the Rich Man shews. And it must be no less an immediate Sufferer, although not the alone Sufferer; but much more, after the day of Judgment, unto Eternity.

A second thing which Vengeance affecteth is, that the person that wrought the Injury dye by the hand of himself, that is, the Avenger: *It loves to do that work it self.* And this especially holds good in this cause of God's, and seeing it is to recover glory to God by shewing Vengeance; He comes to be glorified, rendering Ven-

Sect. I. *Vengeance from the glory of his Power.*

I need not go about to form up any Argument from hence, for these two things, especially the latter, do speak home unto the Point: And being added unto what hath been spoken in the former Head of Justice, may be sufficient.

There is a third thing, which, as I said, both Divine Justice and Vengeance do conspire in; and that is, the utter Destruction of that which is the principal Offender (which is the Soul) it is the nature of Vengeance to work the Destruction of that it is set against. And in this case of Sin, God's Justice also doth the same: the demerit of Sin is such, as it exciteth Vengeance to it. And therefore in both these places which are my Texts, Destruction is mentioned as the issue and product of this Revenge, and Wrath. So in 2 *Thess.* 1. 6, 7. *To render Vengeance on them, who shall be punished with everlasting Destruction,* and Rom. 9. 22. *to make known the power of his Wrath on those Vessels of Wrath, fitted to Destruction.* Destroyed they shall be, though not in regard of being, for they are to be Vessels of Wrath, and therefore to be still kept whole, in respect of being, else they could hold no Wrath: And that is another
pro-

Sect. I.

property of Vengeance, to have the Party made sensible of its Misery, and that his Enemy is even with him. And therefore God upholds their Being, but destroys their Souls in regard of well being. Now that is never till it be stript of every Comfort, and every corner of the Soul be filled with Misery. For if any corner be empty, it is not destroyed, it will not die.

Now this third or last thing, doth of it self afford, at least a Demonstration, *ab effectis*, from the event and effects of this Punishment: *That therefore it is God's immediate hand that inflicts this Punishment.* Which Demonstration is to be added, unto the former Reason, which was drawn from the Causes of it. For I argue, asking this Question, What is able to fill the Soul of Man, with good or evil? The Soul which was created in so large a Capacity, as to be filled with God, and with none but God himself; He only is able to fill the vast corners of it with either. Creatures like it self may afflict and torment it much, especially whilst in the Body, so much, as to cause it to desire Death, and a being out of the Body; but the Soul they are never able to destroy. The Soul is a Castle so strong built, as it can bear the Assaults of
all

Sect. I. all its fellow-Creatures, and sustain it self, and not sink into Destruction. Nothing can destroy the well-being of the Soul but God's Power. For it is said, *They may kill the Body, but God only can kill the Soul.* And else, according to that Argument of Christ, *Fear not them that can kill the body only, &c.* they were to be feared as God himself is, if they could kill the Soul, as God can do. For Christ says, *God is therefore to be feared, and only to be feared, because he can destroy both Body and Soul.* And he redoubleth it with an Emphasis, *Fear him, yea, I say unto you, Fear him, Luke 12. 5.* Indeed one Evangelist says, *Fear him, which after he hath killed, hath power to cast into Hell,* which expresseth no more but an act of Authority to sentence and cast into Hell, as the Judge doth into Prison. Yet the other Evangelist puts it upon this, because he is able *to kill the Soul,* and that only *he is able to destroy both Body and Soul in Hell.* He says not barely to cast into Hell as by way of Authority, but adds, *kills and destroys in Hell,* when they are cast thither: For God is both Judge and Avenger. And therefore if it be Destruction, 'tis evident He only can, and must do the execution. And therefore, in the Text, *2 Thes. 1. 8, 9.* their being punished with everlasting

lasting Destruction, is attributed to the Sect. I. glory of his Power. These are some of the Reasons of this great Point.

CHAP. VII.

A fourth sort of additional Confirmations, drawn from the Harmonies that are between it, and other Divine Truths.

I Shall in the last place cast in some Harmonies, or Congruities and Correspondencies, which this holds, and makes up with other Divine Truths: And in such Harmonies, and Concords, there is much of Reason, at least to confirm, if not demonstrate Truths in Divinity.

1. To begin where I left. Hereby it comes to pass, that as the Souls of Men and other Spirits were immediately made and created by God (who is therefore in a peculiar respect, and with an opposite distinction to the Fathers of our Bodies, said to be the Father of Spirits, and the God of the Spirits of all Flesh) So, that their last termination or end, should be, into

Sect. I. into and by his immediate Hands also : This makes up a congruous and suitable Dispensation. That look, as they receive their first Being from him, likewise they should return to him, as *Ecclesiastes* speaks, as to their sole and immediate Author and Creator ; and so receive from him, as a Father of Spirits their Portion at his immediat Hands. And Man's ultimate end, either way, is called their Portion, *Psal. 11. 6. Mat. 24. 51.* whether it be, in blessedness as their Inheritance out of his Love, or Misery as the wages of their Sin. And thus hereby God himself is made the end, and the beginning or *terminus*, the *Alpha* and *Omega* of Souls : to whom be Glory for ever.

2. Thereby also, there comes to pass an answerableness and a proportion held between the two conditions of Heaven and Hell : Which the Apostle seems to make the ultimate aim and determination of God's Counsels. Unto which all in this World are but preparations, as he calls them. (Thus *Rom. 9. 22, 23.*) for the shewing forth of his own immediate Glory. *What if God willing to shew his Wrath, and to make his Power known, endured with much long-suffering the Vessels of Wrath fitted to Destruction : And that he might make known the riches of his Glory on the Vessels*
of

Mercy, which he had afore prepared unto
Glory ? *Sect. I.*

And thirdly also : It is said that after that Christ the Judg of All, hath delivered up his Administration and Kingdom unto his Father, then God should become all in all, *1 Cor. 15. 28.* (not in respect of Being) that is, not as if the Being of all things shall return into God again, as some have wickedly dreamed : Or, that God's blessed Being, and the Creatures should become one: that can never be. 'Tis a contradiction to say, a Creature made out of nothing should come to be of it self : and such God in his Being is. But all in all, in respect of immediate Dispensation. And so look as to the Vessels of Mercy, he will then be all in all, so that they shall not need the light of the Sun and the Moon, &c. (that is, the comfort of any Creature, though all created Excellencies in the Spirit and quintessence of them shall be there) why should it not be also meant that the same God (which makes up a Parallel, seeing Mens Sins deserve it) shall be all in all, in Hell too, in a contrary way to the other?

4. And the rather this may be thought, because when God shall have caused this visible World to pass away, the Earth and the Heavens, we now behold (as
I some

Sect. I. into and by his immediate Hands also : This makes up a congruous and suitable Dispensation. That look, as they receive their first Being from him, likewise they should return to him, as *Ecclesiastes* speaks, as to their sole and immediate Author and Creator ; and so receive from him, as a Father of Spirits their Portion at his immediat Hands. And Man's ultimate end, either way, is called their Portion, *Psal. 11. 6. Mat. 24. 51.* whether it be, in blessedness as their Inheritance out of his Love, or Misery as the wages of their Sin. And thus hereby God himself is made the end, and the beginning or *terminus*, the *Alpha* and *Omega* of Souls : to whom be Glory for ever.

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I some

Sect. I.

some judicious Divines have inclined to think from Job. 14. 12. and other Scriptures) either by turning them into nothing, or into their first Chaos : And so there being none (that is, of this old World) left, but pure Heaven and Hell, (which are as two spiritual Places or Worlds) and therein these two sorts of Creatures rational ; either those who are wholly Spirits (as Angels good and bad) or the Spirits of Men (whose Bodies are raised Spiritual, and so fitted for that other kind of World) both of which are capable of Happiness or Wo from him. That then these two sorts of intelligent Natures, God and they being left thus alone (the brutish part of the World being done away) should have to do with him for ever immediately, either in a way of Wrath or Blessedness. And so God shall be all in all, in either Worlds, and this to be the final ending, and Catastrophe of all. But these I urge not, but only mention.

T H E

Sect. I.



T H E
PUNISHMENT
O F
S I N in H E L L.

S E C T. II.

The dreadfulness thereof, argued from all, and each of the Particulars, treated of in the former Section.

H E B. 10. 31.

It is a fearful thing to fall into the Hands of the Living God.

THe second thing, at first propounded to be handled, was the dreadfulness of this Punishment. *It is a fearful thing to fall into the hand of the living*

Sect. II. v. ing God. Which being an inference from the foregoing words, and not a simple affirmation only, do come in with an amazing kind of implication, wherein the Apostle leaveth it to our own Thoughts, to conceive of, and is as if he had said, *How dreadful must it needs be!* which I leave to your own Thoughts to conceive of, I not being able (says he) to utter or express the Terror of it.

Hence the genuine and natural way of handling this part, is to set it forth by way of Inference or Corollary, from that former Point, which we have dispatch'd. I shall therefore accordingly draw forth Demonstrations, of the dreadfulnes thereof, from those fore-cited Scriptures, or Grounds already laid in the fore-gone Section: which doth afford sufficient Topicks unto this Head.

S E C T.

Sect. II.

S E C T. I.

The first Head of Demonstrations from this in General: That it is a falling into the Hands of God immediately.

First, let us take the main Doctrine it self, as in the General it is uttered here, *That it is a falling into the Hands of God Himself,* and not of Creatures only: And a *being punish'd from his Presence, and the Glory of his Power,* immediately, as *2 Thess. 1. 9.* And then extend and widen your apprehensions, to take in how fearful this must be, which I shall demonstrate, by a comparative Gradation, raised thus.

I. If it were but a giving us up into the Hands of meer Creatures to afflict, and they assisted by God, but with the common and ordinary concurrence of his Power, which joins with, and upholds the Agency of all things in their workings; whether in comforting us or in distressing of us: this is the lowest degree

Sect. I. of supposition. And yet consider how dreadful this Supposition would render to our Thoughts, such a punishment to be: if God should be but as the looker on, and withal the setter of them on: or (as in the Scripture phrase, *Mat. 18. 34.*) *but only deliver us up to these Tormentors.* As when it is termed a *being cast into a Lake of Fire and Brimstone*, suppose it were a Lake of material corporeal Fire only, wherein thy Body is cast; and thy Soul, no otherwise to suffer than by what the Spirits of that Body it is united to, and dwells in, is by that Fire made sensible of. And suppose withal, the Spirits thereof were kept up, in their utmost sensibleness, of what torment that Fire could inflict; and thy Body continually flaming, (as the Bush in *Exodus*) and yet never burnt up, how terrible is it for Flesh and Blood to think but this of it! Or, to use another comparison, If a Man were bound Hand and Foot with his Mouth set open, and were cast into a Pit, wherein, as in the Apostles Sheet, let down from Heaven, were all manner of *Creeping things*, Toads, Serpents of all sorts, fiery Scorpions, Cockatrices, Vipers, Adders, Snakes, &c. Flies, Hornets, Lice, Pismires and Frogs, &c. And that these should bite and sting thee, with exquisite Pain and Torment;

Sect. I. ment; also creep in at thy Mouth, down into thy Inwards, gnaw and swell thee there. How did but one sort of these Creatures, when sent by God, afflict *Pharaoh* and all the *Aegyptians*? A Man in this case, should endure not only the Pains mentioned, but beyond them the torture which Antipathy, cotrariety and natural abhorrency Works, which is of all other most exquisite, and turns nature backward (as of *Jordan* it is said) into a recoyl, and wresteth it against it self, and throws it off its hinges. I need not instance, how by this way of Antipathy, a Cock makes a Lion roar, a Mousse the Elephant to tremble, a Serpent or a Toad, a Spider, sets the whole of nature in Man into an inconsistency; a Man knows not how to bear up, sustain himself, or be himself. But besides what Pains or Torments, these, or any of these, can inflict.

II. Let us proceed in our Supposition a step further. If God should so far further assist, as to set his Wisdom a-work, and that only to find out and invent, what mixture of Torments from Creatures, would be most exquisite of all others. As if a King (whose Wrath is compared to the roaring of a Lion, who yet sets but others to Torment) should

Sect. II. but order ten Men to invent Torments for one poor Man (as the *Sicilian* Tyrants did.) Hence, *Majus tormentum sculi non invenire Tyranni.* And then consider, for the exaggeration of this unto your Thoughts.

1. That the nature of Man is so fram'd, as it is capable to receive discomfort, as well as comfort from every Creature: the least Creature hath a sting in it, as well as Honey, unto something or other, in Man's Nature, if it be applyed and turned against it. 2. God knows all the Ingredients in the Creatures Natures; as also it is said, he knows our frame, and so there with the suitability of Sense in Man's Nature thereunto. Think then what Punishment from their mixture, can he invent and temper; and put all the Venoms, (the dregs) into one Cup, as the Psalmist speaks: And as by some lesser proportion we may estimate this, by what those that know the secrets of Nature can effect, above what other Men, as *Solomon* did. Now 3. Raise up your apprehensions from these two steps of comparison thus first laid: If, (as the Psalmist says,) *He that made the Eye, shall not he see?* speaking of that infinite Omniscience in God Himself, above what is in the Creatures: Say I then in this case, if the

the Creatures, that God hath made, may thus be supposed able to work anguish to a Man, Dolour and Misery: what then can God, the great God, that made all these himself, immediately inflict? As the Prophet *Isaiab* sligheth the *Ægyptians* and their Assistance, *Isa. 31. 3.* Thus, *Their Horses are Flesh, not Spirit, and the Ægyptians that ride them are Men, and not God.* So we may of all these Suppositions, and still say, these are but of what Creatures can do; who are Creatures, and not God; Flesh and not Spirit.

III. That we may yet heighten the dreadfulness of this immediate Hand of God, let us make a third Supposition, beyond the former; that God not only should use his ordinary concurrence with Creatures, but (as sometimes he hath done) arm those Creatures with his own Wrath, over and above the activity of their ordinary Sphere of Workings; heating that Sword of created Powers he strikes with, red hot in the Furnace of his fiery Indignation: And so intending the power of Creatures beyond their Strength; yet still so as to use them as the sole Instruments of that anguish wrought: conveying his Anger with them but as at second hand. And so, as the Man so afflicted,

Sect. I.

afflicted, is sensible, not of the Stroke of the Creatures only, but of God, and his Wrath accompanying and seconding it, through them. This would be yet more dreadful than the former, and yet still fall short of what the Doctrine hath held forth, that *Himself is the Avenger, and strikes immediately.*

I. This latter is more dreadful to suppose than the former; yea, is not a bare supposition; for if God conveys his Wrath with the least Affliction, and in his Providences fight against a Man, and the Heart is thereby made sensible of his Wrath therein: this, as it often falls out, so it useth wonderfully to enflame and rage in Man's Spirit: even as a poisoned Arrow useth to do the Flesh, which it self alone would only pierce and wound, (but as it is an Arrow;) but if further dipp'd in Poyson, or as the Apostle's comparison is, *Eph. 6.* made a *fiery Dart*, it works a further Anguish and Torment. Now there is no Creature, but if armed with God's Wrath, or if it be but a Messenger, and a Representor of God's Anger, but it is infinitely more dreadful than of it self otherwise it is. What is less than the shaking of a Leaf, which seems it self to tremble? But if
God

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God send faintness of Heart, and Terror with it, and by it, into a Man's Heart, the very *Sound of the shaking of a Leaf chaseth them*, Lev. 26. 36. Every Grass-blade, burnished with God's Wrath, strikes terror into the Heart, as that flaming Cherub did into *Adam's*. This is experimented in Men troubled in Mind, unto whom, *Iratumq; refert qualibet herba Deum.* Every Creature presents an angry God, and strikes trembling of Heart into them. *They fear where no fear is.* The Light, which of all Creatures is the most amiable and pleasantest, yet to a Spirit wounded the Beams thereof are dreadful; and when it is day, he wisheth it were night, and that Darkness might for ever cover him; and why should the Light arise, says he, to disclose my Rebellion against my Maker? Thus *Job*, Job 4. 20, *Wherefore is the Light given to him that is in misery?* Even as on the contrary, to a Soul God's Face shines on, every Creature strikes up comfort and gladness into it. He hears the Thunder, (which made *Caligula* tremble,) *'Tis my Father's Voice*, says he: views the Stars; *these are mine*, saith he. The greatest Afflictions to such an one do turn into Joy, knowing he hath a Treasury of Love in the Bosom of his Father
that

Sect. II. that sent them. The perfect contrary is here.

2. This latter Supposal of God's arming the Creatures with his displeasure, and conveying it by them, falls yet lower, and is less than God's immediate Wrath from himself; even as God's Love conveyed by Ordinances and Means, is a far lower Dispensation than the immediate Communication thereof from himself. God's power, tho never so great, yet in working by and through an Instrument, is abated, lessened, stinted in working. You may have read and heard (perhaps) the comparison between God's Power and the Creatures, in respect of Torment, thus expressed: That the one is, but as if a Child should strike a Blow, in comparison of a Giant: But to the case in hand, I have used to raise it thus: A Giant that can of himself give a great Blow immediately, if he yet should take but a Straw to strike withal, the Stroke would prove but small; and yet it would be greater than if a Child should strike with it; Why? because his Power is limited and enervated by the Instrument he strikes withal. Now what are all the Creatures, though in God's hand, but as Straws in a Giant's? And yet how terrible is his Wrath when

con-

conveyed by them? I conclude this with allusion to that Speech of *Rehoboam*, 1 *Kin.* 12. 10. The weight of God's little Finger is heavier than that of the whole Creation: And if they be able, or God by them, to *scourge us with Whips*, then God himself immediately with *Scorpions*.

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Having thus considered how the immediateness of God's working doth comparatively exceed that of the Creatures, or of himself by the Creatures: In the

Fourth place, Let us go on more sadly, in a positive way, to consider, What his *immediate Power* is; what the Strength of those hands is which Men must fall into. And how may this amaze you? As it is said of God's Wisdom, *There is no end of it; no searching of his Understanding*; so nor of his Power. And how can I discover or unbare that Arm before you? I begin to do it thus: God had begun to enter into a Contest with *Job*, and touched him but with his little Finger; and *Job* soon felt him, and cries out: *If I speak of Strength*, or think that way to grapple with him, *He is strong*, *Job* 9. 19. If but his little Finger be so strong, as *Job* found it, what is his Fist, which *Ezekiel* next sets forth

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forth his Strokes of his Wrath by? And what God himself there speaks, against covetous and bloody Men, *Ezek. 22. 13, 14.* do you apply to every Sin you live and go on in. Says God, *I will strike with my Fist at thy dishonest Gain. And can thy Heart endure, or thy Hands be made strong, in the Day in which I shall have to do with thee?* Let every one that heareth or readeth this, who yet go on in their Sins, consider with themselves: Am I able to stand it out, and encounter this God? And encounter him thou must, if thou goest on in thy Sins. Or can my Heart endure? say thou. The Apostle puts the very same consideration upon the *Corinthians* Spirits, when guilty of Idolatry. (And 'tis the same case of uncleanness, or any other known Sin) *Do you provoke the Lord to Jealousy? Are you stronger than he?* 1 Cor. 10. 22. As if he had said: Do you not consider what a powerful God you have to do withal, and that immediately? Can you grapple with him, think you? or make your part good with him? Hear yet further, by what way it is that the Apostle sets forth to us the Strength of God, and let us make a further estimate thereby, as to the matter in hand. The Apostle in the

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the same Epistle, though upon another occasion, *Chap. 1. 25.* had said, *That the Weakness of God is stronger than the Strength of Men.* In which Speech, he evidently puts our thoughts upon making of a measure of what is to be accounted more or less, stronger or weaker in God, in respect of the putting forth his Power by what the Scriptures do express of him, after the similitude of Man, as in *Job* the comparison is of his *little Finger*; and in *Ezekiel*, of his *Fist*: whereof the one is weaker (in Man) and the other stronger. Now in Man, what is weaker than his Breath? which will scarce blow away a Straw (and his weakness is usually expressed by this, that *his Breath is in his Nostrils.*) Now estimate the Strength of God according unto what is said in the Scriptures of God, (and that as to this point of destroying us) after the manner of Men. *By the very Breath of his Nostrils we are consumed,* Job 4. 9. His Power is such, that he needs put forth no more (as it were) to destroy us. His very Weakness is enough. *Job* had in the same verse, first said, *By the Blast of him we perish*: but because a Blast imports some forcibleness, the utmost might of what is in a Man's Breath, and it is a Man's putting

Sect. II. putting forth his Breath with a more than
 ordinary violence; therefore by way of
 Diminution and Correction he adds, *By
 the Breath of his Nostrils*; that is, (still
 measuring it, as spoken, after the simili-
 tude and manner of Men) by the most
 ordinary and weakest putting forth of
 his Power. And yet we see if he puts
 forth no more, he blows us to Destruction,
 when his intent is to destroy: And
 why? For of us the Scriptures use a
 comparison suitable thereto, in saying
 that *We are but as the Dust of the Bal-
 lance*, Isa. 40. 15. *Yea, all the Nations
 (put all together) are but as the small
 Dust of the Ballance*: As that little that
 is left in the Ballance, when what is
 weighed is taken forth, which is easily
 blown away with a Man's Breath.
 Again, yet lower, in Man; his Nod is of
 less force than his Breath: and yet, *Lo,
 at the rebuke of his Countenance we perish*,
 Psal. 80. 16. *He can look on one that is
 proud, and abase him; and his Eye can
 cast about Rage and Destruction*, Job 40.
 11, 12, 13. He had said before, *ver. 9.
 Hast thou an Arm like God?* He riseth
 from the Power of his Nod, the weak-
 ness of his Power, unto the Power of
 his Arm: And so may we, from his
 Looks to his Breath, from that to his
 little

Sect. II. little Finger, from that to his Fist, from
 that to his Arm and Hands; in which
 his Strength is said to lie, *Luke 1. 51.*
 O think how dreadful then it must
 needs be, to *fall into those Hands*,
 (as here in the Text,) into those
 Hands, I say, that *measure the Waters
 in the hollow of them, that span the Hea-
 vens*, and at the same time compre-
 hend also *all the Dust of the Earth* in
 one grasp, as one of us doth a little
 Pebble. And *verse 15. Takes up the
 Isles as a very little thing*; as you
 would do Hazel-nut-shells out of a
 Pail of Water: Now for thee, a poor
 Grasshopper, to be taken into those
 hands, and to be grip'd and crush'd, and
 squeezed with the might thereof. But
 the Scripture expressions go further yet,
 to have this God like a Mill-stone fall
 upon thee with his whole weight, which
 is Christ's comparison, *Mat. 21. 44. Thy
 Wrath lies hard upon me*, said *Heman*.
 You see in Summer little green Flies,
 creeping upon green leaves, which if a
 Man doth but touch, they die: such a
 slight Creature art thou in comparison
 to this God. Or further, (as *Job's* com-
 parison is) that this Great and Mighty
 God should run upon thee as a Mighty
 Giant; with his full force, the utmost of
 his

Sect. II. his Force, as a Man doth upon his Enemy; yet so *Job* speaks of it, *Chap. 16. 14.* And in another place, the same *Job*, that he should *take thee about the Neck, and throttle thee.* O what do we, poor *Potshards of the Earth, striving with our Maker?* as *Isaiab* speaks, *chap. 45. 9.* Or, as Christ spake from Heaven, will Flesh think to kick and spurn against such Iron Pricks and Pikes, which run up into the Soul, whilst it strikes upon them.

And that we may yet further have a through sensibleness of our obnoxiousness and exposedness to this Great God, let us withal consider his *absolute Sovereignty* over us, as well as his *Power.* What an inconsiderable portion doth any one Soul (and every one is singly to deal with him for his own particular) bear unto this Infinity of Being and Glory; to whom not one Nation, but all Nations; and not only all Nations that are now extant in the World, but that ever have been, or shall be, are counted *as nothing, yea, less than nothing.* What a little thing is this Island of ours, to the whole Body of Nations? And yet all *Isles are to him but a little thing,* as *Isaiab* speaks. Lord, think thou, what am I to Thee! or any Man! that thou shouldst

shouldest regard him! Yea, and being sinful, why should any Man (as he is of himself) think that God should have any stick or demurr within him, to withhold himself from destroying him every moment? For lo, even the greatest of Men, that have been of greatest Wisdom, Parts, (being Sinners) he hath in his distance and greatness laid them aside, and regarded them not at all, *Job 38. last: He regards not the Wise in Heart.* What is all or any Excellency in thee to him?

There is therefore no way but to turn unto him, and seeing you must fall into his hands, prevent him by putting yourselves into his hands. This great Arm of his may be held: *Isa. 27. 5. Let them take hold of my Strength; Fury is not in me.* There is an Arm also of another one, that is, Christ, who can deal with God for thee, and overcome him. [*Isa. 53. 1. To whom is the Arm of the Lord (so he termeth Christ) revealed?*] Thus you have seen and heard something of the Greatness of this God, and that but in general, as he is the Author of this Punishment, and thereby this Punishment aggrandized unto us, and yet *how little do we know of him?* as *Job* speaks.

§. II.

The second Head of Demonstrations, from the Capacity of the Soul, the Subject of this Punishment: And from this, that it is the Destruction of the Soul.

II. **S**ubjoin hereunto the consideration of what is the eminent Subject of this Punishment, the *Soul of Man*; and that the Issue of this Punishment is no less than the *Destruction of that Soul*. And these two (which I join together) will afford further Reflections, to help us to conceive of the fearfulness of this Punishment. And the Consideration hereof cometh in most pertinently next unto the foregoing, wherein the Power of the Agent was spoken to; but now in this the Capacity of the Subject or Patient, and the Receptivity thereof of Impressions from this Worker.

That the Soul is the immediate Vessel of this Wrath, that I spake to afore, *Mat. 10. 28. Fear not them that kill the Body, but are not able to kill the Soul: but rather*

fear him which is able to destroy both Soul and Body in Hell. The former part of which words evidently import: 1. That the Soul alone, and immediately in it self, and not only in respect of what it suffers with or from the Bodies suffering, is the Subject of this Punishment, tho the Body also is: And 2. Christ concludes, that it is the Destruction of both Body and Soul.

You know also the Rule, That the Measure of every Agent's working upon another must be taken from the Capacity of the Subject which the Impression is made upon, as well as from the Power of the Agent that works. Fire works more fiercely upon Oil and Brimstone, than upon Stones, or upon Dust or Sands. You may discern this in the parts of your own Body: Rheum falling upon the Lungs doth not torture so, as falling upon a Tooth, a Joint, or Eye. How also are the inward parts capable of more exquisite Torment, as by the Stone, &c. bred in them, than the outward are; by any Cuttings or Wounds?

Now the Soul of Man is capable of more exquisite Impressions from God's hand, in that it is an intelligent Spirit, and in the substantial Faculties of it assimilated to him, made in his Image,

Sect. II. *~* a Spirit as God is, that hath an Understanding, and other Faculties, to receive and take in from him what he is pleased to pour forth into it by them; and is accordingly more sensible thereof, than the Senses of the Body are or can be supposed to be from Creatures. The Prophet *Nabum* seems to have considered this, *chap. 1. v. 5, 6.* When setting out God's Wrath to Men in the effects of it, he first considers, how it works upon inanimate Creatures, that are at such a distance (in respect of the kind of their being) from God's: *It kindleth a Fire, says he, which maketh the Hills to melt, and the Earth is burnt up at his presence: yea, the World, and all that dwell therein,* (which he will one day burn up with Fire.) Now from these the Prophet infers and raiseth up our thoughts. Doth he work thus upon insensible Creatures, as the Hills, and the Earth, and the whole World? Do the Elements melt with fervent heat? Are the Heavens shrivel'd up as a Scrole of Parchment afore him, by the violence of that Fire which he sends forth? Consider then, O consider, ye Sons of Men, how will the Fire of his Wrath work upon your intellectual Souls? And as unto this Scope and Coherence with the former, I understand what

Sect. II. *~* what follows, *verse 6. Who can stand afore his Indignation? who can abide in the fierceness of his Anger?* He here turneth his Speech, and applieth it to Men. For the Souls of Men being in their beings and kind nearer of kin to him, Spirits, as he is the great Spirit, and the Father of Spirits, which were made only for God, and to be filled with God, have accordingly a more intimate sense of his Workings on them. And 'tis as if he had said, If then he sends forth such a Fire as melts and dissolves the Earth, Mountains of Iron or Brass; how much more will it be able to melt Wax? And such are Mens Souls to God, comparatively to other Creatures. Christ speaking of his Soul, when he had thus to do with God, in the Day of his Anger, *Psal. 22. 14.* (that Psalm was all made of him) *My Heart is melted like Wax, it is melted in the midst of my Bowels.* And towards this Sence doth *Sancius* seem to understand that Complaint of *Job's*, uttered to his Friends concerning those Terrors of God, which he felt within him, *Job 6. 4, 11.* verses compared; *Is my Strength the Strength of Stones? Or is my Flesh, my Nature or Constitution, of Brass,* that I should be able to encounter with this Indignation of the

Sect. II. Almighty? Stones and Brasses have no sense in them, (or but a dull sense, if their Opinion should hold true, *de sensu rerum*,) they have no Blood nor Spirits to make them sensible of these Arrows of God's Anger he had spoken of, *vers. 4.* Ay, but *Job* meaneth to say, I have a Soul made of other Metal, suited to God, the great Spirit, whose Arrows I feel, which is exquisitely sensible of all his Actings. Take the Statue of a Man made of Brass, or cut out of Stone, and slash and cut him, and he feels it not; but cut the same Limbs that answer to these in a living Man, made of Flesh and Blood, with the same knife, and what Torture is it? You may see this, and aggravate it to your selves, by what inferior Spirits to this great Father of Spirits, as Angels and Devils, can work upon Man's Soul, that is a Spirit like themselves, being yet inferior to them. When *Saul* had but one evil Spirit sent from the Lord, how distracted and terrified was he, tho in the midst of the enjoyments of a Kingdom? *1 Sam. 16. 14.* Also that great Apostle, that had his Spirit fortified, as having been newly feasted with the Joys of Heaven, and that not as at a distance only, but as a Spectator, that stood by, present there, *2 Cor. 12.*

Yet

Sect. II. Yet one Angel, *Satan* buffeting him, he was so disturbed and put to it, as he knew not what to do, or how to bear it: only God told him, *My Grace is sufficient for thee.* Well, but do Mens Souls in Hell fight with Flesh and Blood, yea, or with *Principalities and Powers* chiefly? No, that is but whilst they are the *Rulers of this World*, as there 'tis added. And yet if these Spirits have such power over our Spirits to buffet and terrify them; what hath God the Father of them?

Again, consider how the Soul is capable of more Joys and Sorrows, than the Bodily Senses are, and this by how much it doth exceed them in its Eminency and Capacity. The Soul is able to drink up all the Pleasures the whole Creation can afford the Bodily Senses, or they bring in: to drink them up (I say) even at one Draught, and yet would in the midst of it, still cry, *Give, Give.* Now as it is in the Body of a Man, look whatever part is capable of more Pleasure, it is also capable more of Pains: So the Soul proportionably; look how capable it is of greater Joys (as it is from God) it is as much of Sorrows also, unto the same extension and intention of them.

Add II. As to this Point, That as the Soul is thus vastly capable of more Sor-

row

Sec̄. II. row and Anguish; So further, that these Souls to be punisht are filled with Sin, and in that respect termed *Vessels of Wrath fitted to Destruction*, *Rom. 9. 22.* Take a Barrel of Wood; and of it self it will burn as it is Wood: but if withal it be Pitcht within, and full of Tar and combustible Matter, it will burn more ragingly. Of unfruitful Branches, Apostatizing from Christ, it is said *John 15. 6.* *That they are cast into the Fire, and they are burned,* that is, they burn to purpose; make a mighty Fire. That Clause [*And they are burned*] is added by way of Auxesis or Emphasis, else it needed not. We see when Sins were but laid upon Christ by Imputation, who in himself was separate from Sinners, and had no Conscience of Sin, how yet the Anger of God against Sin dealt with him, as undertaking to be a Surety for Sin. And *can you drink,* says Christ, *the Cup that I am to drink of,* that is, so as to bear it and not be overcome with it? Now in *Luke 23. 31.* you may see, how Christ infers from his Sufferings, as being the Sufferings of one who had not been himself personally guilty of Sin, what therefore, with difference, those in whom Sin is inherent, must expect. *Weep for your selves* (says he) *for if they do those things to the green Tree,*

Sec̄. II. Tree, what will be done in the Dry? that is, who are fit combustible Matter for the Fire; and as the Prophet says, *are as Stubble fully dry,* *Nabum. 1. 10.* And of the terribleness of God's Anger, he had afore discoursed (as was even now observed) in all that Chapter.

Again III. In the Soul, some Faculties are more capable of Anguish from his Wrath than other; even as in the Body some Parts are more of Pain. If a Man would avoid a scalding drop to be let fall upon any Part, of all other he would fence his Eye. You see how a Mote, a Flie troubleth it: a scalding drop of Oyl would much more. So it is in the Faculties of the Soul. You read there is the *Spirit of the Mind*, *Eph. 4. 23.* Now God will wound, even that, and aims at it, in this Punishment. *A wounded Spirit who can bear?* (says Solomon) If a Man's Flesh be torn and cut, he may yet bear up himself, but if his Bones be broken, *who can stand?* Now the immediate Stroaks of God are so compared by *David*, as unto the breaking of the Bones, in comparison of other dealings of God with, and Infiictions from God towards us.

The



The next thing which I mention but as an Appendix to this Head, is, that it is the Destruction of the Soul. So, Christ and the Apostle again and again. *They are said to be lost*: and though Men may *Metaphysically* dispute, that it is better to Be, though in Hell, than not to Be: Yet Christ hath said, *it were better not to have been born*. I shall say no more as to this Head, than what the Apostle expresseth this by, in the *1 Tim. 6. 9.* in saying, [*That Men are drowned in Perdition and Destruction*] one would think, for him to have expressed Death and Destruction, it might have been enough to have said, that a Man were drown'd, or sunk down to the bottom of Waters, or the like Materials that would suffocate a Man: But to say he is *drowned in Perdition* it self, or that *Perdition and Destruction* are the Pit, the Lake, he is plunged into; what can be said beyond it? And yet here, he is not content with one single Word to express that by neither, as to have said *drowned in Perdition*, but must double it: and add another Word [*Destruction*] also. *Destroyed*, therefore *over, and over*: *Drowned over Head and Ears*, as we say, and all that is in them, *drowned and sunk into Perdition*; the whole Soul:
yea,

yea, the whole Man. No part above Water. *Destroyed* with a double *Destruction*: both for Object double, and also for the Subject of it, both Body and Soul: So Christ says.



S. III.

A third Head, of Demonstrations: drawn from the final Causes formerly mentioned: As 1. The Glory of God. 2. The Manifestation of his Power.

THE third Head, that affords matter of Exaggeration to our Thoughts, whereby to infer the fearfulnes of this Punishment, is taken from the Ends, or Final Causes mentioned in that first Section. The Ends, I say, which God hath in, and is provoked by, unto this Punishment. And as I then singly argued from each of them the immediateness of God's Hand therein; so now I shall from each of the same, The dreadfulnes hereof. There were three Attributes of God in Special, and his Glory in Common, which God aimeth at the Manifestation of, in this ultimate Guerdon or Reward for Sin. 1. The Manifestation of the Glo-

Sect. II. Glory (that's in Common;) then particularly, 1. Of his Power. 2. The satisfying of his Justice. 3. Of his Wrath. The Scriptures I then had recourse to, do specify all these. I shall speak to these in this Section, and to the other in the following.

1. In General, that he aimeth at his Glory in it (which is God's general aim, and is common to these and all other Attributes) is evident. His Glory, (as it is to be manifested to us) is but the result or shine of all or any of his Attributes manifested. In that place of *Prov. 16. 4.* *The Lord hath made all things for himself;* that is, *for his Glory* (for that is himself: *My Glory I will not give to another*) it follows, *yea even the wicked for the day of evil.* The *day of evil* there is the day of *Punishment*: the Wicked themselves also making and preparing themselves by Sin thereto; but so as thereupon God manifests his Glory upon them, as well as upon all things else; which he hath made in their several seasons and kinds. And *Solomon* doth mention this of Punishment as one Eminent Instance of all things else, whatever, that are for his Glory, and which will be ordered then by him, thereunto in a special manner: And because (it being

ing so great an evil) Men might think otherwise; Yea, but says *Solomon*, God seeks and will have a Glory out of this Punishment, as well as out of all things else; of which ye all acknowledge, that God made them for himself. And so in that *2 Theff. 1. 9.* They are said to be *punisht from the Glory of his Power*, that is, from his Power, glorifying himself on them, as I afore expounded it. And as, it is for the Glory of this his Power, so by the same reason of all, or any of those other Attributes, he is pleased to put forth therein.

I shall premise two *Maxims*, from whence fore-laid the Inference, for the dreadfulnes of this will more readily rise, in an infinite height, unto our more serious and sober Apprehensions.

The first: *That all things which God doth for his own Glory, he will perform them like himself;* that is, like God: and so make the utmost of every thing, that that subject Matter, whatever it be, will afford of Glory to him. This Rule is ascertained to us, as from the Nature of God; so from that saying of the Apostle, *Rom. 1. 21.* where he condemns the *Gentiles, that they glorified him not as God,* that is, in such a manner as was worthy of him; they came not up to that height
of

W Sect. II. of Glory, so great a God must have given unto him from Creatures. Now if it be the Sin of Creatures, that they fall short *in glorifying God as God*; then be assured that if God himself undertakes and professeth to do a thing for his Glory, he will, in the whole of it, and issue thereof, either *glorify himself as God*, or never begin to essay or meddle with it, but would have let it alone, for ever.

2. From hence, take this also along with you, to carry it in your view; through each particular that follows: *That then, if God seeks to glorify himself in a way of Punishment, that Punishment must be answerably great and proportioned to raise up a Glory unto God, such as shall glorify him, As God, in that way.* For it is the Punishment or the Judgment it self which he executes (as the Psalmist says) out of which this Glory must spring. *This Punishment, as it is a Punishment, is that, wherein God will be glorified as God.* That is, it is the Soil which this Crop of his Glory is to grow up out of, and the Crop or Harvest of Glory can be but what the fertility of that Soil, as such, affords: These things in general fore-laid.

Now, 3. The greatness or vast comings in of that Glory, God reckons upon from this,

this, may rise up in your view, by these Particulars. *W* Sect. II.

1. Had it not been that in comparison of other works of his, an infinitely exceeding Revenue of Glory would have arisen unto him from this, *God would never have set his Heart or Hand to this work of all other*: I say it again, *He would never have set his Hand to this work of all other.* For as he is Creator; he hath a love to all, and hates nothing that he hath made, he loves no such bloody work for it self; nor would have ever embred his Hands in the Destruction of his Creature, had it not been for an exceeding weight of Glory; and as being justly provoked thereto, it becometh a just Prize, on that Hand presented to him: which he will be sure withal to manage and perform with the utmost Righteousness. It is certain, that this is to him *opus alienum, a work strange to his Nature*, as the Prophet speaks. He does not naturally, no nor willingly (says the *Lamentations*) *afflict, or grieve the Children of Men.* *Lament. 3. 33.* Mens Quarrellings and Cavils hereabout did put him long since to his Oath, and he hath cleared himself by Oath in *Ezekiel, As I live, I will not the Death of a Sinner*, that is not simply, as if I delighted in it for it self,

Sect. II. as a God that is cruel; (which was objected) and therefore I say peremptorily it must be an infinite mass of Glory, after much long-suffering and impenitency of Men, that moves him to it. And if so, then according to the Principles even now mentioned, do you that are impenitent Sinners look to it, for *ex vestro cario* (I allude to *Job's* Speech, *Skin for Skin*) out of the Blood of your Souls, and their Destruction, shall this Tribute and Tax of Glory be raised, according unto what your sinfulness shall be found to have been. And oh then, do you collect how fearful it is like to be! View it in a contrary, and indeed though an Instance far transcending the Proportion of this, yet in respect of holding some likeness to God's proceeding in this, will conduce to heighten our Thoughts about this. It is a Consideration that helps our Faith (and 'tis a great one) that for God to deliver up his own Son to Death, and for himself to bruise him, (you have it all in a short Saying, *Isa. 53. 10. It pleased the Lord to bruise him*) and that this should be the Object of his good Pleasure, there must have been some incomprehensible vast design of Glory to accrue therefrom, to be attained by doing it; some high End and far transcending Design

Sect. II. sign that was to be the Issue and Product of it. Which as you know was the Glory of his Mercy and Love in the Salvation of Men; *Glory to God on High, Good Will to Men*. And this is as great an Evidence and Argument to our Faith, that God is resolved to save Sinners, as can be given. For what hath been thus done to Christ is past recalling; not to be recompensed any other way than by *saving many by the Knowledge of him*, as God there speaks. Now as this Instance of the highest kind serves to evidence this thing to us, so though in a far lesser Proportion, you may take somewhat alike Illustration, at least, in the Point in Hand; That certainly it must be a great surpassing mass of Glory that will come in unto him by this Punishment for Sin, which should any way gain him to be so much as willing to it, against which, otherwise he hath so much in his own Nature; who had it withal in his absolute Power to have given effectual Grace to all, as well as to some; which latter all acknowledged he hath done. Even as it was in his Power to have saved the World without Christ's Death, *Mark 14. 36*. Oh! ye Sons of Men, know and understand your God, and be moved thereby to turn unto him: and the more by this, that it

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Sect. II. must and will prove an infinite Punishment that is coming upon you; because were it not an immense sum of Glory would accrue to him out of it, and that but upon your final impenitency: He that is a God so good in himself, would never else bring it upon you. And according to that first Maxime premised, it must be the foreness of the Punishment from whence that Glory must arise.

2. Consider herewith, how that he hath reserved this, as his last work, in that other World: when this World shall come to be folded up as a Garment; and a final conclusion be put to all these other Dispensations and Works of Glory that are now on Foot. And as *Solomon* told us that he hath *made the wicked for himself and for the day of evil*; So *Job* also tells us, *That the Wicked is reserved to the day of Destruction, and shall be brought forth at (or to) the day of Wrath*: [Reserved] by God, till after all his other works of wonder are ended and gone, then to be brought forth as a Trophie of his Glory. Both themselves and all their Sins are reserved till then, and laid up amongst God's Treasures, to be then made publick. The Salvation of his Elect, and the Destruction of the Wicked, are the last and only Works

Sect. II. Works that then remain, and do remain, and are purposely kept unto that time, when he means to shew himself to be God indeed; and to make all Men and Angels know that he is God. It is an Argument of the fearfulness of that Punishment the Devils shall undergoe, *Jude 6. 2 Pct. 2. 4. That he hath reserved them in everlasting Chains unto the Judgment of the great day.* It is a certain Rule, that *God's latter works do still exceed and put down the former*: So far, as the former shall not in comparison be remembred, *Isa. 65. 17. Jer. 3. 16.* When God would make his Apostles (as to this World) the greatest spectacle of Misery that (excepting what he made his own Son, who was the *first-born among many Brethren*) he ever put upon Saints, Prophets or Martyrs, that had preceeded and were afore them. How doth the Apostle express his Design in it, *1 Cor. 4. 9. I think (says he) that God hath set forth us the Apostles [last] as it were Men appointed to Death, for we are made a Spectacle unto the World, and to Angels, and to Men.* Alluding to those Gladiators, brought up last upon the Stage, as a Spectacle to the People. The thing I cite it for, is, that the greatest work in that kind, he appointed to be at last; As also, was that which immediate-

Sect. II. ly preceded it, *the coming of his Son in the last days.* And but this of punishing the Wicked is his last, and very last, of all that he will do for ever.

Especially let us withal, 3. Consider besides, how all his Actings and Works whereby to glorify himself for ever, shall be reduced and contracted to these two. He gives over all other of Providence, and Spiritual Dispensations by Ordinances, and sets down and betakes himself to these two alone. God hath nothing else to do in the other World. And he hath no other revenue of manifested Glory that remains extant; he lives and reigns eternally in or upon these two: And yet this is then, when he is resolved, to the utmost to be glorious. And yet all is but what comes out of these two Works, the Salvation of the Elect, and Destruction of the Wicked.

Again, 4. Consider these two are uniform Works, and unvarying; *and without shadow of turning*: In this World he makes a variety and interchange of Providences; which are exercised in such Works as he sometimes takes up, and then lays down again, at Pleasure; he *sets one thing against another* as *Solomon* speaks. Every Day and Age produceth a Variety and Alteration. And this is, because his Glo-

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Sect. II. ry that appeareth but imperfectly in some one (as in this and that particular) may have an additional perfection in some other; that so, all that Variety, may like small pieces in Tapestry, make that piece of Work compleat. And yet we see how in this Mixture, and often, but in some one single Work or Piece, wrought and done but once, how much of God's Glory appears to the wonderment of Men and Angels. Whereas now this last work of punishing Wicked Men (as likewise that other of Salvation) are but as one continued Dispensation of one Woof, and uniform for ever, without Change, Variety or Interruption. The whole stream of God's Activity contracts it self unto, and runs in these two Channels and no more, *in omne volubilis eorum*: And how strong must you needs suppose these two Streams, each of them to be? when as the Manifestation of the Deity, doth now run so strongly in a thousand Rivulets. This in General, from the Manifestation of his Glory.

I named three Attributes in Particular, which God doth more eminently shew forth in this great, and last Work of His. 1. His Power. 2. Justice. 3. Avenging Wrath, to the end to gain

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Sect. II. a Glory to Himself out of all these.

1. His Power: That you have in two Places, *Rom. 9. 22. What if God willing to shew his Wrath, and to make his Power known?* His Power you see, is mentioned distinct from his Wrath, though indeed it will provoke to be the Power of his Wrath; But I shall distinctly speak of it. You have it also mentioned as that Attribute which shall be most glorified hereby, in *2 Theff. 1. 9. Who shall be punished with Destruction from the Glory of his Power.* I afore spake some things of the greatness of God's Power, as in relation to this Punishment, in shewing how fearful it is to fall into the Hands of God, in the first Head of Demonstration in this Section, I shall only here add,

1. This general Rule concerning it, *That the drawing forth of Power or Activity by God in any work, is still, but what is proportionable and answerable to the work:* that is, the effect shall be answerable in greatness to the Power that is said to be put forth. It is certain, God over-acts nothing. Now the Effect, wherein this Power of his is put forth, is here said to be Destruction. And therefore that Destruction must be conceived proportioned to the Power, that is said to be exerted. There was never Work which God

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ever did, wherein he professed to shew forth a transcendency of Power, or of any other Attribute, but it was wonderful and glorious in its kind. All his Attributes are himself, and so as great as himself. This visible World, in its kind, what a glorious Building is it? Consisting of Heaven and Earth: and to what end was it that he professed he made it? You have it *Rom. 1. 20. That by the Creation of the World, might be understood his eternal Power and Godhead.* And if He that created and raised up such Beings out of nothing, shall profess yet further, to make his Power known, and will use that Power, and put it forth in Destroying, to shew forth the Glory of it, How great will that Destruction be? which must bear a Proportion to such a Manifestation, That after God hath in so great and so various Works preceeding this, sufficiently (as we might think) shewn himself God, in point of Power, or what a powerful God he is; that yet after all as if in all these he had not given so full Proof or Demonstration of Power, and as not satisfied with all the former, as not enough: he should be after all, willing, as the Apostle says here at last, to begin a new Work, which should make the Ears of the whole Creation tingle, on purpose

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to make his Power known! This is it swallows up my Thoughts into Astonishment, knowing both, that according to the rule afore given, His last Works ordained to shew forth any Attribute, must infinitely exceed the former, that served to the making known thereof. And that again puts a new amazement into my Thoughts, to think how, or wherein so much a greater proportion of Power should be spent. If it were barely to annihilate, and bring the Creature to its first Nothing, there needs not an extension of Power; it were but *withdrawing that Word of his Power* that holds up, and bears up all things, *Heb. 1. 3.* and these, as all, would fall to nothing. But over and above, you read here, of such a Destruction, as draws out his Power positively, and makes his Power known afresh. Specially, when again I consider as to this Particular, that to destroy the well being of any thing, is in the ordinary Experience, of us Creatures, more easy than to give Being. A Man that cannot make alive the least of Creatures, not the least Fly or Flea, can yet with an easy touch destroy them. I hinted afore some respects, wherein this Destruction might exceed, in respect of Power concurring to it, that of the Creation.

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In the Creation there was but a single experience of Power, namely, of or merely raising up out of Nothing: But in this a double. For the Wrath of God exerted in the fierceness of it, hath a tendency to bring, and would if no other Power intervened, bring the Sinner unto nothing; as that speech of *Jeremy* doth imply, *Correct me not in thine anger, lest thou bring me to nothing;* as also that of *Nabum*, *Who can stand in the fierceness of his Anger?* so as under this his pressure of the Creature unto nothing, for God to uphold that Creature, in Being, is equivalent unto a continual educing it out of nothing again. Oh what Destruction must that then be in the Execution of it, in which God will positively put forth more Power than in Creating! and thereby after all other works of Power shewn, get himself the name among the whole Creation, of being a powerful God indeed: But of this Destruction more hereafter. Thus much for that of Power.

Jer. 10. 24.

§. IV.

§. IV.

Demonstrations taken from the satisfying God's Justice: Which is the second particular Attribute.

THe second Attribute is Justice, which he will to the utmost shew forth in this Punishment. So in the Text, *The Lord shall judg his People.* And *2 Theff. 1. 9.* *ἄνωγον ἄρασον,* they shall lay down, or pay a Punishment: And *v. 6.* *It is a righteous thing in God to [recompence] Tribulation, &c.* And indeed God's Power herein is not put forth simply out of Sovereignty, or for it self, but is drawn out by Justice and Wrath, to execute what they are provoked unto. I afore gave this as one reason why God himself must execute this Punishment, because else the Punishment will not come up to satisfy his Justice. But now I make use of the same, to infer the Dreadfulness thereof: That it is the falling into the hands, as of a potent God, so of a just God recompencing for Sin, and extending his mighty Power

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to inflict a Punishment, which should in Justice hold proportion with the demerit of Sin, that so the exactness of his Justice might appear.

Now to heighten our Apprehensions of the Dreadfulness of this Punishment, from this particular: Consider,

1. The Infinite Demerit of Sin. Which is not enough known or considered by the miserable Subjects thereof; because indeed God himself, in his Holiness, and in his Greatness, is not known by them. Now because Men will not otherwise know, nor be sensible of Sin, in the Spiritual evil of it, against God; therefore it is that God is put upon it, thus to make Men know it; and what God himself is, for Men to sin against him, by such dreadful Effects, as in Justice shall hold proportion with their Sin, and the Desert thereof. And God professeth, he will herein be exact, *Heb. 2. 2.* So, *As every Transgression shall receive [a just Recompence] of Reward.* Not such or such Sins, some few more eminent Sins only, but *[every Transgression]* shall have a Reward proportionate. *He that is the Judg of all the World, shall not be be exact?* as *Abraham* in another case, *Gen. 17.* Yes, in this ultimate Punishment he will be sure to be, as *Isaiah* speaks,

Sect. II. speaks, *Chap. 28. vers. 17. To lay Judgment to the Line, and Righteousness to the Plummet.* As Carpenters do, when they would fit things one to another, and make things uniform and correspondent, and square them adequately, to an hairs breadth, as we say. And thus will God do in Judging. He will bring his Line and his Plummet, take measure of the hainousness of every Sin, and mete a Punishment adequate thereto. And if so, then this Punishment how dreadful will it be? *If thou wilt be severe to mark what is done amiss, who will be able to stand?* says the Psalmist. The Hainousness of Sin is measured by the Greatness of that Glory whereof it is the debasement; and that Debasement done to him, further measured by this, that it is, by so mean things, as we Creatures are to God. And so is estimated by the worth of that Person against whom it is committed, which therefore could by no other means be expiated, but by the debasement and emptying of as great a Glory, due to the Person of the Son of God, appearing in our Nature, as one Person therewith. *Sin,* the Apostle tells us, *Rom. 7. 13. is above measure sinful.* And hence accordingly this Punishment is estimated to be *above measure*

Psal. 130. 3.

measure fearful. Thus *Jer. 30. 11.* and *Isa. 27. 7, 8.* God putting this very difference between his punishing godly Men, his own Children, and his punishing wicked Men: *Hath he smitten him, as he smote those that smote him?* No; for he puts this difference in the *8th ver. He smites his own in measure.* You may then take the Compass, the Magnitude, and Depth of it by this; that therefore oppositely his Punishing the other exceeds all measure. Sin is the Creatures proper work, and Punishment is God's work. [*Vengeance belongeth unto me,*] says the Text; he challengeth it as his. Now it is certain, God will shew himself as perfect and as exact in his Work, as Man and Satan have been in theirs; he will not be exceeded or out-gone by them. *The Lord is known,* says the Psalmist, *by the Judgment that he executeth,* *Psal. 9. 16.* If the Creature be so wicked, as to bring forth so hainous an Evil (*in genere moris*) as Sin is, which is *Malum Catholicum* [a Catholick Evil] and accordingly hath the Name of all Evil given it, as virtually and transcendently containing all that God or Man calls *Evil*; then be assured, that God, who is so just, will be as sure to bring forth, by way of return upon the Creature,

Sect. II. *ture, a Punishment, that shall be in genere Pœnæ, in it's kind, Malum Catholicum, an universal Evil also. And such Ezekiel terms it, speaking of the Evil of Punishment: It is an Evil, and an only Evil, Ezek. 7. 5. That is, such an Evil as shall be nothing but evil, and that shall contain the Spirit, the Quintessence of all Evil in it. Therefore, Psal. 75. 8. In the hand of the Lord there is a Cup, and it is full of Mixture. As if an Artist, that knows the Nature of all Simples, should temper a Cup; that is full of all sorts of Poysons, and which is a Compound of the bitterest; loathsome Ingredients this Earth puts forth. Even thus hath God strained the quintessence of all Evils into one Cup; and it follows there, The Wicked of the Earth must drink the dregs of it. Which Phrase also argues such a Mixture as this we speak of; the bitterest of all is at the bottom; and 'tis Eternity to the bottom, and they must not, nor shall not leave a drop, but suck out the Dregs, as the Prophet's Phrase is, Ezek. 23. 34. Thou hast a Cup of Abomination, and when thou hast fill'd up thy measure, then will God take measure of thy Cup, and fill the same proportion of Dregs and Mixture to thee, in a Cup of his tempering.*

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Sect. II. 2. Consider, that in the manifestation of this Attribute of Justice, there must of all other (next unto that of Mercy) be a more special Glory intended and designed by God himself, unto which this Punishment must bear an eminent proportion, as being the Matter wherein it appears. I said afore, that if God professed to manifest any Attribute of his whatever, it still hath been done in such Effects of Wonder, as all the Creation is set admiring of. Now of all other Attributes, these two of Justice and Mercy are the prime, which he sets the greatest value upon the manifestation of. And therefore still look how they are more eminent, or by how much the more eminently he intends to manifest them above other Attributes; by so much must the Effects, in and by which he manifesteth them, exceed and excell all other Works.

Now that these are the brightest Jewels in that Crown of his Glory, and which he intends most to embellish, may be seen in this: 1. That he hath chosen the choicest and most excellent of his Creatures, as the Stuff or Materials in which to set these forth; namely, *Angels* and *Men*, and Christ himself the Head of all. That look as curious Engravers,

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Sect. II. when they would shew their best Art, and chiefest Workmanship, they cull out the choicest Materials, as either precious Stones, Cedar, or Marble, to work upon; and so Embroiderers, the finest Stuff or Cloth for the Ground-work; they would embroider Gold or Pearls upon: Thus hath God singled forth Angels and Men, the chief of, and more noble Creatures (in the Stuff they consist of) than the rest of his whole Creation. Power and Wisdom is seen in other Creatures, but Vindicative Justice, as also Grace and saving Mercy, only on Men and Angels. And, 2. Although he hath shewn forth more of Wisdom and Power in the Frame and Fabrick of Men and Angels, than in the whole of Heaven and Earth; yet still, comparatively, more of Justice and Mercy in these two, than that all, or any of the other Attributes, shewn forth in and upon them, comes unto. Whereof this is sufficient evidence, that they have the Name of *Vessels of Mercy*, and *Vessels of Wrath*, Rom. 9. You read nowhere, that they are termed *Vessels of Power*, or *Vessels of Wisdom*: which is a Token that they are fill'd with these, in that they carry away the Denomination, (which is usually à *Principaliori*.)

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Sect. II. as if no Attributes else in comparison seemed to appear: and yet how much of Power and Wisdom is seen in the Fabrick of Man, *David* tells us, *I am wonderfully or fearfully made*. So then, those that shall prove to be the miserable Vessels of this his Wrath and Justice, shall be so fill'd with a Punishment, whereby this Justice is made known, as shall deservedly bear the Name of Wrath and Judgment engraven upon it, of all other Attributes. *The Day in which he will judg the World*, *Acts* 17.31. is elsewhere called, the Day of Destruction, the Day of Wrath, the Day of Judgment, &c. It beareth its Denomination from this very Work we speak of.

And further, consider how he hath given out afore-hand, almost six thousand years before, concerning this Work, above all Works else, and hath posted it upon *Enoch's Pillars*, (you know the Tradition I allude to) as you use to do Citations, *Jude* 14, 15. or as you do *indicere diem*, set a Day for the most solemn Works. *Enoch*, the seventh from *Adam*, prophesied hereof, saying, *Behold, the Lord cometh with ten thousands of his Saints, to execute Judgment upon all*, &c. And fur-

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Sect. II. ther and besides, God speaks of Preparations to have been all along made by him, during the time of this World, against that Day. The Persons are a fitting, *Rom. 9.* The Punishment a preparing; *prepared for the Devil and his Angels*, even from their very first Fall. Now certainly God would never raise up in us, by such words given out by himself, so great expectations, if the Reality, the Execution, the Thing it self, should not answer to all these. Yea, after all his other Works of Wonder finished and perfected, he professeth to come on purpose to be glorified. And in what? as well in rendering Vengeance in the Destruction of Wicked Men, as in the glorifying his Saints, *2 Thess. 1. 6, 7, 8, 9, 10.* *Seeing it is a righteous thing with God, to recompence Tribulation to them that trouble you: And to you that are troubled, Rest with us. When the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: When he shall come to be glorified in his Saints,*

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and to be admired in all them that Sect. II. believe, in that day. He carries on the glorifying himself, and of his Power, in the one, as well as in the other.

Yea, and to render the Solemnity of this Work and Day yet greater, he calls a General Assembly of all Men and Angels, that are, or have been, or of Men that yet shall be, in either Worlds; to be present, and see the Execution.

To conclude: It is therefore called the Great Day, as that, *Reserved to the Judgment of the Great Day*, Jude 6. and other Speeches. And why the Great Day? but from this Work of that Day, that shall be done upon it; which this Day shall then bring forth, and produce. As Days have their Stile and Denomination from the Work of the Day. *Opus diei in die suo.* So this (as was said) is called the Day of Destruction, Wrath, &c. And if so, then that Stile of Greatness must be from the Greatness of the Work that shall be done thereon. And so the Judgment of the Great Day, because great will the Judgment be that is to be executed on that Day.

Lastly; God hath in the mean time suffered his Glory to be debased, him-

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self to be least regarded in the World, Sin and the Devil to carry all before them, and Sinners to have the Glory: relieving himself in the mean time, that he hath a *Treasure of Glory to be broken up at that day*, Rom. 2. 3. When he will come on purpose to be glorious. He hath suffered an Eclipse of six thousand Years, that in the end he may break forth with a redoubled Glory. And all that Glory must come in this way, even from this Punishment he shall execute. And it must be a recovery of greater Glory, than he should have had by Man's Holiness, in that first State by Creation, or God would never have let Sin have come into the World; he meant not to be a Loser.

§. V.

Sect. II.

§. V.

Demonstrations taken from the satisfying of Avenging Wrath; The third particular Attribute.

I Come next to argue this from the third Attribute, his Wrath: or if you will, his Power and Justice, as intended, and heightened to extremities by Wrath: And though he will be just in what he doth; yet it is Justice put on by Wrath. He recompenseth Sin, not only as *Rector Universi*, Judge of all the World, and so upon the account of Publick Rules given forth, to vindicate the equity and righteousness of which, he punisheth the transgressions of them; but over and above he doth it, as representing an Injury, a personal Affront given to himself, his Person; and this draws forth his Wrath and Vengeance on his own behalf.

As it is termed *Vengeance*, so *Zeal*, in Heb. 10. 27. and 1 Cor. 10. 22. *Do you provoke the Lord to Jealousy?* In *Nahum* 1. 2. See what a Conglomeration there

Sect. II. is of Attributes and Effects. [God is jealous,] that's the first. He compares that in God unto that in Man, which, Solomon tell us, is the *Rage of Man*, *Prov. 6. last.* Again, 2. *The Lord revengeth, the Lord revengeth.* That is the Effect; and he says it twice, as speaking of one who is enflamed with Anger. Then, 3. To shew how fiercely in revenging he executes it, even with Fury, he adds, *The Lord revengeth, and is furious*, who yet professeth elsewhere of himself, *Fury is not in me*; that is, of my self it is not, *Isa. 27. 4.* But as he is provoked by Sin and Impenitency, so Fury is in him. *The Lord is furious.* Then, 4. follows the Subject thereof, and what they are to him, whom his Fury waxeth so hot against, *Enemies and Adversaries.* [The Lord will take Vengeance on his Adversaries, and he reserveth Wrath for his Enemies.] Which accords with this Text: *Vengeance is mine, I will recompence the Adversaries,* verse 27. And, 5. If any urge: Yea, but is not God merciful, and slow to Anger? Yes, says he, *v. 3. The Lord is slow to Anger.* But he brings it in to shew, that in this case it is that very Patience of his, which in the issue works up unto that Fury: *Leſa Patientia fit Furor.* And then,

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6. He further warns them to consider, Sect. II. that in the execution of this Fury to the utmost, his Power comes to be engaged: *The Lord is great in Power.* And lastly, *He will not at all acquit the Wicked*, that lives and dies in his Sins: Which is a Clause or Proviso he still puts in, even when he speaks the greatest things of his Mercy. See *Exod. 34. 6, 7.*

And although the very reading this Description of God, as an Avenger, shews forth alone its own Dreadfulness, yet further to clear, and enlarge upon it, consider,

1. How it is Justice heightened by Wrath to a Fury, and all of these whetting on, and drawing out the Greatness of Power. And to this purpose we find, as was observed, Power and Wrath joined, in *Rom. 9. 22.* and *Psal. 90. Who hath known the Power of thine Anger?* His Jealousy draws out his Strength, and his Power works in a way of Wrath. Take a Man, let his Blood, his Fury be up, and thereby all his Spirits are intended and stirred, and he is able to strike a greater and heavier blow than at another time. As *Samson* in his Fury against the *Philistines*, he pulls down the Pillars of the House. Now bring this to God, and though his Power is the

Sect. II. the same, and not greater, when he executeth Vengeance on his Enemies, than at all other times; yet being attributed to him after the manner of Men, it imports to us something of Analogy, (whereby the working of his Power in such a case is set out) which it holds with what is in Men in the like case. And so shews, 1. That if ever he did or will upon any occasion, or can be supposed to shew forth Power and Strength, it will be in this, for he is in Fury; and in that Fury talks of the Greatness of his Power, which in Men in their Fury useth to be at the highest, and they shew forth their Strength in no Acts so much as those which they do in Fury.

2. That comparatively therefore unto other Works of his, wherein he shews forth Power, he is to be supposed to shew forth more of Power in this. Consider therefore, if God shewed forth Power in creating the World, &c. Yet according to this Analogy, I may say of all those kind of Works whatever, (speaking after the manner of Men) that he did them coolly, as it were; but this he doth in Fury, and so may well be supposed to put forth more of Power in these, in that respect, than in those other.

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Sect. II. 2. Avenging Wrath is more than simply Anger. A Man is angry with a Friend, and so is God often with his Children. And then he *stirs not up all his Wrath*, as *Psal. 78*. But the Butt and Mark, which Revenge shoots its Arrows at, is an Enemy, as both out of *Nabum*, and the 27th verse of this Chapter, was observed. And not only so, but such as are irreconcilable Enemies: for that is the state of Men in Hell, and the posture of their Spirits there towards God, to be fixed in Malice. Now when Vengeance in God shall be extreme, who shall be able to bear it?

3. Justice hath a mixture of Pity mingled with it, but when 'tis a case of Revenge, there is a Decorum put upon the extremity of Justice. It is the revenge of an Injury. Which though in the Creature, who it self is a Subject of God's, (who only hath the Sovereignty of Power,) it is therefore in-glorious and unworthy, yet in God, who is the Supreme, in case of wrong and injury to himself, this hath a glory in it. *Vengeance is mine*, saith the Lord. No wonder then if it be termed *Severity*, *Rom. 11. 23.* and *James 2. 13.* expressly, *Judgment without Mercy*. And perhaps in that respect also it is, that, *Rev. 14. 10.* it is termed, *Wrath*

Sect. II. Wrath without mixture, that is, pure Wrath which hath no mixture; Not a drop to cool ones Tongue. And again, Wrath to the uttermost, as 1 Theff. 2. 16. the Apostle speaks of that Wrath, which upon the Destruction of Jerusalem (the Type of the day of Judgment) befel that Nation. And so it is set forth in the Language of the Wrath at the great Day, as Grotius hath observed, which is Wrath to the uttermost. And as God is said to rest in his Love shewn to his Children; so his Wrath satisfies it self in accomplishing Vengeance, Ezek. 7. 8, 9. I will accomplish mine Anger upon thee: and I will judg thee according to thy Ways, and I will recompence thee for all thine Abominations. And mine Eye shall not spare, neither will I have pity: I will recompence thee according to thy Ways, and thine Abominations that are in the midst of thee, and ye shall know that I am the Lord that smiteth. And therefore is often called a Sacrifice, as Mark 9. 49.

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Sect. II. in chastising Anger, and avenging Wrath. And *David* there speaks of God's chastising his Children in this World, but in the World to come you see the case is altered: It is the falling into the Hands of an Avenger, who in that execution professeth to shew no Mercy: *He that made them, will have no pity on them.*

Lastly, consider how *Wrath sets all that is in God against a Man*, whets and sharpens the whole Activity of every Attribute. What is the reason that in the Text when this dreadful execution is spoken of, the Attribute of the [*living God*] is mentioned rather than Power? &c. The Life of God speaks the whole of his Attributes. The whole of his Nature and Godhead, as it is active and working: this Life imports. In Hell God draws out all his Forces, all his Attributes into the Field, whereof Wrath is the Leader and General. All his Perfections conspire either to stir up and enkindle Wrath, or to assist him in the Execution. How Power is drawn forth and intended I shewed afore. Wisdom, that marshals all into Order, sets both thy Sins in order in the view of thy Conscience, Psal. 50. 21. and sets his Terrors in Battel aray against thee, 'tis *Job's* Expression, Chap. 6. 4. and the same Word in both places. And

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Sect. II. as it marshalls all, so whets on to Vengeance, *Prov. 1. 25. Ye have set at naught all my Counsell, I will therefore laugh at your Calamity, I will mock when your fear cometh.* 'Tis Wisdom speaks this, *ver. 20. Be not deceived.* (says the Apostle) *God is not mocked, Gal. 6. 7.* it imports two things. 1. That Sinners think to illude and deceive God. As what is it else to think to defer Repentance to the last, and then to come and flatter, and look to be saved, as if they had served him from the very first Moment of their Lives? they herein think to go beyond God. 2. That in such cases, God's Wisdom takes it and resents it to the height. Nothing adds unto Provocation more, in a Man that is Wise, than to perceive how another Man thinks to go beyond him, and impose upon his Wisdom. And it is Wisdom in a Man, that makes him he would not be mockt, deceived or trifled withal; this Principle riseth up in God's Heart, the Judg of all the World. Again, his Holiness crys out to him against the Sinner: *Thou art a pure God, and I can endure to behold no Iniquity,* and the *Eyes of my Glory have been provoked* by this Sinner continually. Then says Justice too, I must be satisfied to the utmost Farthing, and have the last drop of Blood that is in their Souls;

Souls; and this their Punishment executed on their own Persons, is all I shall have or can recover for all the dishonour hath been done thee. For Christ through their unbelief, hath not taken off one Farthing of their Debt, but all is left and remains upon their own Score. And I can no other way recover Glory, but by having it out of them: And therefore it is that an Eternity is required, because, but by an Eternity of Suffering, it is, that they can come to satisfy. *Prov. 27. 20. Hell and Destruction are never full,* or [*satisfied*] as the next Words shew the meaning to be. Then says Truth and Righteousness, their whole Lives have been contrary to my Love, the whole actings and the courses of them have been but a making a Lye, a Web of Hypocrisy, continually woven and vended. *Rev. 22. 15. That love and make a Lye,* and *Rom. 3. 13. Their Tongues are full of falsehood and deceit;* and again, *Give them their Portion with Hypocrites:* whom of all else I hate, says Truth. Then boyls up Jealousy, Every Creature hath been an Idol, and made their God, and set up in God's stead, and they have been enflamed with them (as of Idolaters the Prophet speaks.) *Idols of Jealousy have all their Lusts been:* and the Glory due to me hath been given to

Sect. II. to them. But you will say, will not Mercy at last speak a good Word for them? will it not allay and moderate all these? No, but turn as fiercely against them as any other Attribute, and plead, I indeed did a long while restrain all these other Attributes that were provoked every Moment, [*Whom God endured with much long suffering, says Rom. 9. 22.*] And that they have lived so long free from Wrath, hath been by means of me; I waiting for their Repentance, which hath cost me Millions. I have spent Riches on them, in forbearance of them: All which now is to be reckoned to them in Wrath. You have it *Rom. 2. 4, 5. They have despised the riches of his Goodness, and Forbearance, and long-Suffering, not knowing that the Goodness of God leadeth them to Repentance. But after their hardness and impenitent Heart, treasure up unto themselves Wrath, &c.* And says Grace, I was presumed on, and made a stale to, and defender of their Lusts; and was *turned into Wantonness, Jude 4.*

And thus all in God, is set (as it were) a Fire against a Sinner, and (as I may so speak) do turn all in him into fury. And look as to God's People all in God is assimulated into Love towards them, and they live in and dwell in Love, and see

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Sect. II. nothing else, as it were in God, but Love: *God is Love* (says the Apostle) namely, to his own, *1 John 4. 16.* Nothing else appears; or rather all that is in him, appears in that Hue, under that Dye, with that Tincture. So here on the contrary, *all in God is turned into Fury: Lasa patientia fit furor.* Though he is not so of Himself: *Fury is not in me,* says he, *isa. 27.* but Sin hath made him such.

S. VI.

A Fourth Head of Demonstrations: drawn from those Instances both of Good and Bad Men, their having suffered these kind of Terrors in this Life.

A Fourth Head of Demonstrations, is taken from the Instances given both of Good and Bad Men. Which Instances, as I then alledged to prove the immediateness of God's inflicting it: So now I shall from thence present some Inferences of the fearfulness hereof. Do but sit down a little with *Job* and *Heman*, who were the Instances of Good Men:

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Sect. II. Or go to that Roll which the Scriptures have recorded of *Cain* and *Judas*, and others, or which Ecclesiastical Stories, or present Examples of our Age have afforded, of Men in Horror: weigh and perpend their crys and roarings, and consider what a sad Spectacle such Instances afford.

I. Of Good Men: *Heman* I insisted in afore, and acquainted you with his Complaints as sad as Man can utter: I reserved that of *Job*, specially for this Place, as I then professed. All the while that he had but Afflictions common to Men; and although he was every way surrounded with them, as being visited with a loathsome Disease, his Body fill'd with Dolours and Pains, his Children lost, Servants destroyed by Fire from Heaven; his Estate quite gone unto an Extremity of Poverty; his Wife abhorring his Breath, and tempting him to Blasphemy: All this while the Text tells us *Chap. 2. 10.* That *in all this did not Job sin with his Lips*, but was quiet and patient, as the Holy Ghost in the New Testament takes notice of him, *Jam. 5.* *You have heard of the Patience of Job.* Well, but God himself in the end came in upon him with his immediate Wrath. And now will you *hear of his Impatience too?* He was not prickt

Sect. II. to the quick till now. But then he begins to *Curse the day of his Birth, Chap. 3. 1, 2, 3.* and at that rate talks all along that Chapter. For brevity let us only consult, his Lamentations in *Chap. 6. ver. 2, 3, 4.* *Oh that my grief were thoroughly weighed, and my Calamity laid in the Balances together, for now it would be heavier than the Sand, therefore my words are swallowed up.* The rest that follows, I shall add by and by. What was it caused this sudden out-cry and alteration in *Job's* Spirit, from that still and sedate frame we left him in before? What was it the thoughts of his lost Estate, Children, Wife's unkindness, or the Pains of his Bones and Body, &c. or his downfall from a petty Kingdom? Did these begin now at length so sadly to return upon him, so as in the end, his Spirit should begin to take them in, and lay them at length to Heart, which at first he in an holy Gallantry had made so light of? Oh no, he had fully concocted and digested all that had been occasioned from all or any of these, and had quieted himself with one or two good Cordials, namely, that *the Lord hath given; and the Lord hath taken, and blessed be the Name of the Lord, Chap. 1. 21.* And again, *shall we receive good from the hand of the Lord and not evil?*

Seçt. II. Chap. 2. 10. which had carried away all that Sorrow might have been stirring in him from these. What might be the matter then, that was the cause of these so high disturbances? The next Words ver. 4. do enform us, *For the Arrows of the Almighty are within me, the Poyson whereof drinks up my Spirits; The Terrors of God do set themselves in Array against me.* Let us go on duly to weigh and consider these Passages of his.

Heman, he in his Horrors had complained, *Psal. 88. 7. That God's Wrath lay hard or heavy on him,* and says no more of it: But Job here, He in like manner feeling the like weight thereof, goes about to express how heavy, and how great the burthen was of his Grief, that was caused thereby. And he calls for a mighty Scale to weigh it in: Such a Scale as might be large enough to contain all the Sands of the Sea. *Oh that my Grief were thoughtly weighed, and my Calamities laid in the Ballance together! for now it would be heavier than the Sand of the Sea.* His meaning is, that to have his Grief and Calamity put in one of the Scales, and the Sand of the Sea in the other, his Calamity would be infinitely heavier. His invention was heightened by what he really felt: The greatness of it made him

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Eloquent. (For as Love, so deep sense of Misery useth so to do.) And he pitcheth, as you see, upon the weightiness of Sand, to express it by, which is of all things the weightiest, as Solomon tells us, *Prov. 27. 3. A Stone is heavy, and the Sand is weighty.* Yea, and the Sand of the Sea: which, take both, those Sands within the Sea at the bottom of it, and those also scattered without on the Shoar, they do make an immense bulk and body condensed, if they were gathered together into one heap: (as the Waters were into one place, when God made the Sea.) Job had a most sublime Fancy, as the high strains of that whole Book shew: And this is in view a comparison vast and great enough, (one would think,) as could be used. But yet further observe, how he breaks off that attempt of his, to express it by this or by any such comparisons, though in appearance never so hyperbolical. Which breaking off, his next Speech utters: *My Words (says he) are swallowed up!* As a small thing is swallowed up of a greater, as a drop of the Ocean, as one small scattered Sand would be, in the bulk of all those Sands of the Sea, when cast in among them: So, were all these his vast expressions and comparisons he had

Sect. II.

used, although thus great; (which yet from all Rhetoricians, would have had the name of *Hyperboles*, far exceeding the reality.) But yet in his sense and feeling were swallowed up by the thing it self. *I feel my Words fall short*, says he: so *Broughton* paraphraseth on those Words. And therefore he cuts himself off from using any more or higher decipherings of it, of any kind, if any could have been found, as being all but meer Metaphors, too light, and holding no weight with that far exceeding weight of Misery, he felt (as the Apostle on the contrary, comparing present Afflictions and the Glory to come together, speaks) but *Job* here, he gives it clean over as a thing unexpressible. And in stead of all Essays that way, he chooseth rather to speak and shew the Cause thereof the same, which I in this Treatise have endeavoured to do. And thereby he sets forth in a Reality, the dreadfulnes of it indeed; And more than by all things whatever, that his Grief could have been compared unto. This you have in these Words. [*For the Arrows of the Almighty, are within me,*] he had fores without, in his Body; and Afflictions in his outward Man or Condition; Fears without, and Terrors within: he complains not, that you

hear

Sect. II.

hear of them at all. Oh but they are these Arrows that are within me, (says he) the *Arrows of the Almighty*. That is, which none but an *Almighty Hand* could shoot, and shoot so deep: such Arrows, as could come out of no other Forge or Quiver. The Soul of a Man is a Spirit of a vast depth, and God, and God alone can shoot up into it, unto the Arrow Head. And yet again, besides the strength of the Arm that shoots them, and the forkedness of the Arrows themselves, they were all, as Arrows that are dipt in Poyson, envenomed with the guilt of his Sins (which as *Chap. 13. 23. & 26.* God had now set on upon his Soul, *Thou makest me possess the Sins of my Youth* :) Thus it follows in the next Words, [*And the Poyson thereof drinks up my Spirit.*] They do not only *let out the Spirits*, (which Wounds made by other Arrows use to do) but *they drink them up*. The Strength and Violence of the Venom of them, had such an Efficacy on his very Soul, and the very Spirit and Life thereof, as they drank all up. Again it follows, [*And the Terrors of God have set themselves in array against me.*] God drew forth his Wrath (as it were) into an ordered Army, into Rank and File, at once to fall upon him. If one Man had an whole

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Army set against him, and each armed Man therein were to shoot a Bullet, or an Arrow into him at once; and if withal we could make the Supposition, that that Man should have his Life still renewed after each Wound given, so as never to dye; and yet they still to renew to shoot all at once every moment: how dreadful is this to any ones Thoughts thereof? but yet these are but Men, not God, whose Arrows he says these were. *Oh that he would destroy me!* (says Job) that is, *kill me out-right*, so ver. 8, 9. *Oh that I might have my Request! and that God would grant me the thing that I long for! Even that it would please God to destroy me, and that he would let loose his Hand, and cut me off.* Well, But Job, canst thou not stir up thy Spirits and harden thy self against all these present Sorrows? The Spirit of Man will bear its Infirmitie, if it be steel'd with resolution. To this Job himself gives answer by way of preoccupation, to this effect: That if Death indeed, or a being utterly cut off, should come upon me with all that, *Host of Fears* (whereof elsewhere Job tells us *Death is the King*) I could harden my self against that; yea, and to endure the pains of the most exquisite Tortures any kind of Death could inflict: if thereby
 God

Sect. II.

God would thus cut me off. Then indeed (if such News of Death were brought me) *I should yet have comfort; yea, I would harden my self in Sorrow.* So ver. 10. And let it be the worst Death, he can put me to, for so it follows, *let him not spare.* Oh but they are these Arrows of his own within me, these I cannot bear. So ver. 12. *Is my Strength the Strength of Stones, or my Flesh Brass?* that I should be able to endure, and bear up my self against these Encounters? Oh no. Read on those his Expressions further roared forth by him, in Chap. 16. ver. 12, 13, 14. *He hath broken me asunder: he hath also taken me by the Neck, and shaken me to peices, and set me up for his Mark. His Archers compass me round about, he cleaveth my Reins asunder, and doth not spare; He poureth out my Gall upon the Ground. He breaketh me with breach upon breach; he runneth upon me like a Giant.* What should I instance in more, or how to comment on them!

That which in the second place, is proper next to be done, is to provoke those that are secure Sinners, &c. and others also that are awakened, to raise but up their Thoughts from the Consideration hereof, to infer and gather how dreadful this Punishment in Hell must be, above

Se^ct. II. Above all, that these Dispensations can represent unto us. And this is most strongly inferred from these Examples, whether they be the Examples of Good Men, as *Job* was; or bad Men, as *Cain* and *Judas* were, in both which I formerly instanced in. I shall make Inference from each of these apart, as in the first Section, I also did, in arguing from them, the immediateness, &c.

I. From these of good Men. If you consider that all these Terrors, which *Job* and *Heman* endured from God, were yet all in Love, out of so solid and substantial a Love, permanent and abiding in God's Heart, all this while towards them; and that all these were but chastisings of them for tryal, and to make them partakers of his Holiness. And besides, what manner of Anger was it towards them? It was but Anger, which Love stirred up: and those his Afflictions were accompanied and joyned, all with everlasting kindness and thoughts of Peace all the while. According to that in *Isa.* 54.8. *In a little Wrath I hid my Face from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redemer.* Yea, those two known Cordial Recipes, so frequently made use of, and commonly taken by most Christians in their

Se^ct. II. their distresses; and cited by two Apostles and Christ himself from Heaven, *Happy is the Man whom God correcteth: Therefore despise not thou the chastening of the Almighty;* were first spoken and directed unto this our *Job*, whilst in the midst of these Afflictions, in *chap.* 5. 17. And are particularly applyed to that his Condition, in the worst of it by the Holy Ghost, *Jam.* 5. 11. Yea and all this, that was upon *Job*, was in it self (how great soever it seemed to his sense) but the touch of God's little Finger, *Job* 1. 11. Oh think then how great will that Vengeance be, which is pure Wrath, *Rev.* 14. which is out of Fury, as was shewn: which is, the fiery Indignation of Patience abused; boyl'd up into Fury! This that befel them, is said to be but a little Wrath, and for a Moment. And yet (as also it is said *Psal.* 2. ult.) *If God be angry but a little, who is able to abide it!* then what will this last and extream Vengeance reserved for Hell be? These Chastisements of *Job's* and *Heman's* were in comparison of what awaits Men in Hell, but as Rods of Birch or Rushes, which we use to whip our Children withal, *Psal.* 89. 32, 33. *Then will I visit their Transgressions with the Rod, and their Iniquity with Stripes: Nevertheless, my loving-kindness will I not utterly take*

Jam. 1. 12.
chap. 5. 11.
Heb. 12. 5.
Apoc. 3. 19.

Sect. II. *take from them, nor suffer my faithfulness to fail.* These were all Rods of Mercies own gathering and making, the Stripes whereof are not so deep, but they may be and were healed again, as in the same Book you also find it, *chap. 5. 18. He maketh sore, and bindeth up; he woundeth, and his hands make whole:* and so was Job in the Issue thus healed. And Heman likewise, and **1 Kings 4. 31.** made thereby one of the wisest Men in the World. Yea, but these wherewith wicked Men in Hell are eternally lash'd and cut off, are *Rods of Revenges making; Rods of Iron* (as the Psalmist in that second Psalm speaks) *to break them in pieces like a Potters Vessel,* never to be set together again or made whole. Again, those stroaks on the Children of God, are in measure, as *Isa. 27. 7, 8.* but of these in Hell, it may be, and is said, that *Wrath cometh upon them without measure.* Again, in the midst of these Corrections, he remembers Mercy; but in this of Hell, there is *Judgment without Mercy,* *Jam. 2. 13.* In those other Stripes given his Children, *God himself is afflicted,* and feels every Stroak he gives them, as *Jer. 31. 20.* and *Isa. 64.* But in these in Hell, Vengeance and Justice do satisfy themselves in their deserved Damnation. It is stiled a Sacrifice to him.

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Mark 9. 48, 49. compared, and elsewhere. **Sect. II.**
 2. The same Inference, may be much more raised from those Instances given of bad Men, suffering in this Life the like Terrors, to these mentioned: If we but consider that when they fall and seize upon them in the greatest extremity, that yet then they are in comparison to what remains to them in Hell, but as the sipings of the top of that Cup here, the Dregs whereof are reserved for them, there, to drink to the bottom, as *Psal. 75. 8. In the Hand of the Lord there is a Cup, and the Wine is red: it is full of mixture, and he poureth out of the same: but the Dregs thereof all the Wicked of the Earth shall wring them out, and drink them.* Those Words he [*poureth out of the same*] and [*but the Dregs thereof*] are an opposition each to other; shewing how that in this Life, God promiscuously poureth forth the same from the upper part thereof, both upon good and bad. And that all that, is but the overflowings of what is uppermost; but the Dregs, the brackish bitter Stuff, is reserved for Hell. And the truth is, Men can bear but the sipings thereof here. Should they drink but a little deeper, their Souls would be giddy, and reel out of their Bodies in a Moment. As the Joys of Heaven cannot be

Sect. II. be inherited by *Flesh and Blood*, so nor the Torments of the fulness of this Wrath.* But in Hell their Bodies shall be nealed (as we speak of Glass) that they may endure this Fire. All the Terrors of Conscience here, are: as is said of the Joys of the Saints, but the earnest-Pennies, Farthing-Tokens, in comparison to that great, *immensely vast Treasure of Wrath to come*, you have heard the Scriptures speak of. All here is but the Shadow of Death; and yet if that can wither Mens Souls so, what will the *blackness of darkness do?* as the Apostle speaks of this. The utmost threatned here, is, that *The Anger of the Lord shall smoke against a Man*, *Dent. 29.* It is but Smoke: but in Hell, it breaks forth into raging Flames

* Luke 16. * of the fiercest Fires, that fill every
24. Corner, and break out at all the Windows of the Soul.

§. VII.

§. VII.

The last Head of Demonstrations :
That it is a falling into the Hands
of the Living God: and what that
further superadds to the dreadful-
ness of this Punishment.

THE fifth and last Head, which repre-
sents the dreadfulnes of all this un-
to an infinity, is, that it is a falling into
the Hands [of the living God,] The li-
ving God. The former exaggerations
have been raised from falling into the
Hands of the Great, Powerful, Just and
Avenging God; but this further, of the
Living God. Which of all other Attri-
butes, the Apostle hath singled forth to
set out the dreadfulnes of it by, and is
therefore most of all to be heeded by
us; as having as much weight in it, to
the thing in Hand, as any of the other.
[The Living God] notes out, not only
God's Activity, and how the whole of
his Life and Being is engaged and active
in this Punishment (as was noticed)

But

Sec̄. II. But further, both, that, 1. He shall execute this to Eternity, and 2. That during that whole space of Eternity, he will permanently continue, to inflict it. His being the *Living God* notes out 1. Eternity, 2. With a continuation of acting all that while: And so his being the *Living God*, both threatens and effecteth, 1. an eternal, and 2. a continual Death in those that are the Subjects thereof. And to imply so much it is, that he hath that Denomination specially and so eminently given him here, when this Punishment is spoken of.

First, consider thy Soul is an immortal Soul, as to the duration of it: and that this Great God is the *Living God*. And Sin in thee and the Injury of it to God is an eternal Stain, which Hell Fire cannot eat out, or satisfy God for, but in an Eternity of time. And therefore whilst God lives, and thou livest, he will inflict it on thee. That's one meaning.

Again, God's *Life*, as it is in himself a continual Act, so in its being attributed to him with respect to this Punishment, it imports his continued acting therein without cessation or intermission. For he doth it, as the *Living God*. *Job*, whilst he endured the Terrors of the

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Almighty, complains they were so un-cessant, that God *suffered him not to take Breath*, *Job* 9, 18. he followed his Stroaks so thick, *with one Breach* (as he there speaks) *upon another*.

You have both these set forth in one and the same Scripture, *Rev.* 14. 10, 11. *He shall drink of the Wine of the Wrath of God, and he shall be tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb: and the smook of their Torment ascendeth up for ever and ever. And they have no rest Day nor Night. First, they have no rest Day nor Night; That shews they have no intermission. And then that the smook of their Torment ascends up for ever, shews the Eternity. Yea and further, to strike out dull Hearts, with the sense of this Eternity, if one [ever] be not enough, another is added, [For ever and ever.] Which Eternity as you know, our Saviour is still careful to indigitate, when he speaks of Hell, in love and warning unto Mens Souls, that they might be moved by the moment thereof, to endeavour to escape it.*

Now it being thus, this infinitely superadds unto all the former. The former Heads have given Demonstration to us, wherein the substance of this great

Punish-

Sect. II. Punishment consists: And then comes in this, as the fatal and final rowling Stone upon the Grave or Sepulchre of Souls: And with the Grave, Hell is oft parrallel'd. Or these two imports thereof, are as two Mill-Stones hung about the Necks of those that are plunged into this Lake, to sink them down for ever: For these two things mentioned, do work in the Spirits of those that undergoe it, Perfect Fear: and perfect Despair. The Effects of both which make up a perfection of Misery in such a State.

1. Perfect Despair. Hope was given to reasonable and intelligent Natures (and in peculiar unto them) to be as a breathing hole in time of Misery, to keep up Life in such an one, whereby to sustain it self. And the reasonable Soul being in its duration Eternal, and having an Eternity of time to run through and sail over, hath this Priviledge (denied to Beasts) to take a prospect or fore-sight of time, that is yet to come, and if it can spy out any space or spot of time, in which it shall have happiness or ease, or out-live its Misery, it will not utterly die; yea it will harden it self against present Misery with this Thought, *that however it shall not always be thus with me.* But on
the

the contrary here, by reason of this ability of fore-sight, it comes to pass, that a wretched Soul in Hell, viewing and turning over all the Leaves of Time to Eternity, both finds that it shall not out-live that Misery, nor yet can it find one space or moment of Time of Freedom and Intermission, having for ever to do with him who is the Living God. And then it dies and dies again, and sinks into a Gulph of Despair, for the future, as well as it is swallowed up with present sense of Wrath.

2. Perfect Fear. Which these likewise cause, and keep up within that Soul; and that continually of all their Misery, that is yet to come. And the nature of Fear is, to out-strip a Man's Misery; and to take them up afore they come, as Hopes use to do our Comforts: So as by reason thereof, it comes to pass that the Soul is not only tormented by what it at present feels, but with the thought of all that is to come; which still further strikes that Soul through and through. So as this Thought, that it will be with me thus for ever and ever, makes it compleatly miserable. Yea hereby, the Soul doth come all along in every in-
stant

Sect. II. stand to endure and be possessed in Fears and Dreadful Apprehensions of all that Woe, that in Eternity is yet to come, as well as that at present.

THE



THE PUNISHMENT OF SIN in HELL.

God's WRATH the immediate CAUSE.

SECT. III.

Some } Uses.
 } Corollaries.
 } Meditations.

A COROLLARY.

IF God in his Wrath be the immediate Inflicter of that Punishment for Sin, then certainly he is not the Author of Sin. Fulgentius, among other highly-evincing demonstrations of it,

Lib. I. de Predest. ad Monymum circa mediana castis

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casts in this: *Iniquitatis cuius est Ultor, non est Autor*; God is not the Author of Sin, whereof he is the Avenger. Which Maxim is founded upon an high Principle of Reason and Equity. God puts the whole of this matter so far off from himself, that he lays all, both Sin and Punishment, wholly upon Man; so as although the Punishment it self be from his own just Wrath, that is provoked to inflict it, yet even thereof he thus speaks, *Do they provoke me to Anger? ('tis true, they do;)* but do they not provoke themselves, to the Confusion of their own Faces? So as he ascribes his own Wrath that inflicts that Punishment wholly to themselves, returns even that upon themselves. As if he had said, I am angry indeed, &c. 'tis true, yet they are more the provoking Causes of that Anger than my self. They spight but themselves, when they sin against me. Like unto which is that Speech also, *Rom. 2. 4, 5. Thou treasurest up Wrath unto thy self: [Thou to thy Self]* although it be God's Wrath in his Breast that is treasured up, yet the treasuring of it up is ascribed unto themselves.

God will send his Son Jesus Christ on purpose to clear all such imaginable Suspicions and Suppositions that Men or Devils

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Devils can cast upon him, for condemning of Men, or executing this Punishment himself. Enoch, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds, which they have ungodlily committed, and of all their hard Speeches which ungodly Sinners have spoken against him. His work at that Day is to convince, (yea, and to convince is named first) as well as to execute Judgment. And it is certain, that in order thereto he will speak all Fairness, Equity, Justice, and Reason, (twere not Conviction else); and he will have all his Saints and Angels about him, as Judges and Witnesses. He will have all the World to hear it; and how equal it is for him to execute so sore a Vengeance. And as he will convince them of their Deeds to be ungodly and deserving it, so of their hard Speeches; and that (whatever his Decrees were,) they themselves were ungodly, and their Deeds ungodly, and ungodlily committed. Mark but how he doth ungodly them. And he will convince them, and stop their Mouths for ever. Christ sent him in the Parable speechless to Hell,

Sect. III. *Mat. 22. 12.* And this is one great Service the Man Christ Jesus is to do for God at the latter day : And if he should not do this satisfyingly, and clear all these things, he must shut up his Books, and come off the Bench, and proceed no further, either to Sentence or Execution.

A MEDITATION.

Let our Meditation upon what hath been delivered, be what *Moses* hath prompted to us ; and let us make the same use thereof which he also did.

The 90th Psalm was penned by *Moses*, (as the Title shews, *A Prayer of Moses, the Man of God,*) and it was composed by him in his latter days, after he had seen in forty years, an whole Generation in a Nation of Men removed out of this World, and their *Carcases fallen in the Wilderness* ; a Spectacle so sad, as perhaps not any one Man in the World hath seen, or Age afforded, (but at the Flood) afore or since, in so short a compass of time. His Song is a Funeral Elegy, or Meditation of Death, made upon that whole Generation, *verse 3.*

Thou

Sect. III. *Thou turnest Man to Destruction ; and sayest, Return, ye Children of Men.* And *verses 5, 6.* *Thou carriest them away, as with a Flood. In the morning they are like Grass which groweth up ; in the morning it flourisheth and groweth up, in the evening it is cut down, and withereth.* And God from that time began also to stint and limit Man's years to that measure which it hath held to unto this day. *Verse 10.* *The Days of our years are threescore years and ten ; and if by reason of Strength they be fourscore years, yet is their Strength Labour and Sorrow ; for it is soon cut off, and we fly away.* Our Souls fly away like Birds when the Shell is broke ; and then Hell follows, (as the *Revelation* speaks) as in reality, so in *Rev. 6. 8.* *Moses's Discourse.* And that was it which was the matter of deepest and saddest thoughts in this Meditation unto him of any other. *Verse 11.* it follows, *Who knoweth the Power of thine Anger ? Even according to thy Fear, so is thy Wrath.* — Which he utters,

1. By way of *Lamentation.* He sighing forth a most doleful complaint against the Security and Stupor he observed in that Generation of Men in his times, both in those that had already died in their Sins, as well as of that new Generation

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 ration that had come up in their room, who still lived in their Sins. O! says he, *Who of them knoweth the Power of thine Anger?* namely, of that Wrath which followeth after Death, and seizeth upon Mens Souls for ever; that is, who considers it, or regards it, till it take hold upon them? He utters it,

2. In a way of Astonishment, out of the apprehension he had of the greatness of that Wrath: *Who hath known the Power of thine Anger!* that is, who hath or can take it in according to the greatness of it? Which he endeavours to set forth (as applying himself to our own apprehensions) in this wise; *Even according to thy Fear, so is thy Wrath.* Where those words [*thy Fear*] are taken *objective*, and so is all one, and the *Fear of thee*: And so the meaning is, that according to whatever proportion our Souls can take in, in fears of thee and of thine Anger; so great is thy Wrath it self. You have Souls that are able to comprehend vast Fears and Terrors; they are as extensive in their Fears, as in their Desires, which are stretched, beyond what this World or the Creatures can afford them, to an Infinity. The Soul of Man is a dark Cell, which when it begets Fears once, strange and fear-

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 fearful Apparitions rise up in it, which far exceed the ordinary proportion of worldly Evils, (which yet also our Fears usually make greater than they prove to be:) But here, as to that Punishment, which is the effect of God's own immediate Wrath, let the Soul enlarge it self, says he, and widen its apprehension to the utmost; fear what you can imagine: yet still God's Wrath, and the Punishment it inflicts, are not only proportionable, but infinitely exceeding all you can fear or imagine. *Who knoweth the Power of thine Anger?* [It passeth knowledg.]

Now the Use *Moses* makes of all this Doctrine of Death and Wrath, in the next following verse 12. is this: *So teach us to number our Days, that we may apply our Hearts to Wisdom.* This he spake to God in behalf of that present Generation that then survived; and by spreading afore them all these Considerations, thereby also exhorteth them to that which is the only true Wisdom, even to turn unto the Lord, so to escape that Wrath that is to come. And he, as an holy Man, that knew the Terror of the Lord, doth thus persuade Men: And O let our Souls be persuaded by it. And to this end,

U S E.

I Would first persuade you to believe, that there is this Wrath to come. *We knowing the Terror of the Lord;* that is, our selves being assured by believing, that such a Wrath is in the Heart and Breast of God against impenitent Sinners, as also understanding what and how dreadful that Wrath is, we do *persuade Men*, 2 Cor. 5. 11. And for Men to apprehend and believe it, is the first most effectual Engine to persuade them by. God did not, ere he placed these Souls of ours in our Bodies, first carry them down to Hell, and then up to Heaven, that so we having a fore-knowledge of either by Sight and Sense, might then be left to act in this World accordingly: But God hath left only the Revelation of both these unto Faith, in this World, by the Word. — *Heb. 11. 7.* 'Tis said, *Noah being warned of God of things not seen as yet, moved with Fear, prepared an Ark to the saving of his House: By the which he condemned the World, and became Heir of the Righteousness which is by Faith.*

You

You know how the Day of this great Wrath to come (the Day of Judgment) is assimilated by Christ to the Days of *Noah*, *Mat. 24. 37, 38, 39.* And that (among other) in respect of the Security and Unbelief that is and will be afore it comes, in the Hearts of Men about it, (which is Christ's special scope there.) And the place in the *Hebrews* cited answerably, reckoneth that Faith of *Noah*, (who being forewarned of the Flood, was moved with Fear, and prepared an Ark to save himself and his Family,) amongst those other Instances of Saving Faith, which that Chapter doth enumerate, as that which had this Wrath to come signified thereby in his eye. Shewing withal the Foundation of the Condemnation of that World to lie in this, That though *Noah* declared this Wrath to come unto them by his Preaching and Example, (for as he was a Preacher of Righteousness, so of this Wrath, as *Enoch* also had been,) yet they believed it not, because it was unseen; as the words of that 7th Verse are. For these things then happened in Types of what was to fall out concerning this great Wrath to come; that Destruction of the old World being but the shadow of this, as expressly 'tis interpreted to

to be, 1 Pet. 3. 20. *The Spirits in Prison, which sometimes were disobedient, when once the Long-suffering of God waited in the days of Noah, while the Ark was a preparing. The like Figure whereunto is Baptism, which now also saves us.* If the Ark was of Salvation, then the Flood of Damnation; and that, *then*, as the word [also] now evidently shews. This Wrath, it is a thing to come, as that of the Flood then was to them, stiled therefore the *Wrath to come*; and so it is a thing not seen, and so is reckoned amongst the Objects of Faith.

Men indeed have some lesser stiches in Conscience afore-hand, both from it and about it, but little do they imagine that these will or should ever become the matter of such torturing Aches, as they rise up to in the end: Men do as little imagine this of these fore-running Warnings, or secret Gripings and Twitches, as the Old World did then, that the usual Clouds of Heaven that caused Storms, would have ever swell'd to the drowning of the World. Nor indeed doth this fall out to Mens Souls, until the Curse or Wrath of God enters, *like Oil into their Bones*, as the Psalmist speaks of Judas, *Psal. 109. 18.*

For

For this Wrath is in the mean time a thing hidden in the Breast and Bosom of the Almighty, and is therefore termed, a *Treasure of Wrath*: A Treasure, because hid, so Treasures use to be; (they are termed *hidden Treasures*, Prov. 2. 4. and elsewhere.) And for the same reason the coming of it upon Men is called the *Revelation of the righteous Judgment of God*: As the things belonging to Mens Peace, so their Destruction, are *hidden from their Eyes*. Though Damnation *slumbers not*, 2 Pet. 2. 3. but is in its March, and proceedeth in its approaches towards them, every hour nearer and nearer; yet Men slumber in respect of the belief thereof, and not so much as dream of it in their Slumber, 1 *Thess. 5. 3, 6, 9.* The Apostle's complaint there, is the same in effect with that of *Moses, Who knows the Power of thine Anger, so as to apply his Heart to Wisdom?*

The Baptist, who began the publishing of the Gospel, he began it with forewarning Men of this Wrath, and stiled it, the *Wrath to come*: And Christ, whose office was to preach that Gospel, seconds him therein, and terms it *Hell-Fire*, &c. Now observe, how he speaks to the *Pharisees* about it: *O ye Generation of Vipers, who hath warned*

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Luk. 19. 42.

warned

Sect. III. warned you to flee from the Wrath to come! Mat. 3. 7. 'Tis *Vox admirantis*; as if he had said, 'Tis strange, that the Preaching of Wrath to come should any way startle yours so hardened Hearts, as to see you here attending at my Sermons; and that the Consideration thereof should any way arrest, or make any dint upon your Souls. The reason of his Wonder was, because indeed Men believe it not, or very slightly. *Who hath demonstrated it unto you?* as his word is. And Christ useth the very same word about this matter, *Luke 12. 5. I will forewarn you, (or demonstrate to you) whom you shall fear, even him that can destroy in Hell.* All this still tends to shew, how hidden it is from the most of Men. The very same Unbelief is more darkly, and in other terms, expressed in the Old Testament: *Deut. 32. 29. O that they would consider [their latter end!]* And, *Eccles. 11. 8, 9. Remember the Days of Darknes, for they are many: But know thou, that for all these things God will bring thee to Judgment.*

Now

Now to help you a little in the belief of this:

Besides what the Scriptures speak hereof:

I. *Consult thine own Heart.* Thou hast a busy Principle within thee, *Conscience*; that like a Spy sent in from an adverse Party into anothers Quarters, observes and takes notice of all that passeth; not thy Actions or Speeches only, but what is done in thy Privy-Chamber, or Closet of thy Soul; and not only so, but thou mayest hear the noise of his Pen still a running; and punctually writing that which it observeth; and there is not a Motion, a Lust, a Desire, a Purpose, an End, a flying Thought, but it diligently doth set down, and can give thee the Sense thereof; and thou canst not stop the Course hereof. And what is the meaning of all this? but that thy Judgment is continually a preparing, thine Examination a taking all thy Life long. For, where there is a Register, a Clerk of the Assize thus busy at work, there is a Judg, whose Officer he is. Be wary therefore what thou dost, Man! Thou art surprized and undone, if thou heedest not; for

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all

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Sect. III. all this is in order unto Judgment. And as Letters written with Onion or Limon Juice, appear not at the present, so may not the Impresses of these sad Lines against thee, yet bring but thy Soul to this Fire we have been speaking of, and every Character, Tittle, yea, Accent, or Aggravation of Sin, will be made visible and legible: And hence it is the Books are said to be opened, *Rev. 20.*

2. Again, do you not hear daily the Noise of Cannon-shot from Heaven let off, and the Bullets fly about your ears, and see them strike this Man and that Man in your view? It is the Apostle's Conviction to the Gentiles, *Rom. 1. 18.* That therefore there is a Treasury of Wrath to come, which he speaks of, *chap. 2. 4.* because at present even in this World, *The Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, that withhold the Truth in Unrighteousness.* The meaning whereof is, There is no sort or kind of Unrighteousness or Ungodliness, but in the Instance or Example of some Man or other, God hath by some manifest Judgment shewn his Wrath against it, in the view and observation of the very Heathens them-

themselves, of and to whom it is he speaks this. There was never a Nation of the Heathens, but the Stories of it would have afforded a Theatre of God's Judgments against all sorts of Evils in in one Person or other, singled out by Decimation (as it were) in this World, to shew thereby that there was an hidden Wrath to come in the other World, which would fall upon all the rest, who yet escaped at present. Those few and scattered Instances manifested a Treasury, a Magazine of Wrath in Heaven; his Phrase is, *from Heaven*; that is, *in* and *from God*: which the Heathens also were sensible of, witness their Sacrifices of Atonement directed unto Heaven. And this to be the Apostle's Scope is clearly seen, in that he prosecutes this in the following Chap. 2. v. 1, 2, 3, 4, 5. *Therefore thou art inexcusable, O Man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things. But we are sure that the Judgment of God is according to Truth against them which commit such things: And thinkest thou this, O Man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God? Or despisest thou*

Se^ct. III. *the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance? But after thy hardness, and impenitent Heart, [treasurest up unto thy self Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God. And unto this account you may put the enumeration of those Instances of Judgment made by the other Apostles, as those upon the Angels that fell, and on the Old World, on Sodom and Gomorrah, Corah, &c. whereof though some were outward and temporal Punishments, yet because they were Evidences of that Wrath to come upon like impenitent Sinners, both these Apostles do to that purpose allege them, and make use thereof to beget this Belief in us. For so expressly the one begins his Discourse thereof: 2 Pet. 2. 3, 4, 5. Whose Judgment now of a long time lingreth not, and their Damnation slumbreth not. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment; and spared not the Old World, but saved Noah, the eighth Person, a Preacher of Righteousness, bringing in the Flood upon the World of the Un-*

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U S E.

Then learn to adore and fear the Greatness of our God, to the end to turn to him.

Where he shews Favour, his Favour is Life, Psal. 30. 5. yea, his Loving-kindness is better than Life, Psal. 63. 3. Whom have I in Heaven but thee? There needs no other there.

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On the contrary, if he be provoked, there needs no other Judg or Avenger but himself. I may say, The Weapons of his VVarfare within himself, are mighty to revenge all Disobedience. This great General needs not borrow, nor call in the Aid of his Creatures, (though in respect of their being his *Militia*, he is stiled the *Lord of Hosts*,) to make War, and destroy. That very Face of his gives Life, and strikes dead and kills. *In thy Presence is Fulness of Joy*, Psal. 16. ult. *And from his Presence is Destruction*, 2 Theff. 1. 9. *O hide us*, say they, Rev. 6. 16. *from the Face of him that sits on the Throne, and from the Wrath of the Lamb*. They point to the Fountain of their Anguish, and speak what above all was it they dreaded. It is greatly observable, what and how God talks to *Job*, to this very purpose: Says God to *Job*, chap. 40. *Wilt thou contend with me?* So *verse 2*. he begins to dare him: Come, says he, let this be among other one Trial of thy Power, (who had been a Prince, &c.) in comparison of mine: Take upon thee, (as I mean to do) and be Judg of all the World: Put on thy Judges Robes, and thy biggest Looks: Thus *verse 10*. *Deck thy self with Majesty and Excellency,*
and

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and array thy self with Glory and Beauty. And particularly try; try what thou canst do or effect, when thou art most angry, by thy meer Looks: *Cast abroad the Rage of thy Wrath*, v. 11. Throw Sparkles of thy most fiery Indignation from thine Eyes. — Canst thou look a Man dead, and cover a Man's Face for ever with Confusion? *Look on every one that is proud, and bring him low*: So *vers. 12*. *Hide them in the Dust together*, be they never so many; *and bind their Faces in secret*: that is, cover them with Confusion of Face, with a Look or Rebuke of thy Face; make them run into Holes, or seek Mountains to cover them, to avoid the Terror of thy Looks. Now all this I can do (says God) with a meer Look, whenever I please: And I can as easily save also, as I can thus destroy, (which thou canst not do thine own Soul) as the next Verse insinuates, *Then will I confess thine own hand can save thee*. You see he resolves saving and destroying into the same Power of his, and maketh the same estimate of either; which the Apostle also doth, *chap. 4. 12*. *There is one Lawgiver, who is able to save and to destroy*.

My Exhortation therefore in fine is, Let us not fear Creatures, but fear Him,

Sect. III. *and make him your dread*: and learn to know what a God ye walk before every day, and have for ever to do withal, Christ that came out of his Bosom knowing him, doth (*Luke 12. 4. & 5. compared with Mat. 10. 26. & 28.*) upon knowledge of this God make this same Exhortation; *I say to you, (says he) and I will forewarn you, (he says it twice, and it is as if he had said, Take it from me that know him) Fear him that is able to destroy Body and Soul.* The Apostle succenturiates, *We know him that hath said, Vengeance is mine*: so here, *Heb. 10.* And again, *We knowing the terror of the Lord, 2 Cor. 5. 11.* which they know, by an estimate taken from his Goodness, that his Wrath must be answerable. And *Moses* also, that had seen his Back-parts, and his Glory; He cries out, *Who knows the power of thine Anger?* *Hypocrites* and carnal Professors (as those were whom God professedly takes to task *Psal. 50.*) think to play with the great God, and deal with him any how, (as we say) as with a Man that is their Fellow. They know him not. *Psal. 50. 21. These things hast thou done, and I kept silence, and thou thoughtest I was altogether such an one as thy self*: And what things they had done and were guilty of (see if thou hast not been guilty of

of the same or like) the 18, 19, & 20 Sect. III. *verses* shew; *When thou sawest a Thief, then thou consentedst with him, and hast been partaker with Adulterers. Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit. Thou sittest and speakest against thy Brother, thou slanderest thine own Mothers Son.* And God was silent or long-suffering. (The like you have *Isa. 57. 11, 12. Of whom hast thou been afraid, that thou hast lied, and hast not remembered me, nor laid it to thy Heart? Have not I held my peace even of old, and thou fearest me not, &c.*) But mark what is the issue of all this; in *Psal. 50. 21.* it follows, *But I will reprove thee, and set them in order afore thee.* They had never felt the smart of his Anger in all their Lives, and little thought that *the Lion was in him*: but it follows, *Consider this ye that forget God, lest I [tear] you in peices, and there be none to deliver.* Oh take heed and turn to him, or on the sudden he will start up like a mighty Lion, and tear your Souls in peices, as a Giant might do Cobwebs, and prey upon the Blood of your very Souls, and break the Bones thereof as a Lion could of the most silly Creature. Add to this,

MEDITATION.

Consider, *What it is to die, and what the State and Condition of the other World is.* It is to have to do with God immediately, either in Wrath or Love; and from his own hands, as well as from the immediate Sentence of his Mouth, to receive thy Weal or Woe. — That we come *naked into this World*, and go as naked out of it, was *Job's* Meditation first; after that *David's*, *Psal.* 49. 15. *We shall carry nothing away*, that is, of what belongs to this World; then after him *Solomon* the Son, *Eccles.* 5. 15. *As he came forth of his Mothers Womb* (speaking of Man) *naked shall he return, to go as he came, and shall take nothing of his Labour, which he may carry away in his Hand.* The Effect of which divine Meditation comes to this, To put secure and careless Man upon the consideration of his immortal Souls Condition, which first cometh into this World naked (as well as his Body:) And poor thing! the meaning of its first cry (if the Soul it self could then speak out its mind) is, *I am an empty thing, and have brought nothing with me; who will shew me any good?* But after its being grown up, it begins to find a World richly fur-

furnished with all things to enjoy, as the Apostle's Phrase is, *1 Tim.* 6. 17. But yet again when he goes out of this World, he is then turned out of House and Home, as perfectly naked as he came into it: and as *Rev.* 18. 14. *The Fruits that thy Soul lusted after, and all things which are dainty and goodly, are departed from thee, and thou shalt find them no more at all.* Death is therefore compared unto the breaking or failing of a Merchant or Tradesman proving Bankrupt, *Luke* 16. 9. *That when ye fail, &c.* says Christ; of which I have elsewhere spoken.

Now if this be thy case as to this and that other World, think with thy self what thine eternal Soul must then betake it self unto, and also unto whom in that other World. My Doctrinal part hath informed you that *it is God himself, God immediately,* — *Eccl.* 12. 7. *The Spirit returns unto him that gave it.* To explain which, There was that evident difference put in the making man's Soul at first from that of his Body, That God made the Body out of the Earth, but the Soul was breathed in by God; and therefore not out of any preexistent matter, as the Souls and Forms of all other living things are. And upon this dissolution or separation of each from other, it is that *Solomon* says, *Then shall the Dust return to the Earth as it was:*
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Sect. III. *and the Soul to God that gave it*; that is to say, the same common Law befalls either in their kind, that to other things in their kind; they are reduced unto their first Principles. And so look as the Body is materially resolved into the Earth, which was the first matter of it; so according to some kind of Analogy thereunto, (and so far as the Soul is capable of a like return unto God,) the *Soul returns to God that gave it*; as having been the immediate Original of it, not materially, as a Spark is out of the Fire, but as the immediate Efficient. It came from God by way of Gift, *God gave it*; that is, freely and voluntarily produced it by a sole, single, free Act of his Will and Power, whereby he created it out of nothing; and so in the whole of it, it was an entire and meer Gift of his. And therefore in the beginning of his Exhortation, verse 1 of this Chap. he had aforehand laid this as a Foundation for it, *Remember thy Creator, or Creators*, and is so stiled, because he is in a more special manner thy Creator, than of our Bodies, or of other Creatures; and that because himself immediately gave thy Soul, in such a manner as he produced not our Bodies, nor material Substances. — And hence it is it returns to him, as the

the immediate Judg or Arbiter of its eternal Condition. It returns to *Elohim*; which, as *A Lapide* and *Ferdinandus* have observed in their Comments, signifies also a Judg as well as a Creator, and so was chosen out here, as a word more fitly serving that his scope, than any other Name of God's. Now then think what it is to die; it is to *return to God*, so as eternally and immediately to have to do with him.

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Ad Deum qui dedit] *Tanquam ad suam* *vis Factorem scilicet & Judicem; hinc enim significat Hebr. Elohim: ut illi actionem*

suarum per omnem vitam exercituum rationem reddat. A Lapide, in Eccles. 12.7. In Hebr. ponitur nomen Elohim, *Judex, Inspector, Testis*; unde Chald. vertit [ut stet in Judicio ante Dominum.] *Ferdinandus in verba.*

And then withal consider the different Dispensations of this Great God towards you in this World, and that next. In this World Mens Souls having Creature-Comforts, God communicates himself unto them thereby; and by reason of his Patience and Long-suffering to them added hereto, they hear not of, nor from him immediatly; the most of Men do not otherwise than in these mediate ways. *I was altogether silent*, says God, *Psal. 50.* He answers them neither good nor bad. And thus tho he is not far off from any of us, but Men live and move in him, in respect of his Power to uphold them, as *Acts 17.28.* or, as *verse 25.* *He giveth Life and*

Sect. III. and Breath unto all things; (which Clause doth interpret that other; *v.* 28.) Yet as to converse with, or intimate knowledg of him, he is the *unknown God*, *v.* 23. and Men live without God (in that respect) in this World, as *Eph.* 2. 12.

But altho Men thus live without God here, they shall not live (I might say [not die] rather, for it is a Death,) without God in the World to come. I beseech you think with your selves, how that your Converse with this Great God in this World is (I express it by that of Men with a Lion, comparatively,) but as through a Grate, (as that of the Spouse's with him is said to be but *through a Lettice*, *Cant.* 2. 9.) And he keeps to the Law of his ordinary Providence: he breaks not forth immediatly, but lies still and quiet; and through his patience suffereth and permitteth Men to walk by him, and do all their Hearts desire, and lets them alone. But, Brethren, when you come to die; it is as if one were turned in unto that Lion with the Grate open; and those *Repagula* of his Patience removed, your poor Souls, your naked Souls, are upon him immediatly, and must (in a clean contrary way to what the Saints do) dwell with him for ever. — The Consideration of this struck dread and
horror

horror into the Hearts of the Sinners of *Sect. III.* *Sion*, (as it may well do in any Soul that hath not Communion with God.) *Isa.* 33. 14. *The Sinners in Sion are afraid, fearfulness hath surprized the Hypocrites; [who among us shall dwell] with the devouring Fire? Who amongst us shall dwell with everlasting burnings?* (I opened that place afore, and shewed that this devouring Fire was God himself:) These speak one to another as Men affrighted use to do, and as struck on the sudden with apprehensions of the greatness of that God, whom their Consciences (now awakened) told them they had to do withal for ever. And they look trembling one on the other, and the common cry and voice among them thereupon is, Whose Portion will this prove to be? For it will be the Portion of some: or, Who of us, or all Creatures, is able to bear it or endure it? And upon this Conference (as I may term it) and inquisition among themselves, God by the Prophet steps out and answers them, but in a clean contrary way, and to their further confusion, and tells them: There are those that shall dwell with me thus immediatly, unto whom *I will be Glory and Happiness*, who shall walk in the comfort of this Fire which you thus dread; and who (like the
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Sec. III. three Children in that fiery Furnace) shall be refreshed therein. So it follows, *He that walks righteously, and speaks uprightly, he shall dwell on high.* And therefore it further follows, 1. as a Promise to the upright and pure in Heart, ver. 17. *Thine Eyes shall see the King in his Glory.* And 2. with a further threatning to the Hypocrites, *Thine Heart,* who art an Hypocrite; *shall meditate Terror,* ver. 18.

Now then again, seeing you have thus to do with the great God alone for ever, let every one of us prepare to meet our God. This necessarily puts you upon seeking of him here in this World, and to seek that Face and favour of his, in which alone is Life. You must therefore also give up your Souls unto him here, to live in him, as in your chiefest Good, and not in your Lusts; and to live to him, as your highest End and constant Interest; and as whose Glory should act and steer you in all your ways; and not unto your selves. And therefore you, that have neglected this great God, or served him but in Formality and Hypocrisy, (which in Scripture hath the denomination of those *that forget God*) who never knew what it is to have intimate Communion and Fellowship with him through Faith in Prayer and other Converses, joined with hearty Love

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unto him, and to the Interest of his *Glory*: Sec. III. Think, O think with your selves, when you come to die, that you must go to him, and be with him for ever, in that sense I have given. Think with thy self thus: My Soul will be turned naked out of this World, and there is nothing, no not a Rag of any of the Comforts I pursue after here, which shall be carried with it from hence; but it is the great God I must be turned naked unto, and appear afore; and if my Soul be found naked of his Image too, (which to have renewed in me was the only Errand he sent my Soul for into this World) and if I bring not that along with me, as my current Token, Ticket, and Pass into the other World, there will not be a dwelling-place of Bliss for me, to receive me into; not such an one as the Apostle speaks of for the Comfort of the Saints, 2 Cor. 5. 1, 3. *We know that if our earthly Tabernacle be dissolved, we have a Building of God; if so be we shall not be found naked,* v. 3. that is, devoid of his Image, as also of *Christ's Righteousness.* But instead thereof this great God will be unto me as a Furnace, and I must dwell with those *everlasting Burnings* spoken of, *even for ever.*

And then think with thy self again: What communion or correspondency hath my Soul kept and held with God?

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Sect. III. what acquaintance hath it had with him ? For otherwise it will be *strange* you should commend your Souls into his hands, (as Christ did, and the Saints use to do when they die) and that with a desire and intention to live that Eternity with him which is to come, and yet not to have lived at all with him or to him here. How dost thou think thou canst look him in the face at thy first appearance afore him ?

Luk. 12. 20 *If they should take thy Soul away from thee this Night, as Christ's speech is, how canst thou think God should then at first look on thee, much less take thee into eternal, immediate Bosom-communion with himself for ever? I pray, upon what acquaintance? And so may God also say unto thee. O therefore remember thy Creator in the days of thy Youth; learn to know and fear him; Acquaint thy self with him, and be at Peace: Receive the Law, I pray thee, from his Mouth, &c.*

Job 22. 21, 22.

Again, think with thy self, What do I pursuing after the things of this Life with my dearest affections, and utmost intentions? Alas! I am to live for ever with God, and not with these. The Apostle sets forth a *Manifesto* upon it, 1 Tim. 6. 7. *We brought nothing into this World, and it is certain* (or manifest, says he, τὸ δὲ ἄλλο,) *we carry nothing out: and thereby provokes them to pursue with might and main after Godlines,* which

which alone is *great Gain*, and only current Money in the other World. And this is the manifest coherence of those two Sayings, following immediatly one the other in those two verses, v. 6, 7. *But Godliness with Contentment is great Gain: For* (says he) *we brought nothing into this World, and it is certain we can carry nothing out: the latter being a Motive to the former. And therefore also upon the same ground it follows, Trust in the living God, and not in Riches,* (so neither in *Learnings, Wisdom, Credit, &c.*) v. 17. For why? It is the *living God* whom you are to have to do withal for ever. Altho he hath for the present given you, and provided *all things in this World richly to enjoy,* (as it follows there) yet he hath *reserved himself for you* to enjoy in the other World. And it is the [*living God*] in my Text likewise, Heb. 10: *into whose hands you fall as of a Judge and Avenger, if you fall short of Godliness.* And it is this *living God* you must be made happy in and by for ever.

The great Theme and Subject of *Ecclesiastes*, you know, is, that *All is Vanity and Vexation of Spirit.* Now you may observe, how *Solomon* upon this very ground and account I have now been pressing, doth set a fresh stamp upon, and his last Seal unto that Truth, that *all is vain*, Eccl. 1. 2. 8. even

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Sect. III. from this ground, *That a Man's Spirit returns unto God that gave it, v. 7.* Read and observe the coherence of those *two Verses, v. 7, 8.* Then shall the Dust return unto the Earth as it was, and the Spirit shall return to God who gave it. *Vanity of Vanities, (saith the Preacher) all is Vanity.* He had in the beginning of this Book pronounced them *Vanities, chap. i. Vanity of Vanities, &c.* And he had all along proved them vain at the best, as they are enjoyed in this World, unto those who enjoy them most abundantly, most freely. But now when in the conclusion he had brought *Man himself*, that is, the enjoyer of them, and *discoursed him into his Grave*, laid him in the dust, and said thereupon that his *Soul* must then *immediately go to God*, then he cries out anew, (having reserved it for the conclusion of all, and that also upon an account greater than all the former:) [*Vanity of Vanities, saith the Preacher, all is Vanity:*] and thereupon infers, as the close, *Let us hear the conclusion of the whole matter, Fear God, and keep his Commandments, v. 13. For God shall bring every Work unto Judgment, with every secret thing, whether it be good, or whether it be evil.* You may observe how the Apostle in a parallel manner also speaks, *It is appointed for all Men to die, and after this the Judgment, Heb. 9. ult.* just as Solomon here.

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Let me next deal *strictim*, or at downright blows with you. I first serve every Soul here with an Arrest, That he was once a *Child of Wrath, Eph. 2. 3. Children of Wrath by Nature as well as others*; let every Man clear himself of it unto God as he can; all were born such, and *continue such until now*, 1 John 2. 9. if they have not become otherwise, by an escape made (from the sense of this danger) which is termed by the Baptist a *flying from the Wrath to come, Mat. 3. 7. an escaping the Damnation of Hell*, by Christ, *Mat. 23. 33.* As the Murderer did when he ran to the *City of Refuge* from the attack of the *Avenger of Blood*, (as in *Heb. 6. 18.* the allusion is) a *flying for refuge unto Christ*. Which escape is made by a solid, and serious, and over-powring apprehension of that estate to be such, as that a Man continuing therein, he apprehends he is every moment obnoxious to this Wrath, which drives him unto Christ as a Deliverer from that Wrath, joined with a giving a Man's self up to him: Both which, through the Power of the Holy Ghost accompanying them, do work a change of Heart and Life in him, an actual turning of the Soul unto God from all Sin to Godliness. And until

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Sect. III. a Man be thus ingrafted into Christ, and thereby made a new Creature in him, *All this Wrath, as Christ says John 3. ult. remains or abides upon him.* Which word [*remains*] imports (as was said) his condition to have been originally, and in it self, and from the beginning, and uninterruptedly under Wrath; until saving Faith, which is accompanied with Regeneration and true Repentance, puts the difference. So as there needs no more to be enquired of such a Man, *but what have you to say for the alteration of your Estate?* without which it is one and the same that it was at the first; he *continues under Condemnation until now: Wrath remains.* As we use to say, *An Outlawry*, a Sentence of Death remains upon a Man till pardoned. He says not only that the Wrath of God is coming upon such a Man, (as the Apostle's Phrase is) but it *abides, &c.* the Apostle indeed says, *it comes,* as in respect to the execution of it; but Christ says, *it abides on a Man,* in respect of a Man's being bound over unto it, until the Son doth make him free.

John 8.

Then again think with your selves, how that this Wrath of God is declared to be *against all ungodliness and unrighteousness* of any kind, continued in a way of Disobedience. And be thy Sins small or great, yet whilst thou art in that Estate,

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state, this Wrath is in their proportion due unto all that ungodliness and unrighteousness in thee, and remains upon thee for them. First, against all ungodliness, though it be but in deadness, averfeness unto, and turning aside from God unto the Creature: whereupon follow Neglects, Contempts of him, Enmities to him, and thence Omission of Duties towards him, and *not glorifying him as God,* as there *ver. 21.* And secondly, all unrighteousness unrepented of and continued in; the enumeration of the Particulars of which you may have in the same Chapter, *vers. 29, 30. being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, full of Envy, Murther, Debate, Deceit, Malignity, Whisperers, Backbiters, Haters of God, Dispiteful, Proud, Boasters, Inventors of evil Things, Disobedient to Parents, &c.* And to strike thy Heart yet more, think what Sins the Apostle more especially singlet out, as those for which he specially indigitates that *the Wrath of God cometh upon the Children of Disobedience, Col. 3. 5, 6.* Even *Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry: For which things sake the Wrath of God cometh upon the Children of Disobedience;* that is; that live in them in a way of

Seçt. III. Rebellion and Disobedience unto God.

And consider, they are not Heathens only, whom the Wrath of God is poured forth upon; though so, *Psal. 79. 6. Pour out thy Wrath upon the Heathen that have not known thee*; and *Psal. 9. 17. All the Nations that forget God shall be turned into Hell*: But it is also those that live under and obey not the Gospel; and those especially. In *2 Thes. 1. 7, 8, 9.* The Subjects of this Wrath are reduced to these two, those *that know not God*, they were these Heathens; and *those that obey not the Gospel*, that is, who professing it, and living under the means of it, even the *Children of the Kingdom*, (as they are called *Mat. 8. 12. and Mat. 13. 41.*) there shall be gathered out of the Kingdom (that is, the visible Professors of Religion in the strictness of it) *all things* (that is, Persons) *that do offend, and do Iniquity*, or are *workers of it*. Those first and especially, that have given scandal by doing Iniquity openly, and repented not, and then those that secretly [*do Iniquity*]; that are found workers of it in any kind, they shall be gathered (says Christ) *and cast them into a Furnace of Fire*; and Hypocrites especially, they are made the measure and standard of all other that are cast into it, both by Christ and the Prophet *Isaiab.*

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But not only these, but in *Mat. 12. 22.* Sect. III. He that but wanteth the Wedding-Garment; not the positive doers of Iniquity only, but that want true Grace, Sincerity of Faith, and Love unto Jesus Christ; the wanting all those Graces, *Col. 3. 12. Gal. 6. 15.* which as a Garment he should have put on (as in those places) that came to such a Wedding, the Wedding of so great a Person. And when there, he says to such an one, Friend; it is an upbraiding Speech, such an one as Christ used to *Judas, Matth. 26. 50.* because he had professed himself to be a Friend, but is discovered to be a false and feigned one; *How comest thou hither?* here is no room for thee. And though Christ is said to spy out but one such among that Company, yet it is the case of many: For, that the conclusion of that Parable, *vers. 14.* importeth, *Many are called, few are chosen*: and so that one Person is professedly made but the Instance or Example of what Christ will do with all others that are such; who will prove many. And it is said that he was speechless, or strangled as with an Halter (as the Original Word signifies) through obstupescation of Spirit. Now of this Man, and all other such, Christ the King saith, *ver. 13. Bind him Hand and Foot*, (that he may not

Sect. III. not be able to help himself or deliver himself) and cast him into outer Darkness, there shall be weeping and gnashing of Teeth. And the true reason is, because if Mens Estates be found unrenewed or unregenerate, (as this Mans was through want of true Grace) then the Sins of their whole Lives do abide upon their score, and are charged upon them. And every such an one, even the finest-spun Hypocrite, hath Sins enough (if he had no other) in those very deficiencies and fallings short of true and spiritual Grace, which he wholly wants. And the highest and most sublimated work of the Spirit, which a Man remaining unregenerate is any way capable of, through heavenly enlightnings, and tastings of the Powers of the World to come, stirring up but self only, and the Affections thereof towards spiritual things, is capable of being discovered, not only that it is a deficient work, and short of true Holiness at that day: but also when all the inward Obliquities, Motives, Ends, Purposes, Affections, that are in such Mens Hearts; that were the influencers and guides of their Ways and Actions, are discovered, it will be found that they all are matter of Wrath, as truly as their other Sins: And their Persons will be proved

Sect. III. proved to have continued under the Wrath of God abiding on them, as well as grosser Sinners. And that there will be the discovery of these things in such Men, is the genuine scope of that Passage, *Heb. 4. 13, 14. The Word of God* (understand it whether of Christ, or the Word of Christ) *is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart: Neither is there any Creature* (that is, of the Heart of Man) *that is not manifest in his Sight, with whom we have to do.* For unto such Professors among the Jews, as had been enlightned, &c. as *chap. 6.* of whom you also read up and down in that Epistle; and yet still remained in real and spiritual unbelief, as *vers. 11.* of this very Chapter compared with *Jude vers. 5.* is this Passage particularly directed, and of them intended.

Consider moreover, that the longer thou goest on in this Estate, or in thy Sin, the more of *Wrath thou treasurest up unto thy self*, as *Rom. 2.* Every Moment Sins do add unto that heap. And all thy Sins are barrel'd up in thy Conscience, as Gun-powder fully dry; and an answerable Proportion and Measure of

Sect. III. of Wrath is laid up in God's Heart; and when these meet, and that it comes to pass that the Fire of God's Wrath breaks forth out of his Heart into thine, then thy Soul is blown up in an instant, and a Fire kindled that burns for ever in Hell.

And meditate also how frail thy Life is, how thin and slight a Skreen of Flesh there is betwixt all this Wrath and thy bare Soul; which if worn, or any way sliced through, the Soul runs out. Nay, that venomous Spider, thy Soul, dwells but in a Cobweb, which if broken, or any violence be done it, it instantly flies away into the other World. — *Job*, in several places, delights to compare our Lives and Condition in this World unto a Candle or Lamp: Now let the Candle be let alone to burn it self out fairly to its full length, yet some last but a very little while, and those of the greatest size cannot long. Oh, but how many intervening Casualties are there, that afore do put it out? The Candle of the *Wicked shall be put out*, and *Destruction cometh upon them*, *Job* 21. 17. that is, *ab extrinseco*, from without. How many Thieves in the Candle, or fatal Accidents do Men meet with, that unawares consume it? Immoderate Sorrows and Cares swale it; Intemperance,

rance, like too much Oyl poured thereon to feed it, choaketh and extinguisheth it; Too much Intention of Mind turns the Flame downwards upon it self, and so it evaporates. Often another Mans Breath in seasons of Malignity (which fall out more or less every year) blows and puffs it out. A Friends Breath comes in with an infectious Vapour, and throws his Soul out who visits him: Yea, an unskilful or else a mistaking hand of a Physician, who undertakes to snuff and brighten it; unwarily clean snuffs the Candle out. — Yea, Men strong and vigorous *go to the Grave in a moment*, as in the same 21. chapter of *Job*, ver. 13. Yea, as *Psal.* 55. 15. they *go quick to Hell*: it is an allusion to *Corah, Dathan, &c.* *Numb.* 16. 30, 33. of whom 'tis said twice, *They went alive to Hell*. Many die so suddenly, that they are in Hell in a trice, and as it were ere quite dead. And truly the most of Men live in this World like silly *Sheep in a Pasture*, as *David's* Similitude is *Psal.* 49. 14. *They are* See Answer *put into Hell like Sheep*, (so some:) It notes out their Security in respect of that slaughter which comes upon them. This Man dies, then that, then another, and they regard it not; even as the Sheep do not, when the Butcher (as his Pleasure is) takes

Sect. III. takes out first one, then another, and carries them to the Shambles, whilst the rest feed on; and know not that themselves are a fatting to the day of Slaughter also.

Let us consider also, what millions of Transgressions are we guilty of in one Day? Oh then what in thy whole Life? And what a reckoning will the Sins of thy whole Life come to, when every Commandment shall bring in their Bills? and that thou hast to do with a God, who, 1. hath all thy Sins before him, *Isa. 65. 6. Behold, it is written afore me, but I will recompence, &c.* 2. That will never forget any one of them, *Amos 8. 7. The Lord hath sworn, Surely I will never forget any of their Works.* 3. With a God who will bate thee nothing, *Every Transgression shall receive a just recompence of reward: He spared not his own Son. Rom. 8.* and will not thee, unless by regeneration thou hast a Portion in his Son. Think with thy self what a case thou art in, if thou must answer Justice for all and every one of these.

DAVID'S Meditation, Psal. XLIX.

The most of these things hitherto by way of Use spoken by me, are no other than what *David* himself spends one whole Psalm together upon; it is *Psal. 49.*
and

and styles it *The Meditation of his Heart, vers. 3.* which caused me to entitle that former about *what it is to dye, a Meditation* rather than an *Use*; as I had done that of *Moses* also, *Psal. 90.* This of *David's* I shall here add, to set the deeper seal and weight upon all that hath been treated.

He begins the Psalm, and shews the moment of these matters, though in view but ordinary, with as solemn a Preface and Proclamation, calling upon attention and heed hereto, as any where we find in Scriptures. 1. In the first verse he summons all the World into a Ring about him, *Hear ye this all the People; give Ear all the Inhabitants of the World.* And 2. particulariseth forth his Auditors into all sorts of Conditions, *vers. 2. Both low and high, rich and poor together.* For why? what he was to utter to them, did as much concern the one as it did the other, and behoved them all alike to look to; as being that which especially concerned them in respect unto their Being in the other World, how different soever their Condition was in this. And 3. he cries up the matter it self, as the greatest Wisdom, *vers. 3.* and a deep mysterious Parable and dark saying, *vers. 4. My Mouth shall speak of Wisdom, and the Meditation of my Heart shall be of Understanding*

Sec. III. *derstanding*: I will incline mine Ear unto a Parable, I will open my dark saying upon the Harp. — Now what should this matter be! It was to declare two things, which take up that whole Psalm.

The first, how in the style of a *Be it known to all Men*, (for we have seen he publisheth it to all) he aloud declares, *I for my part am not afraid to die*, and go into that other World. Which confidence of his he greatens by this Supposition superadded: That if, when he should come to die, all the Sins of his whole Life were presented afore his view, yet notwithstanding he should not be afraid: thus *ver. 5. Wherefore should I fear in the days of evil, when the Iniquities of my heels shall compass me about?* A strange confidence! which yet he found reason for from God: For he challengeth all or any thing to bring in reason to the contrary; let them all say, [*Wherefore should I fear?*] And yet his other Psalms, as well as his Story, tell us what an infinite number of Sins were upon his score, and how sensible he was thereof. — And that this bold Speech of his relates specially to the day of Death, or days wherein he might have cause to fear it, (though I will exclude no other times of Trouble, that were yet to come before, in this Life, to be intended

by

by him; which Interpreters wholly carry it unto) that this is his scope, I shall make appeal to the whole drift of what follows throughout the Psalm: which concerns the state of wicked Men in their Death, (which I shall by and by shew :) But specially I argue it from the reference and correspondency this Speech hath with and to *vers. 15. God will redeem my Soul from the Power of the Grave, for he shall receive me. Selah.* There you have the reason or ground of this his Confidence, which he had at first uttered in *ver. 5.* perfectly expressed, as that which he opposed unto all *Therefore's* or *Wherefore's* to the contrary; yea, though they should be fetch'd from his very Sins, that might (if any thing) make him afraid. But there in that resolve of his, *ver. 15.* he centers, and landeth this which he had so confidently uttered in *ver. 5.* And all the rest of his discourse that comes between, is apparently about the opposite condition of wicked Men; As that they must die, and what their estate is in and after Death; all which was but to illustrate this Confidence of his.

He plainly in this *ver. 5.* puts himself into the supposition, as if he were then to die, and as if Death (*the King of terrors, Job 18. 19.*) were setting down his siege

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~ Sect. III. about him, and that *all the Iniquities of his heels* or ways, (which are Deaths strongest Forces, *The Sting of Death is Sin, and the strength of Sin is the Law*, 1 Cor. 15. 5, 6.) were as an Army formed up, *encompassing him round*, (which out of *Psal. 40. 12.* I have shewed to have been his case, and the very Metaphor he there also useth.) But now *David* was so steeled, as though he placed himself (thus aforehand) in the full view and face of all these, single and alone in the midst of them; he yet outdares them all, as the Apostle did *Rom. 8. ult.* strengthened with this, for the Lord *will receive my Soul*; which Phrase of Speech to be the same that a dying Saint useth, you all know.—And this part of his Speech, *v. 5.* might have come in as comfortable an Use as any other, of that former Doctrine, [the *innumerable number of Sins*;] but that this other part that now follows doth properly belong unto what hath been now last insisted on; and so I rather placed both here.

The second thing is, *The opposite state of wicked Men* in their Lives, and in relation to their dying, and also at and after Death; by which he both illustrates and expounds his meaning in *ver. 5.* to be to utter his own blessed condition at his Death, *v. 15.* and to that purpose it is, he further dilates upon the death of wicked Men in the

the rest of the Psalm: And which is indeed a kind of Summary of what in the former Meditation I have prest. ~ Sect. III.

During their Lives, *they trust in their Wealth, and boast themselves in the multitude of their Riches*, *v. 6.* and yet they see (as the word is, *v. 10.*) that they *cannot redeem* their own or others precious Souls from bodily Death, or obtain of God by a *Ransom*, that they should *live for ever*. *For he sees the wise Man die like as the Fool, and so leave their Wealth to others*: Thus in *v. 7, 8, 9, 10.* That which therefore (miserable Wretches) they relieve themselves with against this, is, *Their inward thought is, that their Houses shall continue for ever, and their Dwelling-places to all Generations: They call their Lands after their own Names, and their Posterity approve their Sayings*, *v. 13.* *Tho when he dies, he shall carry nothing away, his Glory shall not descend after him, &c.* And whither goes he when he dies? *His Soul* (so 'tis in the Original, and varied in the Margin,) *shall go to the Generation of his Fathers*, (to the Company of those Giants of the Old World, from whom *Hell* hath its Name so oft in the *Proverbs*.) And where are they all? *The Spirits in Prison*. So the Apostle resolves us, speaking of the Men of the old World, *1 Pet. 3. 19.* *And they shall never see Light*

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Sect. III. or comfort more, says the Psalmist. But as for me (says David, v. 15.) *God shall receive me into the bosom of his Love and Bliss.*-- And then again upon their dying, *They are laid as Sheep in the Grave; Death shall feed on them,* and prey upon them: The first Death upon their bodies in the Grave, the second Death upon their Souls. *And their Beauty shall consume in the Grave:* so as at the morning (as there) of the Resurrection, the greatest Personages, that have had such a Gleam of Glory to attend them whilst they lived, accompanied perhaps also with dominion over others, shall then rise such ugly shabby Death-caten and Hell-eaten Creatures, (as we use to say, Moth-eaten) all their Beauty being preyed upon, (that's his word) and consumed: And such shall they appear in Judgment, where the upright (whom they despised) *shall have dominion over them,* ver. 14. But (says David) *God shall redeem my Soul from the power of the Grave: For he shall receive me.* Selah.

And for the further illustration of all this, and how it relates unto Death, I shall only cast in a manifest parallel between what David here had meditated about the condition of wicked Men at Death, with what our Lord himself hath seconded it withal, in expressions fully herewith agreeing, treating of wicked
mens

mens dying also; *Luke 12. 16. unto ver. Sect. III. 21.* 'Tis the Parable of that rich Man, *whose Soul was taken away that night.*
1. Says David, *Their inward thought is,* &c. ver. 11. And says Christ, *He thought within himself,* so ver. 17. 2. *Whilst he lived he blessed himself,* so David ver. 18. namely, in those his inward Thoughts about his Goods and Posterity: And the like speaks Christ, to be the inward speech and applauding himself, of his rich Man; *He says to his Soul, Soul, thou hast many Goods laid up for many years, take thine ease and be merry.* Again 3. of this Man Christ says, *Thou Fool, this night, &c. ver. 20.* And David of his, *This their way is their Folly,* ver. 10. 4. And finally, the reason of that their Folly, which both Christ and David give, do center in one and the same: *This Night thy Soul shall be required thee, then whose shall these things thou hast provided be?* Thus Christ, ver. 20. and David correspondently, *His Soul shall go, &c. They shall never see light,* ver. 19. and *he shall carry nothing away, but leave his Wealth to others,* verses 10, 17.

But still withal, let us remember what David's conclusion is concerning himself at his Death, and which he placeth in the midst as the center of his Discourse, which hath all this other about wicked Men

Sec't. III. round about it, to the end to magnify the Mercy thereof to himself; *But God shall redeem my Soul, and shall receive me. Selah.* The Mercy of both which the last Use of all, that next follows, doth concern; and so shuts up this Discourse.

U S E.

Let all Believers from hence learn, how to set a due and full value upon that Salvation, which they profess to expect, and which God hath designed to give them.

Our great and gracious God, the more to bind and oblige the redeemed of the Sons of Men unto himself, hath twisted their Salvation of a double Cord of Love. 1. A privative one, seen in what they are snatched out of, which is termed *a being saved from Wrath*, Rom. 5. *A delivering from Wrath*, 1 Theff. 1. 10. *An escaping the Damnation of Hell*, Mat. 23. 33. A not (so much as) *entring into Condemnation*, John 5. 24. 2. The other a positive part, *The Glory to be revealed*; the greatness of which no Tongue can utter, or Heart conceive. That Blessedness or Glory conferred on the elect Angels, and that favour shewn them, hath not this privative part of Salvation to greaten it; further then as by way of prevention, in that God

up-

upheld them from falling into the Merit or Desert of it. Whereas we Men are all become guilty afore God, were actually under Wrath, *Children of Wrath even as others*, one as well as another, *Ephes. 2.* And the weight of this he in that Scripture would have them put into the Scale whenever they thought of Salvation; *By Grace ye are saved*: so as with a Note of Remark it follows, *v. 8.* — God hath thus doubled the Mercy of Salvation to us, on purpose to make it Salvation indeed; *So great Salvation!* as the Apostle speaks, *Heb. 2.* which duplication is seen in all parts of our Salvation as well as this, as might be largely shewn.

There are many gracious Saints that have had no Impressions of Wrath, no fears and terrors of Hell, set upon their Souls in their first Humiliation; nay, the Consideration thereof hath had but small influence into their Hearts by way of Motive, in turning them unto God; but it hath been pure free Love hath taken their Hearts, and swallowed up their thoughts. Yet mark what I shall say unto thee in this Case, altho indeed the less thou hast been moved in thy turning to God with such fears or impressions of Hell, it be in some respect the better, for the more kindly hath God's Work been in that respect

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Sect. III. upon thee; and it also argues a special
 ~~~~~ tenderness in God's Heart towards thy  
 Soul, to have *restrained the Roughness of  
 the East-Wind from blowing on thee*, as the  
 Prophet speaks. Yet let me withal say,  
 That the more any one hath (after Con-  
 version) taken into consideration this  
 Wrath, (I do not mean by Terrors, but)  
 by a practical meditation of it, and his  
 own desert thereof; the more (when  
 joined together with the former, of God's  
*pure Love*) it will move his Heart to  
 Thankfulness to God for saving him.  
 And the more thine Heart hath this way  
 been enlarged, the more of God's Love,  
 which thou art either assured of, or relieft  
 upon, must needs be greatned to thee;  
 yea, and prove the higher incentive of  
*Love unto God* again from thee. Whereas  
 on the contrary (that I may give a Cau-  
 tion) because there seemeth to be such an  
 Ingenuity in Grace its working in that  
 first respect mentioned, that Wrath hath  
 had no influence at all. Hence such Per-  
 sons are apt too much to neglect, or not to  
 mind the Consideration of God's Wrath  
 at all; no not so much as in this latter  
 way mentioned; but thinking to keep  
 up an Ingenuity of Love, they entertain  
 not this at all in their Meditations. But  
 sure this is far more blame-worthy than  
 that

that other is commendable; and that by  
 how much there comes thereby to be a  
 Loss, of so much and of so great a part of  
 God's Love purposely thereby designed  
 to be shewn: (I term it a Loss, for what  
 is not seen, and the Heart considers not,  
 nor is sensible of, is as if it had not been.)  
 And further I add, that this valuing of  
 God's Love herein shewed, at its own full  
 rate in both respects, is a matter of greater  
 moment than the working of thy Love to  
 him, in so ingenuous and kindly a way,  
 (as thou supposest) without all or any  
 consideration of Hell or Wrath, can arise  
 unto. And this by how much *God's Love  
 to us*, in the full latitude of it, is a thing  
 more precious than *our Love to him*. Of the  
 two, God had rather have us apprehend  
 his Love towards us in the utmost extent  
 thereof, than have our Love, or Love  
 from us to him, to work but in that one  
 way of Ingenuoufness: yea, and in the  
 issue you will all find, that if you join the  
 Considerations of both together, they  
 will concur to work an higher Ingenuity  
 of Love, than that other way alone can  
 do.

If we will come to *comprehend with all  
 Saints the Heighth, and Depth, &c. of the  
 Love of God and Christ*, in all the dimen-  
 sions of it, we must take that course and  
 way

Sec̄.III. way in our Meditations about it, which God himself hath laid out and designed on purpose to set it forth and greaten it unto us by. Which he hath done as well by so great a deliverance from so great a Wrath due to us, as by conferring so rich an Inheritance of Glory upon us. And look as God hath two such vast Contrivances, of infinite weight each of them, the one in his right hand, the other in his left, for the manifestation of his Love; so we should have two Scales in the hand of our Faith to weigh each by: And of the two it may perhaps be hard to say which is the more massy, that is, in the apprehensions of some of those who have been deeply humbled for Sin, and under sense of Wrath, (tho I think Glory carries it by far.)

I observe that our Lord and Saviour Jesus Christ himself, tho but made a Surety for Sin, and tho it was impossible he should be holden of Wrath or any thing he was to suffer, *Acts* 2. 24. yet he doth consider, as well for his blessing God, as also to his own Comfort, in *Psal.* 16. 7. and 10. (a Psalm made wholly of him) and magnify the delivering part of Salvation; *Thou wilt not leave my Soul in Hell, nor suffer thine Holy One to see Corruption*: I say, he considers this as well

as

as the Joy which followed thereon: which yet also follows there, v. 11. *Thou wilt shew me the Path of Life. In thy presence is fulness of Joy; at thy right hand there are Pleasures for evermore.* He reckons up both, as two distinct parts of Favour shewn in that Salvation of his, which is both the Cause and Patern of ours. And that it was to bless God for both these, which he thus distinctly and apart mentions, his Preface to both, v. 7. *I will bless the Lord, &c.* shews. Thus as Man. And there is this further evidence of it, That look as what any one exerciseth Faith for, and prays for much afore it is obtained, that proportionably he is thankful for after. And the same is seen in Christ in this very particular. For as we read in that Psalm, that he exercised Faith for this Deliverance as well as for that Glory: So in like manner, *Heb.* 5. 7. *That he offered up Prayers and Supplications, with strong crying and tears, unto him that was able [to save] him from Death, and was heard in what he feared.* And hence it came to pass, that we find him after his Deliverance so greatly blessing God for it. So you read of his praising God for the same, in *Psal.* 22. from v. 2. to the end, and in express words, v. 25. even as well as you may read his Prayer for this Deliverance in the former part of that Psalm.

Sec̄.III.

If

If He, who (but for us and our sakes) needed no deliverance; then how much more lies this upon us, the Persons saved, and unable to save our selves, distinctly to remember both these parts of our Salvation with infinite Praise and Blessing of God's great Name? *Bless the Lord, O my Soul; and all that is within me bless his holy Name, and forget not all* (that is, not any of) *his Benefits*, says the Psalmist in his own Person, *Psal. 103. 1, 2.* And what sort of Benefits were they? it follows *ver. 3, 4. Who forgiveth all thine Iniquities; Who redeemeth thy Life from Destruction;* there is Salvation from Sin and Hell, the privative part: *Who crowneth thee with Loving-kindness and tender Mercies,* (over and above deliverance) *and satisfieth thy mouth with good things;* there you see also is the positive part. You might observe the very same in this 49. Psalm, *Thou shalt redeem me, &c. and, Thou shalt receive me.*

By all that hath been spoken (although you are saved from it, yet) look down into Hell a little, as it hath been set out to you; And think with your selves, Hath God delivered me from so great a Death, and given me such a deliverance as this, from a death so dreadful and eternal also? How would the Devils and Spirits in Prison prize an escape and deliverance from Wrath

Wrath present and to come, if they could be supposed capable thereof; yea, if they had no more? A Nobleman or Favourite that hath run into great and high Treasons, to have but meer Life given him, how would he value it, though he never saw the Court more, nor were never restored unto his Estate and Dignities, had he but wherewithal to live? If a Man were in danger to be drowned, and a Rope were thrown him and a Crown, and bidden take his choice; with promise, *Thou shalt be King of all the World,* if thou come to shore safe with the Crown on thy Head: of the two he would in this case take hold of the Rope, and refuse the Crown. And why? because it is Salvation and his Life. But for a Man to be both waisted safe to shore, and then arriving there, to have this Crown besides! how great Salvation would this be valued, stupendous Grace and Love!

These things the Saints should consider chiefly unto two ends and purposes;

1. To be thankful to God and Christ.
2. To comfort their own Souls.

I. To be thankful both to God and Christ.

1. To God the Father. It was his part to contrive the whole design of our Salvation, to the end to set forth his Love to



*Sec̄t. III.* us. And the Scripture spreads afore us the Love of the Father herein upon this double consideration; 1. That he appointed us not to Wrath, (which otherwise we should have in the issue and execution, by reason of Sin fallen under.) 2. That he ordained us to Salvation. You have an express Scripture for both these, setting forth the Love of God the Father hereby; *1 Theff. 5. 9. God hath not appointed us to Wrath, but to obtain Salvation.* Here are first, two parts of the Mercy vouchsafed, 1. Deliverance from Wrath. 2. Salvation. Then the Love of the Father in his not appointing us to Wrath, (and so not to leave us under it) as well as appointing us to Salvation; and both as appointments of God, the one as well as the other.

And then in the second Epistle, *chap. 2. ver. 13.* he provokes them unto thankfulness for this; *But we are bound to give thanks always unto God for you, who hath from the beginning chosen you unto Salvation, through Sanctification of the Spirit, and belief of the Truth:* which he speaks with reference to what was done to others, (*ver. 12.* compared.) Let me speak to you then in the Apostles Language; Oh what thanks are your selves then bound (if the Apostle gave them for others) to give unto God for your selves, to whom God hath given

given Faith and Holiness, upon both *Sec̄t. III.* these respects?

2. To Jesus Christ, for that hand which he had in this our Deliverance from Wrath: thus expressly, *1 Theff. 1. ult. Ye wait for his Son from Heaven, even Jesus, who delivered us from the Wrath to come.* Here again you have these two parts of Salvation set together. 1. His coming from Heaven, which they waited for, with hopes of his carrying them thither, as he tells them *chap. 4. ver. 17. We shall be caught up to meet the Lord in the Air; and so shall we ever be with the Lord.* Then 2. (which the Apostle adds with an Emphasis) *even Jesus, who delivered us from the Wrath to come.* Take in that too, says he, and forget it not, to endear your Jesus to you: and for ever know him by this Character, [*It is that Jesus who delivered you from the Wrath to come.*] It was the Fathers work indeed to appoint and ordain this Deliverance, and us unto the benefit of it through Faith; but it was our Jesus, his Son's work, to effect and accomplish it; 'twas his Soul that paid for all.

And the manner or way how he delivered us from this Wrath, heightens this his Love yet more; for he delivered us from it by being *made himself a Curse for us,* Gal. 3. 23.

The

Sect. III. *The second thing I propounded was, To comfort your Souls in the consideration of this Salvation and Deliverance. Thus Christ, Psal. 16. 9, 10. for his deliverance, Therefore [my Heart is glad] my Flesh also shall rest in hope; for thou wilt not leave my Soul in Hell, thou wilt shew me the path of Life, &c. And David in the 49. Psalm, which led on to this, doth comfort himself also ver. 15. when of wicked Men he had said, Like Sheep they are put into Hell, (as some read it) Death shall feed on them: He then for his own particular comforts himself with this, But God shall redeem my Soul from the power of Hell, for he shall receive me. And the Apostle to the Thessalonians, epist. 1. chap. 5. having ver. 9. set before them (as was afore opened) that God had not appointed them to Wrath, but to obtain Salvation, he subjoins, ver. 11. Wherefore comfort your selves together.*

F I N I S.

An

An Immediate

S T A T E

O F

G L O R Y

FOR THE

Spirits of Just Men  
upon Dissolution,

DEMONSTRATED.

BY

THO. GOODWIN, D. D.

L O N D O N,

Printed for Jonathan Robinson, at the  
Golden Lion in St. Paul's  
Church-Yard. 1680.

S



## 2 COR. 5. 5.

*Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.*

**T**Here is no Point of more moment to *All*, nor of greater Comfort to Saints, than what shall become of their Souls when they die: 'Tis our next Stage; and things that are next, use more to affect us. And besides, it is the beginning, and a taking possession of our Eternity.

That these words should aim at this self-same thing, cannot be discerned, without consulting the fore-going part of the Apostle's Discourse: and yet I cannot be large in bringing down the Coherence, having pitched upon what this fifth Verse contributes unto this Argument; which alone will require more than this time allotted, having also very largely gone through the Exposition of the foregoing verses elsewhere: and I

now go but on where I left last. But yet to make way for the understanding the Scope of my Text, take

*The Cokerence in brief thus :*

In the 16th Verse of the fore-going Chapter (where the Well-head of his Discourse is to be found) he shews the extraordinary Care God hath of our [inward Man] to *renew it day by day*; where *Inward Man* is strictly the Soul with its Graces, set in opposition unto our *Outward Man*, [the Body with its Appurtenances,] which he saith *daily perisbeth*; that is, is in a mouldring and decaying condition.

Chap. 5. ver. 1. *For we know, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with hands, eternal in the Heavens.*

In this first verse of this fifth Chapter, he meets with this Supposition: But what if this outward Man or *earthly Tabernacle* be wholly *dissolved* and pull'd down, what then shall become of this *inner Man*? And he resolves it thus, *That if it be dissolved, we have an House, a Building of God*

*God in the Heavens.* And what is the [We] but this inner Man (he had spoken of) renewed Souls, which dwell now in the Body as in a *Tabernacle*, as the Inmates that can subsist without it? And it is as if he had said, If this inward Man be destituted of one House, we have another. God that in this Life was so careful over this inner Man, to renew it every day, hath made another more ample provision against this great Change. It is but its removing from one House to a better, which God hath built. As your selves (to speak in your own Language) if Wars should beset you, and your Country-House were plundered and pull'd down, you would comfort your selves with this, I have yet a City-House to retire unto.

Neither is the terming the Glory of Heaven, and that as it is bestowed upon a separate Soul, an *House*, alien from the Scripture-Phrase, *Luke 16. 9. That when you fail, they may receive you into everlasting Habitations.* Death is a Failing, ('tis your City-Phrase also when a Man proves Bankrupt) a Statute of Bankrupts comes forth then upon your old House, (*Statutum est omnibus semel mori*) and upon all you have; and then it is a receiving or entertaining that otherwise

desolate Soul into everlasting Habitations, that is, into an *House eternal in the Heavens*, as the Text.

Nor yet is the Phrase of terming Heaven a *City-House*, remote neither: for, *Heb. 11. 13.* *Abraham and the Patriarchs died in Faith*, (Mark that!) In Faith or Expectation of what? He had told us, *ver. 10.* *He looked for a City whose Builder is God.* What is a City, but an Aggregation and Heap of Houses and Inhabitants? Multitudes had died afore *Abraham*, and gone to Heaven, from *Adam*, *Abel*, *Seth*, downwards; and God promiseth him Peace at his Death, and a being *gathered* to those *Fathers*, *Gen. 15. 15.* There was then a City built, and already replenish'd with Inhabitants; and amongst others, an House provided for him, that is, his Soul built of God, and ready furnished against this Removal.

Verse 2. *For in this we groan earnestly, desiring to be cloathed upon with our House which is from Heaven.*

In this Verse he utters the working of the Affections of Christians towards their *being cloathed upon with this House*; and so in order to this enjoyment  
of

of it, their *desiring* even to be dissolved: which *Paul* also utters of himself, *Phil. 1.* Now if the first Verse speaks of the Glory of a separate Soul, when he calls it an House: this second verse must intend the same.

Verse 3. *If so be that being cloathed, we shall not be found naked.*

In this Verse he gives an wholesom Caution by the way, and withal insinuates, why he used the word *cloathed upon*, in the fore-going Verse, thus, speaking of the Glory of such a separate Soul, even because it is absolutely necessary that all our Souls be found cloathed first, and renewed with Grace and Holiness, and not be found naked at our Deaths, that is, not devoid of Grace, and so exposed to Shame and Wrath, as *Rev. 16. 15.*

Verse 4. *For we that are in this Tabernacle do groan, being burthened; not for that we would be uncloathed, but cloathed upon, that Mortality might be swallowed up of Life.*

The fourth Verse gives a genuine and sincere Account, why a Christian  
S 4 doth

doth thus groan, and that after dissolution it self, in order to this Glory ; which he sets out with an accurate distinction of their desires of dissolution, in difference from like desires in all other Men: First, *Negatively*, not for that *being burthened* we desire to be *uncloathed*, or dissolved ; that is, simply for ease of those Burthens : nor out of a despising of our Bodies we now wear, (as their Heathen Wise-men and Philosophers did, and others do) ; No. But secondly, *Positively*, For this, as the top-ground of that Desire, That we *would be cloathed upon* with that House, (spoken of *Versè 1.* and that still taken in the Sence spoken of in the second *Versè*) to the end that this mortal animal Life, which the Soul (tho immortal in it self) now leads in the Body, full of Sins, clogg'd with a Body of Death and Miseries ; (each of which hath a Death in it) and so it lives but a dying Life ; that this Life may be exchanged, yea, swallowed up by that which is Life indeed, the only true Life, the knowing God as we are known, and enjoying him : All which, as to our Souls, is truly performed at our Dissolution ; although the final swallowing up the Mortality of our Bodies also doth yet remain to be accom-

accomplished : which will be done at the latter day, at that Change both of Body and Soul, tho in respect of the Body it will be compleated as then more fully.

This Interpretation, and the suting of all the Phrases used in this 4<sup>th</sup> *Versè*, to hold good of this Exchange at Death, I cannot, through straitness of time, give an account of now : I have lately, and very largely done it elsewhere.

This for the Coherence : I hasten to my Text.

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T E X T.

*Versè 5.* Now he that hath wrought us for the self-same thing is God, who hath also given us the earnest of the Spirit.

**T**HE Current of the four former Verses running thus steadily along in this Chanel, the Stream in this *Versè* continues still the same.

There is one word in this *Versè*, [*εἰς αὐτὸ τὸ αὐτό*, For this self-same thing God hath wrought us,] which serves us as a Clue of Thread drawn through the Wind-

Windings of the former Verses, to shew us, that one and the same Individual Glory hath been carried on all along, and still is in this Verse also. So then we see where we are.

What this *self-same thing* should be, ask the first Verse, and it will tell you, it is that *House eternal in the Heavens, a Building of God*, prepared by him against the time that this earthly House is dissolved. Ask the second Verse, it is the *same House we groan to be clothed upon with*, when the other is pulled down. Ask the fourth Verse, and more plainly: It is that Life, which succeeds this mortal Life the Soul now lives in this Body, and swallows up all the Infirmities thereof. And then here it follows, *Even for this self-same thing, &c.* So then, if the Glory of the separate Soul be the Subject of any of these Verses, then of all, and so of this Verse also.

And to be sure it cannot be that extraordinary way of entrance into Glory, by such a sudden Change, both of Soul and Body into Glory at once, without dissolution, should be the self-same thing here aimed at. For it was not the Lot of any of those Primitive Christians, of whom the Holy-Ghost here speaks this, [*He hath wrought us for this thing,*] that they should  
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be in that manner changed, and so enter into Glory: but the contrary. For they all, and all Saints since for these 1600 years, have *put off their Tabernacles* by Death, as Peter did, and speaks of himself, 2 Pet. 1. 14. and therefore the Scripture (or Holy Ghost) foreseeing, as the Phrase is, Gal. 3. 8. this change would be their fate, would not have uttered this of them, [*God hath wrought us for this*] whom he knew God had not designed thereunto.

Neither is it that those groaning desires, spoken of in the foregoing verses, 2, 3, 4. is [*that self-same thing*] here (as some would) for indeed as *Musculus* well: If the Apostle had said, *He that hath wrought this thing in us, &c.* that Expression might have carried it to such a Sense: But he saith, *He that wrought us for the self-same thing*: And so 'tis not that desire of Glory in us is spoken of: But *us, our selves and Souls as wrought for that Glory.*

If it be asked, what is the special proper scope of these words, as touching this Glory of the Soul? The answer in general, It is to give the rational part of this Point, or demonstrative Reasons to evidence to Believers, That indeed God hath  
thus

thus ordained and prepared such a Glory afore the Resurrection. And it is as if the Apostle had said, Look into your own Souls, and consider God's dealings with you hitherto, *viz.*

1. First, the operation of his hands. For what other is the meaning or mystery (says he) of all that God is daily so at work with you in this Life? What else is the end of all the workings of Grace in you, and of God that is the Worker? This is his very design, *He that hath wrought us* (that is, our Souls) *for this very thing, is God.*

2. Besides the evidence the work gives, there is also over and above the earnest of the Spirit given to your Souls now whilst in your Bodies, in Joy, full of Glories of the same kind (as Earnests are) of what fulness of Glory they are both capable of then, and shall be filled with, when severed from your Bodies, *Who hath [also] given us [the earnest] of the Spirit.*

§.

We Preachers have it in use, as to allege Proofs of Scripture for the Points or Subjects we handle: So to give Reasons or Demonstrations of them. And so doth our Apostle here of this great Point  
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he had been treating of: and such Reasons or Demonstrations run often upon Harmony and Congruity of one Divine Thing or Truth kissing another. Also upon Becomingnesses or Meetnesses, that is, *what it becometh the great God to do.* For instance; In giving an account, why God in *bringing many Sons to Glory*, did choose to effect it by Christ's Death, rather than any other way. *It became him* (says he) Heb. 2. 10. *For whom are all things, and by whom are all things, &c.* And so in the point of the Resurrection, 1 Cor. 15. 21. *Since by Man came Death, by Man came also the resurrection of the dead;* that is, it was congruous, harmonious, it should thus be; the one answering correspondently to the other. The like congruity will be found couched here, in *God's bringing Souls to Glory, afore that Resurrection.*

Now there are two sorts of harmonious Reasons couched in the fore-part of these Words, *He that wrought us for this, is God.*

I. That it is *Finis operis & operantis*, The End of the Work it self upon us; and of God as an Efficient working for an End: *God hath wrought on us for this very thing.*

II. It



II. It is *Opus Dignum Deo Authore*, A Work as he is the great God, and as a thing worthy and becoming of God as the Author of it: He that hath wrought us for *this thing, is God.*

There is a third point to be superadded; and that is, It is *the Interest of all three Persons*: Which how clearly evidenced out of the Text, will appear, when I have dispatched these former Doctrines.

### I. Doctrine.

That it is a strong Argument, that God hath provided a Glory for separate Souls hereafter, That *He hath wrought us*, and wrought on us a *Work of Grace* in this Life.

Ere the Reason of this will appear, I must first open three things, natural to the words: which will serve as materials, out of which to make forth that Argument.

First, that the thing here said to be wrought, is Grace or Holiness; which is a preparation unto Glory. (1.) Grace is the Work. And so, *Phil. 1. 6.* termed, *The good Work*. A frame of Spirit, *created to good works*: *Eph. 2. 10.* *We are his Workmanship, created unto good Works.* The Text here says, *Who hath wrought us*:

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There similarly, *We are his Workmanship.* And (2.) Secondly, this Work is a preparation to Glory. For, for one thing to be first wrought in order to another, is a preparation thereunto. Now saith the Text, *He hath wrought us for this thing*; and *Rom. 9. 23.* it is *in terminis*, *The Vessels of Mercy, which he had afore prepared to Glory*; which was by working Holiness: for it follows, *ver. 24.* *Even us whom he hath called.* Likewise, *Col. 1. 12.* *Who hath made us meet to be partakers of the inheritance of the Saints in Light*: Meet, by making us Saints. So then, *Had prepared, Hath made meet* is all one with, *Who hath wrought us for this thing.* Here

The second, what is the principal Subject wrought upon, or prepared and made meet for Glory. 'Tis certainly the Soul, in Analogy to the Phrase here. We use to say (when we speak of our Conversion) *Since my Soul was wrought on.* And though the Body is said to be sanctified, *1 Thess. 5. 23.* yet the immediate Subject is the Soul; and that primitively, originally: the Body by derivation from the Soul. And hence it is, the Soul (when a Man dies) carries with it all the Grace by inherency: *All Flesh is Grass which withers*; that is, the Body with all the appurtenances, saith *Peter, 1 Pet. 1. 24.*

But

But you, having purified your Souls, being born again of incorruptible Seed (our Bodies are made of corruptible Seed, which is the opposition there) by the Word of God, which lives and abides for ever: And this is the Word (he says he means) which by the Gospel is preached (every day) unto you, ver. 25. and by preaching is engrafted in your Souls, purifying [your Souls] ver. 22. In no other Subject doth that Word (as preached) for ever abide. For the Body rots, and in the Grave hath not an inherent, but a relative Holiness, (such as the Episcopal Brethren would have to be in Churches consecrated by them) because once it was the Temple of the Holy Ghost, who dwells in us.

And that it is the Soul the Apostle hath here in his Eye, in this Discourse of his in my Text, as that which he intends the Subject here wrought upon, appears, if we consult the Well-head of his Discourse about the Soul, which is the 16. ver. of the 4. Chap. *Our inward Man* (says he) *is renewed, &c.* (there is your wrought upon here) *whilst the outward* (the Body) *perisheth.* Which Soul, in being call'd *the inward Man*, connotes at once both Grace and the Soul conjunct together, and distinct from the Body, as well as from Sin and Corruption. Elsewhere it is

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is declared the subject first and originally wrought on, Eph. 4. 23. *Be renewed [in the Spirit of your Minds.]* Look round about the Text, and what is the [Us] wrought on? plainly this *Inward Man*, by the Coherence afore and after. Ask yet 1. *If our earthly Tabernacle* (that is, our Body) *be dissolved, we have, &c.* that is, This inner Man, our Souls, have; for the Body is supposed dissolved. So likewise, ver. 4. [We] *in this Tabernacle*, that is, our Souls in these Bodies. More expressly after, ver. 8. our very Souls not only whilst in our Bodies, but when separated from our Bodies, have the [We] given them; *We are willing to be absent from the Body, and present with the Lord.* The *We* present with the Lord, and absent from the Body, is, nor can be, no other than a separate Soul in its estate of Widowhood. And so here, ver. 5. Hath wrought Us: the Soul bears the *Person*, carries away the Grace with it.

Add to this, the Time here specified in the Text, in which we are wrought upon: It is but this Life, and during the term thereof. *Hath wrought us*, says the Apostle; not in the future, *Who shall work us for it*: That [hath wrought] referring to the work of Conversion at the first, *Who [hath made] us meet to be*

*Observa quid non in futuro dicit, Parabit: Non demum parabitur; ubi jam indudendum est, &c. Muls. in locum.*

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partakers,

partakers, &c. Col. 1. 12. and who doth continue still to work us; the Peterperfect being often put by the Apostle for the Present, *God renewing the inner Man Day by Day*, Chap. 4. 16. So working upon it, in order to this self-same thing, continually. Unto which Words there, these here have an evident aspect; yet so, as that time of working is but during this Life: For it is whilst the outward Man is mouldring, and that *by Afflictions, which during this moment work an eternal weight of Glory*, ver. 17. and that is expressly said to be *but this present time*, Rom. 8. So then, there is no Parabit in that other World: But, as Solomon says of Man, There is no work after this Life; *No remembrance*, says David: namely, which hath any influence into a Man's Eternity. So there is no working upon us in order thereunto, after Death: *God hath done his Do* [hath wrought] and Man hath *finished his course*; as Paul of himself, and in this Chapter of my Text, ver. 10. *Every Man receiveth the things done in his Body, be they good or evil*. Those things that are done in this Body only; therefore only what in this Life he hath wrought. And for *this he hath wrought us*, (says the Text.)

Ecc. 9. 10.

Psal. 6. 5.

§. These

§.

These things premised, I come to the Argument to be raised out of them, to prove the Point in hand.

First, that Grace or Holiness, because they are immediately wrought in the Soul, that therefore when the Body dies the Soul shall be taken up into Life. That this is a meet and congruous Ordination of God, the Scripture it self owns, and seems so to pitch the reason of it, in Rom. 8. 10, 11. *And if Christ be in you, the Body is dead, because of Sin: but the Spirit is Life, because of Righteousness. But if the Spirit of him that raised up Jesus from the Dead dwell in you; he that raised up Christ from the Dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you*. He gives an account of what is to become hereafter, both of the Bodies and Souls of them in whom Christ is. (1.) First, for the Body that is condemned to die, *The Body is dead because of Sin*. By Body I understand the same which he in the 11th Verse terms the *mortal Body to be raised up*; which (says he) *is dead*, that is, appointed to die; as one sentenced to Death you term a *dead Man*. And this [because

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of Sin.] It was meet that that first threatening of *dying* should have some effect to evidence the Truth of God therein. Only God is favourable in his Ordination in this, that he arresteth but the Body, the less principal Debtor; but that (to be sure) shall pay for it: *It is appointed to all Men once to die*, even for Men that are in Christ, as this place of the *Romans* hath it. Then (2.) follows, what remains the Soul of such an one when the Body dies. [*But*] says he, (speaking by way of exception, and contrary fate too,) *The Spirit is Life, because of Righteousness*. The Spirit is the Soul in contradistinction to the Body; this, when the Body dies, is *Life*: He says not *Living* only, or immortal, but is swallowed up into Life: And why? *because of Righteousness*, which is Christ's Image; and so preserves, and by God's ordination upon dying, elevates the Soul, which is the immediate and original Subject of it, (which is the Point in hand.) For this thing it is, God hath wrought it. But then because the Query would be, Shall this Body for ever remain dead, *because of* (this first) *Sin*, and bear this Punishment for ever? No: Therefore (3.) he adds, *He that raised up Christ from the Dead, shall also quicken your mortal Bodies*.

So

So at last, and then bringing both Body and Soul together unto compleat Glory.

And the congruity of Reason that is for this appointment is observable, something like to that, *1 Cor. 15. As by Man came Death, so by Man came also the Resurrection from the Dead*. For that Sin that condemned us to this Death, we had from the first *Adam* by bodily Generation, as the channel or means of conveying it, who was (as other) *Father of our Flesh*.

The Arrest therefore goes forth against the Body, which we had from that *Adam*, because of that Sin, conveyed by means of our Bodies: for tho' I must not say, the Body defiles the Soul, or of it self is the immediate Subject of Sin; yet the original Means or Channel, through which it comes down, and is derived unto us, is the Generation of our Bodies. The Body therefore congruously pays for this, and the Death thereof is a Means to let Sin out of the World, as the propagating it was a means to bring Sin in: But an holy Soul or Spirit, which is the Offspring of God, having now true Holiness and Righteousness from the second *Adam*, communicated to it, and abiding in it; and being not only the immediate Subject thereof, but further, the first

and original Subject, from and by which it is derived unto the Body; the Womb, into which that immortal Seed was first cast, and in which the inward Man is formed, and in respect of a constant abiding, in which it is that Seed is termed incorruptible. Hence therefore says God of this Soul, [*It is Life*] It shall live when this Body dies. There is nothing of Christ's Image, but is ordained to abide for ever. *Charity never fails. His Righteousness endures for ever*; and therefore is ordained to conserve and elevate unto Life the Subject it is in, and that is the Soul. This, as a Foundation of the substantial parts of this first Reason out of this one Scripture, thus directly and explicitly holding this forth.

1 Cor. 13.8  
2 Cor. 9.9.

## §.

I come (2.) to the Argumentation it self, which ariseth out of these things laid together. (1.) That the Soul is the immediate Subject of Grace. (2.) The first and primitive Susceptive thereof. (3.) And it self is alone and immediately capable of Glory, which Grace is a preparation to. And (4.) that God afore our Deaths hath wrought all of Grace he intends to work, in preparation to

to Glory. Out of all these a strong Argument doth arise, That such a Soul upon Death shall be admitted unto Glory; and not be put to stay till the time of the Resurrection, when both Soul and Body shall be joined again together. And that this holdeth a just and meet conveniency upon each, or at least, all these grounds when put together.

First, consider the Soul as the immediate Subject of this working and preparation for Glory. Hence therefore this will at least arise, That the Inherency or Abiding of this Grace wrought in this Soul, depends not upon its conjunction with the Body; but so as it remains as an everlasting and perpetual Conserver of that Grace stamp't on it; yea, and carries it all with it self, as a rich Treasure innate unto it wherever it goes, when separate from the Body. I say, it either hath in it, or appertaining unto it, all that hath been wrought for it, either in it, or by it. *Rev. 14. 13. Blessed are the Dead which die in the Lord: [And their Works do follow them:]* They go to Heaven with them, and after them. And in what Subject else is it, that the *Seed of God remains incorruptible*, or the *Word of God abides for ever*? Or how else comes that Saying to be performed,

1 Pet. 1.  
23, 25.

1 *John* 2. 17. *He that doth the Will of God, endures for ever?* Having therefore all these Riches by it, and as complete (as here it shall be,) meet it is it should partake the benefit thereof, and live upon them now when it is single and alone, and in its Widow's condition. And it is an opportune season, that by a Glory given it for that Holiness, this should now appear, That it was the Soul which was the sole intrinsic and immediate Receptive of all this Holiness. This is the first. Add also,

2. Secondly; Its being the first and primitive Subject of Holiness, from which it is derivatively in the Body. Meet it was this Soul should not be deferred, till the Appurtenance of it be united to it, but be served first, and admitted into that Glory ordained; and by having it self first possession given of that Inheritance, the Body might in its season be admitted derivatively thereinto from it, after that renewed Union with it by the Resurrection. Reason good, that look as in Priority, Grace, the preparation unto Glory, was wrought; so, in that Order of Priority, Glory it self should be communicated. And therefore seeing its Fate is to abide a while alone, therefore first to enjoy, and drink both the

Magis  
conveni-  
ens vide-  
tur, ut ani-  
ma in qui-  
bus per  
prius fuit  
culpa &  
meritum,  
prius eti-  
am vel pu-  
niantur vel  
premiun-  
tur. *Aqui-  
nas* cont.  
*Gen.* lib. 4.  
cap. 19 § 3.

Juice

Juice and Fruit of that Vine it is the Root of.

And (3.) it being in it self, when separate, as immediatly capable of this Glory, as when it shall be again united to the Body: For what is the Essential of Glory, the Substance of that Life that swallows up all, but (as we said on *v.* 4.) God's immediate Presence, and our knowing him face to face, as we are known. Now of this the Apostle doth in these 6, 7, and 8 *Verses*, expressly inform us, That the separate Soul is not only capable thereof, but that it then begins to enjoy it: *Therefore* (says he) *we are always confident, knowing, that whilst we are in the Body, we are absent from the Lord; (for we walk by Faith, not by Sight.) We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord. Where to be present with the Lord, and to live by Sight, is expressly made the Privilege of a Soul absent from the Body; which can mean no other State, than that of the Soul between the Death of the Body, and the Resurrection. For whilst it is present in the Body afore Death, it is absent from the Lord; and when it shall be present with the Lord, after the Resurrection, it shall not then be any more absent from*  
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✓ *the Body.* This Conjunction therefore of *absent from the Body, and present with the Lord,* falls out in no State else, but only in that Interim or space of time between. Let us withal view this Place in the Light, (by bringing the one to the other) which that Passage, *1 Cor. 13. 12.* doth cast upon it: *For now we see through a Glass darkly, but then face to face; now I know in part, but then shall I know, even as also I am known.* [ *To see us in a Glass darkly* ] there, is to [ *walk by Faith* ] here: But to *see face to face, and to know God as we are known,* (so there) is all one; and to attain to sight, and be in Christ's presence (here.) And to be sure, the Body is in no estate whatever capable of knowing God, as we are known of him: None durst ever affirm that. For besides that, the Spiritual Knowledg of God is proper to an intellectual Nature: Further, so to know God, as God knows us, and so to be elevated to the Similitude of God's Understanding, is not communicable to the Body. We may as well dare to affirm God himself to be a Body, as that our Bodies are capable of ever being raised up thus to know God. Hence therefore whether the Soul be out of the Body, as after Death; or so in the Body, as it shall be

be after the Resurrection; yet still it is the Soul that is immediately alone capable of that Sight and Knowledg of God. And therefore seeing it depends not on the Body, it is as well capable of it afore the Resurrection without the Body, as after the Resurrection in the Body.

Only this must be added, That whilst indeed the Soul is at home in this Body, (this earthly Tabernacle) it is not capable of this Sight of the Glory of God, *i. e.* as to continue in the Body, and enjoy it; for it would crack this earthen Vessel: as *1 Cor. 15. 50.* *Flesh and Blood cannot inherit the Kingdom of God.* And altho *Paul,* as a Stander-by, was an Over-<sup>2 Cor. 12.</sup> hearer, and an Eye-witness (by way of Revelation and Vision) of what the Spirits of Just Men in Glory do enjoy: Even as on the contrary, the Angels are often Standers-by on Earth, and Overseers of us, what is therein done, (as the Phrase is, *Zech. 3. 7.*) yet he was not estated into it, or admitted a Possessor thereof himself, no more than Angels into an earthly estate; and therefore could not say, whether the Revelation vouchsafed him, might not be in the Body as well as out of it: Whereas God had otherwise long since peremptorily determined that Question, *That no Man could*

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see God, and live; that is, at once continue in this Body, and see him face to face. And Paul here in my Text also determines it, That *whilst we are at home in the Body, (as now) we are absent from the Lord.* They are two incompatible Estates. But still when that which thus lets, (this Body) is taken out of the way, the Soul it self is sufficiently capable, as truly as ever it shall be.

## §.

But if this Argument from these be yet judged not home enough, but short: Then let us in the fourth place add what Force the third Premise will give to it, concerning the Time of God's working on us, to drive all closer home; namely, That God hath wrought upon the Soul in this Life, all that ever he means to work, by way of Preparation for Glory. *For this thing God [hath wrought us]* which tho it might with the Enlargements and Sub-Arguments that now shall follow, be made an Argument alone; yet I choose to cast it into this Total, to make the whole the more strong.

Therefore (4.) gather up the Demonstrations thus: If the Soul be the immediate and first Subject of Grace, which

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is a preparation to Glory, and capable of this Glory, when out of the body; And God, the great Agent or Worker, hath wrought all that ever he means to work in it, this way, by way of preparation to Glory: Then, as Peter said in the case of admitting the Gentiles to Baptism; *What should hinder that these Souls should not be glorified,* instantly, when out of their bodies? If indeed, as the Papists, and corrupted Jews and Heathens have feigned, there were any work to be after wrought, a Purgatory, or the like; Then a Demurre or Caveat might be yet put in, to suspend this their admission into Glory: But the contrary being the truth, then, &c. Now the strength of the Argument from this latter, superadded to the rest, stands upon two strong Grounds.

First, if we consider what is common to God in this with all other, but ordinary-wise Efficients or Workers, that are intent upon their Ends, which must be given to him, the only Wise All-powerful God, (who is here said, as an Efficient, to work us for this End.) When any ordinary Efficient hath brought his Work to a period, and done as much to such or such an End as he means to do, he delays not to accomplish his End, and bring it to execution; unless some over-powring impediment do

Act. 10 47.

lie



lie in his way to it. If you have bestowed long & great Cost upon any of your Children, to fit and prepare them for any Employment; *The University* suppose, or other Calling; Do you then let these your Children lie *Truants, idle, and asleep at home,* and not put them forth to that which you at first designed *that their Education* unto? Will you suffer them (in this case) to lose their time, *Do you know how to do good to your Children, and doth not God?* We see God doth thus in *Nature.* We say, when the *Matter* is as *fully prepared* as ever it shall be, that *the forms enter without delay:* Now *Grace* is expressly termed a *preparation to Glory.* Also God doth observe this in working of *Grace* it self, when the Soul is as fully humbled and emptied, and thereby *prepared for the Lord* by *John Baptists* Ministry, as he means to prepare it; the *work* of justifying *Faith* presently follows. In all his Dispensations of *Judgments* or *Mercies,* he observes the same. When mens *sins* are at *full* (as of the *Amorites*) he stays not a moment to execute *Judgment:* So in answering the *Faith* of his People waiting on him for *Mercies.* And *thus* it is for *Glory;* *I have glorified thee on earth,* (the only place and condition of our glorifying God) *I have finished the work thou gavest me to do:* And now  
(what

(what now, and presently now remains there, follows) *Glorifie me &c.* Thus spake Christ our Pattern.

Secondly, there is *this* further falls out, in this *Case* and *Condition,* of such a Soul, as doth indeed call for this out of a kinde of *necessity,* and not of *congruity* only. For whereas by God's Ordination there are *two ways* of *Communion* with him, and *but two,* unto all Eternity; either that of *Faith,* which we have at *present;* and of *Sight,* which is for *hereafter.* Into these *two,* the Apostle resolves all God's Dispensations to us, ver. 7. of this Chapter, *We walk by faith,* (namely, in this life) *not by sight.* And again, *1 Cor. 13. 12.* [*Now*] *we see in a glass,* [*Then*] *face to face.* These two [*Now*] and [*Then*] do divide the Dispensations for Eternity of time to come. The like in *Peter,* *1 Epist. 1. 8.* *In whom though* [*Now*] *you see him not,* (as you one day shall) *yet believing.* If therefore when the Soul goes out of the Body, *that way* of communion with God by *Faith* *utterly ceaseth* (a), that door and passage will be quite shut up; God having (b) *fulfilled all the work of faith* (*The work of God*) *with power,* that ever he intendeth: Then surely *Sight* must succeed according to God's Ordination, or otherwise this would inevitably

(a) 2 Cor. 13. 8, 13.  
(b) 1 Thes. 1. 11. John 6. 28.

bly follow, That the Soul would be for that interim, until the Resurrection, cut off from all communion with God, whatever; having yet all its acquired holiness of Sanctification abiding in it, and Righteousness accompanying of it all that while. Look therefore as a *Childe* hath *two*, and but *two wayes* of *living*, and when the *one ceaseth*, the *other succeeds*, or Death would follow: In the *Womb* it *lives* by *nourishment* from the *Navel*, without so much as *breathing* at the mouth: but it no sooner comes into the world, but that former means is cut off, and it liveth by *breath*, and taking in nourishment by the mouth, or it must instantly die. So stands the *case* with the *Soul* here between *Faith* and *Sight*: So that we must either affirm, That the *Souls* dies to all spiritual actings and communions with God until the Resurrection, which those Scriptures so much do contradict, *He that believeth hath eternal life, &c. and shall never* (no not for a moment) *die*; (and in those Promises it is not simply a sluggish Immortality, but to live, and act, and enjoy God (which is our life) must needs be meant:) Or we must on the other side affirm, That the life of *Faith* ceasing, and God yet having that way wrought all that ever he intendeth, That *then*, *Sight of God face*

Joh. 9. 51.  
& 11. 26.

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to face must come in its place: which indeed the Apostle in that *1 Cor. 13.* affirms; in saying, ver. 10. *When that which is perfect is come, then that which is but in part is done away.* There is not an utter ceasing of the imperfect; and then an interval or long space of time to come between; and *then*, that which is perfect is to come: but the *imperfect* is done away by the *very coming* of that which is thus perfect. And in the *12th Verse* he explains himself, That the imperfect is this our *seeing* [*Now*] in a *glass darkly*, that is, by *Faith*; and that perfect, to be that *seeing God face to face*, as that which presently entertains us in that other world. Nay, the Apostle admits not so much as a *moment* of cessation; but sayes, That *the imperfect is done away*, (ver. 10.) and *vanisheth*, (as ver. 8.) by the *coming in of the perfect* upon it: and so the imperfect, namely, [*Faith*] is *swallowed up* of the perfect, namely, [*Sight.*]

And then further, if we thus grant (as we must) this *separate Soul* to have this *sight*; or nothing now left it, to enjoy God any way by; Then it can be no other than *Glory* it is admitted unto: For, the *sight of God face to face*, and to *know as we are known*, is the very essence of *Glory*; as it differs from *Faith*. Neither

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is that ultimate Enjoyment, or happiness in God, which Souls shall have after the Resurrection, any other (in Name or Thing) than *the sight of God*, as it is thus distinguished from *Faith*; although it shall be then raised and intended unto far higher degrees of Perfection.

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And for a Conclusion of this first Point, that which follows in that place lately cited out of 1 Pet. 1. 9. *Receiving the end of your faith, the salvation of your souls*, may as fitly serve for the confirmation of all these latter fore-going Notions, as to any other sense Interpreters have affixed.

I am aware how these words, *Receiving the end of your faith, the salvation of your souls*, are interpreted of that *joy unspeakable, and full of glory*, which the Verse afore had spoken, that many Saints through *believing* do in this life enjoy, as being *salvation imperfect*, and the *earnest* of it in the same kind, and so a part of the Reward of Faith received in hand (as we say) or aforehand, and vouchsafed over and above the ordinary way of *living* by Faith. This interpretation I no way gainsay, nor will go about to exclude: for I know it doth consist with that other I am about

about to give, and is subordinate to it: (And I have learned to take the most comprehensive sense the holy Ghost may be supposed to aim at in any Scripture.) But if this sense should *directly* alone obtain, yet by consequence, and at the rebound, it doth strongly argue the Point in hand. For if whilst Faith *continues*, God is pleased to vouchsafe the Soul, through *believing*, such joys; much more when *Faith ceaseth*, he will vouchsafe the same Soul a fuller enjoyment of himself at the ending of Faith: For why else are these present joys termed *Salvation*, and that as distinct from that right to salvation, which otherwise *Faith* at all times estates us into, but for this, that these joys are an entrance into, and a taking possession of Glory, over and above what ordinarily Faith giveth? And therefore they have the name given them, as being the *earnest* of the same kind, unto that greater sum is to be paid (as in all Contracts it useth to be) at the end of that performance on one part: which end is when *Faith ends*. And so that is made the *set Date* or time when this full payment is to begin, which this *earnest* aforehand bindeth God unto.

And it were hard to suppose, that God would give such a part of these joys, even

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whilst *Faith continues*, for so long a time as until the Resurrection, and then withdraw all communication of himself both in Joy and *Faith* also. But I leave the prosecution of this Argument, till I come to those words, *Who hath also given us the earnest of the Spirit.*

I also know, that by this phrase, *The salvation of our souls*, the *Soul* being the eminent part of man, is often in Scripture, by a *Synecdoche*, put for the *whole person*. And I must not deny but that ultimately it is intended here, it extending it self to the whole of *Salvation* first, and last after *Faith* ended. Which sense on the other hand many interpreters are for.

I only contend for this, That the *salvation of the soul* is intended also of that *Salvation* which falls out in the midst between these joys (*the earnest*) in this life, and that ultimate *Salvation* at the Resurrection, that is the *Salvation* of the *Soul*, whilst separate, as being the next. It hath a weight in it, that *Salvation* and *Damnation* should so often be said to be of the *soul* by Christ himself, as *Mat. 26. 16. What shall it profit a Man to gain the whole World* (and so provide for his body) *and lose his own Soul?* And again, in speaking of the *Soul* as considered apart from the

Body,

Body, *Mat. 10. 28. Fear not them that are able to kill but the body, and are not able to kill the soul.* But that which is more conjunct to my purpose; it is observable, that this our Apostle Peter should choose to use in this Epistle, more than any other Apostle, this phrase of [*Soul*] in relation to *Salvation*, either as being the *eminent* subject, and sometimes as the *single* subject both of *Grace* and *Salvation*: So in this Chapter, *You have purified your souls*, &c. as the immediate susceptible of the *incorruptible seed* (as was observed.) Then again, in *chap. 2. 11. Abstain from fleshly lusts which war [against the Soul]* and, *8. 25. Ye are returned to the Bishop of your Souls.* Which he speaks as being the eminent part, and (upon separation from the body) the special charge he hath pastoral care of. And more directly to our purpose, *ch. 4. last v.* he exhorts them when they come to die, *to commit their souls to God*, as then being to be separate from their bodies. Now it were hard to think that this *Salvation* to come should bear the title and name of the *salvation of the soul* in this and other Scriptures; and that yet when this *Soul* shall in the other

Heb. 10. v.  
last. Jam.  
5. v. last.

World come to subsist for a long time single and alone, and then be properly and without figure: *A meer soul without a*

body, a lonesome soul: That during that state it should not be the subject of this Salvation, and so intended here, when more properly and literally, if ever, it is *the salvation of the Soul*. And it would be yet more strange, that the phrase, *salvation of the Soul*, should be wholly restrained unto that estate of the Soul, when remitted to the body at Resurrection, and *onely* unto that. And that word, the *soul*, should serve onely synecdochically as a part put to signifie the whole man, as then it is to be raised up: but especially, it were strangest of all, if it should be confined and limited in this place of *Peter*, wherein this *salvation of the soul* is set forth, for the comfort of such as were to lay down their *tabernacles* of their bodies for *Christ* (as this *Peter* speaks of himself in the next Epistle,) and whose faith was then to cease with their lives, whose expectations therefore he would in this case certainly pitch upon that salvation of the soul next, which is this of the *soul separate*. To confirm all which,

That which further invited me to this place, was this phrase [*The end of your Faith*] especially upon the consideration that he speaks it unto *such Christians*, who in these times were (as he foretells, ch. 4. ver. 4.) shortly to be martyred, and at present

present were forely *tried* (v. 7. of this Chapter) and in the last verse of the fourth, he thereupon instructeth and exhorteth them to *commit their souls* (when they die) *to be kept by God*: And so understood in a proper and literal sence, *this salvation of their souls* is in all respects termed, *The end of their Faith*.

First, in that it is the next and immediate event that Faith ends and determines in, as Death is said to be the *end of life*: So noting forth, that when Faith ends, this Salvation of the Soul begins and succeeds it. *The end* of a thing signifies the immediate event, issue, period thereof. As of wicked men it is said, *whose end is destruction*, Phil. 3. & Heb. 10. last v. Apostacy and unbelief are said to be a *drawing back unto perdition*. And on the contrary, there Faith is termed a *believing to the salvation of the Soul*: And both note out the final event & onsequent of each, and *salvation of the soul to be the end of faith*, when men continue and go on to believe, until their faith arrive at, and attaineth this Salvation of the Soul. To this sence also, Rom. 6. 22. *You have your fruit in holiness*, and the [*end*] *everlasting life*. And the Apostle *Peter* having in the foregoing verses celebrated the fruits and workings of their faith in this life, as in

supporting them gloriously under the forest trials, v.7. and then sometimes filling their hearts with *joy unspeakable and glorious*, v.8. he here at last concludeth with *what* will be the *end* or *issue* of it in that other life, when faith it self shall cease; and what it is that then they shall receive, *Receiving* (after all this) *the end of your faith, the salvation of your souls*, Κομιζόμενοι, in the *present*, by a frequent and usual *Enallage of time*, being put for the *future*: for ye shall receive (or *being about to receive*) to shew the certainty of it: that when Faith shall end, you may be sure on't, even of that Salvation, (that great *Salvation* so spoken of by the Prophets, v. 10.) of your souls, which as it hath *no end* to be put unto it, as Faith hath: so no interruption or space of time to come between (during which your souls should not be actually saved) A salvation of your souls singly (whilst through death they shall so exist) as well as of the same souls *primarily*, and more eminently, when both soul and body shall be reunited,

2. The *end* of your Faith, that is, of your aims and expectations in your Faith: the end importing the aim or expectation, which is also proper and a literal sense of that word. And upon this account also  
the

*the salvation of the soul*, when they should die, that being the very next thing their eyes must needs be upon, is therefore here intended.

And 3. *The end of your faith*, that is, as being that for which the great God (who keeps us by his power through faith unto salvation, v. 5.) hath wrought this faith in you. Accordingly we find it termed *the work of faith*, 1 *Thef. I. 3*. Which when God hath fully wrought, and brought to that degree he aimed at in this life; (or to use the Apostles own expression of it, 2 *Thef. I. II.*) when God hath fulfilled the work of faith with power, he then *crowneth* it with this Salvation of the Soul without end. As *James* speaks of *Patience*, when it hath had its perfect Work, *chap. I. 4*. compared with *verse 12*. And so speaks my Text, for *this self-same thing he hath wrought us*. And therefore when this Faith shall cease which he wrought for this, he will attain his end without delay: and you (says he) shall attain your end also: and Faith thus ceasing, if *this salvation* of the soul did not succenturiate and recruit it anew, the *end* of this Faith were wholly and altogether present destructive losse unto the soul in its well-being, until the Resurrection.

4. The [*End*] signifies the *perfection*  
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and consummation of any thing, as Christ is said to be the *End of the Law*, Rom. 10. 4. and so the meaning is, That your *faith*, which is but an *imperfect knowing God*, shall then, when it ceaseth, be swallowed up of *sight*, (which is all one with that *salvation* here) *tanquam perfectibile*, a perfection, as that which is *imperfect*, is said to be by that which is *perfect*, 1 Cor. 13. 10. Thus much for the literal and proper import of the word [*End*].

Now then, If we take the word [*End*] in its proper meaning, and the word [*Soul*] likewise in its native proper meaning also, which sence in Reason should be first served (when the scope will bear it) then it makes for that purpose, more fitly, which we have had in hand.

### S.

That nothing may be wanting in this last place cited, to make up all the Particulars in the foregoing Sections insisted on: So it is, that the Apostle *Peter* doth further plainly insinuate, That this *Salvation* (here) consisteth in the *Sight* and *Vision* of *Christ*, (which was one Particular afore-mentioned) accompanied with *Joy unspeakable, and glorious*. The Coherence (if observed) makes this forth clearly: For whereas in the Verse immedi-

immediately foregoing, he had commended their present State of Faith by this, *Whom [now] though you see not, yet believing, rejoice with Joy unspeakable, and glorious*. That [*Now*] you see not, (in this Life) is set in opposition, and carries a promise with it of a *time to come*, wherein they should see, even as Christ said to his Disciples, *Job*. 13. 33. & 36. compared, *Whither I go, I [Now] say to you, ye cannot come; but thou shalt follow me [AFTERWARDS]*. So here [*NOW*] *believing*, (which is the Principle at the present which you live upon) *you see him not*; but when the *end* of your faith shall come, you shall then see him; and in this it is consisteth the *salvation of your soul*. So that still it carries on what I have afore spoken unto, That when *Faith* ceaseth, *Sight* cometh; yea, *perfects* and *swallows* it up as was said even now, out of 1 Cor. 12, 13.

And let me add this, That the Apostle on purpose doth bring the mention of this supereminent fruit of faith, (*Even now when we see not*) that *believing, ye yet rejoice with joy unspeakable and glorious*: On purpose, I say, to make way for the raising up their thoughts & apprehensions, how infinitely transcending that salvation of their souls must be, when *Faith* ending, they

they attain to *Sight*, to see him face to face, whom their souls have loved: It is implicitly as if he had said unto them, Oh! think with your selves, what Joy, what Glory that must needs be, which exceedeth and surpasseth this that now accompanies your faith, in an answerable proportion, as much as *sight* of Christ's presence, and face to face, must be supposed to excel the knowledge of him by faith, which sees him but as absent, darkly!

And further, give me leave to improve this Notion: You may take this assured evidence, That your souls shall then see, and enjoy God, when your faith shall *CEASE*, which will be, when once your souls shall come to be separate from your bodies by death: In that, even now, in this life, it is your Souls and Spirits that are the immediate receptives, or partakers and subjects of such glorious Joys,

The soul enjoys them (though in the body, yet) without the help or concurrence of the body, or the phantasms of it: yea, such Raptures do *pass understanding*, that is, the common way of understanding, which by the use and help of the body, or images in the fancy, the Mind exerciseth in other things, and which do concur with the understanding

ing ordinarily in *faith*. But this joy falls into, and is illapsed within the soul it self immediately; yea, the weakness of your bodies, and bodily spirits, will not permit you to have so much of this joy, as otherwise the soul is now capable of by faith. And therefore by this experimental taste aforehand in your own souls, you may be ascertained, That your souls, when separate from your bodies by death, as well as when united again unto their bodies, shall enjoy this *great Salvation*.

And thus much for the first Point raised out of the words, which did undertake an Argumentation for a separate soul's Glory and Happiness. (1.) From the *Condition* of the *Soul*, as the immediate subject of Grace wrought in it. (2.) From God's Ordination of the *Work* wrought, To raise the soul up to life, whilst Sin should bring Dissolution upon the Body. (3.) From the Scope of the *Worker*, God himself; who as an Efficient will accomplish the End, when his Work for that end is finish'd. And all these, as comprehended in what the very first view and front of the words, of my Text hold out: *God hath wrought us for the self-same thing.*



S.

But lo! a greater matter is here. It is not simply said, *God hath wrought us for this*; but, *He that hath wrought us for this thing, is God*: Thereby calling upon us to consider, How great an Hand or Efficient is here, even God, who hath discovered in a transcendent manner his Glory, in the ordaining and contriving of this Work unto this great end. Take it not therefore as a bare Demonstration given from God's working *Us* to this end, such as is common to other Agents, (as hath been said). But further, a Celebration of the Greatness and Glory of God, in his having contrived this with so high an Hand, like unto the Great God: And is as if he had said, There is a Design in this, worthy of God, He hath shewn himself in this to be the Great God indeed. *He that hath wrought us for this is God.*

When God's ordinary Works are spoken of, it sufficeth himself to say, God did thus, or this: But when God's *Works of Wonder*, then often you find such an illustrious Note of Reflection upon, and pointing at Him, to have done as God. And it is ordinary among Men, when you

you would commend the known Worth of the Artist, to say, *He that wrought this is such a Man*, so to commend the Workmanship.

And thus both when the Holy-Ghost speaks of this Glory it self, (which is the *End for which* here) his stile is, *Whose Maker and Builder is God*, Heb. II. 10. And in like equipage here of Preparation to that End, he saith, *He that hath wrought us [for this thing] is God*. In this very Chapter, (2 Cor. 5. to go no further,) when the great Work of Salvation, in the whole of it, is spoken of, he prefaceth thus to it: *All things are of God, who hath reconciled us to Himself, &c.* That is, in this Transaction he hath appeared like that God [*of whom all things else are*] and so more eminently in this than in all, or at least, any other Work. What there is said of Salvation in the whole, is here of that particular Salvation of a separate Soul. You have the like Emphasis put, Heb. 2. 10. of *bringing many Sons to Glory*, [*It became him*] says the Text. Now put all together, and the result is:

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## The Second Point:

*That to have provided a Glory for separate Souls of Just Men, wrought upon in this Life, is a Dispensation becoming the Great God: yea, and that there is an Artifice and Contrivement therein worthy of God, and like unto himself, such as he hath shewed in other his Works of Wonder.*

There are two Branches of this Doctrine, which I set otherwise out thus:

1. That it is a thing becoming the Great God, thus to deal with such a separate Soul, having been wrought upon.
2. That God hath *designed*, and brings forth therein, a glorious Artifice and Contrivement; such as argue him a God Wise in Counsel, and Wonderful in Working.

I. *First Branch* of this second Doctrine, *That it becomes God.*

The Account of this *Becomingness* is best made forth, by comparing and bringing together into an Interview; both the inward and outward Condition of such a Soul;

Soul, and then the Relations which God bears to it, such as should thereupon move him (through his good pleasure) thus to deal with it.

You know I at first undertook chiefly *Reasons of Congruity* or *Becomingness*, and such always consist of two parts, and when the one answereth and suiteth to the other, then the *Harmony* of such a *Reason* is made up.

Let Us therefore consider,

1. What is on the Soul's
  2. What is on God's
- } part.

S.

## I. On the Soul's part.

Therein two things:

1. The Species, the Kind, and intrinsic Rank of Being, which this Creature (we call the Soul) thus wrought upon, stands in afore God.

2. The *outward Condition* or Case this Soul is left in upon its parting with the Body, unless God takes it up into Glory.

*First*; For its Rank or Kind of Being.

Therein two things:

1. This Soul was by its first Creation a Spirit, and that in the substance or native kind thereof; and in that respect

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(considered apart for its Union with the Body) is in a more special manner allied unto God, than all other Creatures (but Angels) are.

You have the Pedigree of Man, both in respect of Body and Soul, set out, *Acts 17.* The Extract of our Bodies, in *v. 26.* *He hath made of one Blood all Nations of Men.* So then on that side (as we say) in respect of our Bodies, there is a Consanguinity of all Men, being made of one Blood; between one another: But then in respect of our Souls, we are *God's Off-spring*, *v. 28.* and so on that side there is an Alliance (not of Consanguinity) unto God, upon the account of having been created immediately by him, and in the very substance of our Souls made like him, and in his Image; and yet we are not begotten of his Essence or Substance, which is only proper to his Great Son. And in a correspondency unto this, God is stiled, *Heb. 12. 9.* *The Father of our Spirits;* in distinction from the Fathers of our Flesh or Bodies; (see the words: ) Which Alliance or Fatherhood, take it as in common with all Mens Spirits, lieth in this, That he not only created our Souls immediately out of nothing, but in his own Image, as to the substance of them, which

which Image or Likeness other Creatures did not bear, which yet were made out of nothing, as the *Chaos* was; both which appear, by putting two places together, *Zech. 12. 1.* *He frameth their Spirits* (speaking of the Souls of Men) and that, [*altogether*] saith the Psalmist, *Psal. 33. 15.* (so *Ainsworth;* and others read it) that is, both, each of those Spirits; and also wholly and totally, every whit of the substance of them: *Creatio est productio totius entis;* for Creation differs from Generation in this, that it is a raising up or producing the whole of a being out of meer nothing, that is to say, [*altogether,*] whereas Generation presupposeth pre-existent matter; as in the generation of our Bodies, which are not wholly and every whit of God immediately, but the Parents afford the matter, and the formative virtue besides, by which our Bodies are framed. So then, in respect of our first Creation, our Souls (apart considered) are thus allied to God, to which our Bodies are not; being Spirits in the very Being of them, that altogether do owe that their Being to him.

But there is a taint come upon the Souls of all Men by Sin, so as this alliance is thereby worn out, yea forfeited, until

it be restored. Now therefore these Souls (the only subject of our Discourse) being such as God hath wrought, and so are become his Workmanship by a new and far nobler Creation, and thereby created Spirit anew, according to what Christ says, *That which is born of the Spirit is Spirit*. Hereupon these Souls are Spirit, upon a double account: as you say of Sugar, it is double-refined; so this is now become a spiritual Spirit, or Spirit spiritualized and sublimated; yea, and thereby the inward Sanctuary, *the Holy*  
 Rom. 7. 22.  
 25. *of Holies*, the seat of God's most spiritual Worship; which the Body is not, but only as it is the outward Temple or Instrument of this new-made Spirit.

And hereupon that original Affinity to God of Spirit, is not only restored, but endeared; for now there is both the stuff, or the ground-work, and then the workmanship, or embroidery upon it, and both of them the Works of God; that so look as the Gold wrought upon, commends the Enamel, and then again the Enamel enhaunceth the value of the Gold, so as both are considered in the price; so it's here with this Soul wrought by God in both respects.

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Secondly, Consider we now again the Case and outward Condition of such a Soul, that of it self would fall out to it upon the Dissolution of the Body.

1. It fails of all sorts of Comforts it had in and by its union with the Body in this World, *Luke 16. 9. When you fail*, says Christ, speaking of Death, 'tis your City-phrase when any of you break, and perhaps are thereby driven into another Kingdom, as the Soul now is.

2. Then, if ever, *a Mans flesh and his heart fails*, *Psal. 73. 26.*

3. And (which is worse) a Man's Faith faileth or ceaseth after Death, and all his spiritual Knowledg as in this Life, 'tis the express phrase used *1 Cor. 13. at the 8th* verse, and which is prosecuted to the end of that Chapter. And so all that communion it had with God in this Life is cut off: It is of all Creatures left the most destitute and forlorn, if God provides not.

And yet fourthly, It is now upon Death (which it never was afore) immediately brought into the presence of God. *Naked Soul comes afore naked God.* *Eccles. 12. 7. Then shall the Dust return to*

the Earth as it was, and the Spirit shall return unto God that gave it: it is put out of house and home, and turned upon its Father again.

This as to the Souls Condition.

## II. God's part.

### S.

This is a special season for God to shew his Love to such a Soul, if ever afore or after, an opportunity, such as falls not out, neither afore, whilst it was in the Body; nor after, when it is united to the Body again, at the Resurrection: if ever therefore he means to shew a respect unto a poor Soul, which is his so near Kindred and Alliance, it must be done now. We read in Psal. 73. 26. *My Flesh and my Heart faileth* (as at Death to be sure it doth) *but God is the strength of my Heart*, both in this Life and at Death to support me [*and my portion for ever*] in the Life to come without any interruption or vacant space of time, as that [*ever*] imports: and that *David* spake this with an Eye unto the Glory to come, when Heart, and Flesh, and all in this World he foresaw would fail him, is evident by what he had immediately meditated in  
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the words afore, ver. 24. *Thou shalt guide me with thy counsel*, so in this Life, and afterwards (that being ended) shall receive me unto Glory. The contemplation whereof makes him cry out again, ver. 25. *Whom have I in Heaven but thee?* for all things else will fail me one day, when my Flesh utterly fails me also: And *There is none upon Earth* (where he had at present many Comforts and Comforters) *in comparison of thee*. You see God is the portion of the whole of his time, even for ever, as ver. 26. and his Estate in Heaven and Earth divide that time and portion between them, and no middle state between both, but when the one ceaseth the other begins, for between them two must be the [*for ever,*] and when all fail him which he had on Earth, then God alone becomes his Happiness in Heaven. But this only in general shews what God is and will be to a Soul in this condition.

### S.

But I having undertaken to proceed by way of congruity, I must further, more particularly shew, how in a correspondency to this inward and outward state of this Soul, he shews himself God, and how

meet and becoming a thing it is for God to receive it into Glory, upon the consideration of many Relations, which he professedly beareth to such a Soul.

I. *God is a Spirit*, and thereupon in a special manner (as *Wisd. II. 26.*) *The Lord is a lover of Souls* above all his other Creation. So it is there, *Thou art merciful to all because they are thine, O Lord thou lover of Souls* [*God is a Spirit*] when therefore this naked, and withal sublimated Spirit (by its being born again by his own Spirit) and so assimilated to God himself, a pure Spark now freed and severed from its Dust and Ashes, flying up (or is carried rather by Spirits, the Angels, out of their like spiritual Love to it as a Spirit) unto that great Spirit, that element of Spirits, it will surely find union and coalition with him, and be taken up unto him: for if, as Christ speaks, *John 4. 23.* God being a Spirit, therefore *seeks for such as worship in Spirit and Truth*, that is, he loves, delights in such, as a Man doth in a Companion or Friend, who suits him. And doth God seek for such whilst they are on Earth? Then surely when such Spirits shall come to him, and have such a grand occasion, and (indeed) the first occasion in such an immediate way to appear before him, in such

Luke 26.  
22.  
Heb. I. ult.

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a manner and upon such a change as this, as they never did before; these Spirits also having been the Seat, the inner Temple of all this spiritual Worship and sanctifying of him in this World: surely God who sought such afore, will now take them into his Bosom and Glory. We also read *Isa. 57. 16, 17.* of the regard he bears to Persons of a contrite and humble Spirit to revive them upon this superadded consideration, that they are Souls and Spirit, and so thereby allied to him, the lofty One. Hear how in this case he utters himself, *The Spirit would fail afore me*, says he, and *the Souls which I have made*. He speaks of their very Souls properly and respectively considered, And [*them*] it is which he considering, and it moves him unto pity; for he speaks of that in Man, whereof God is in a peculiar manner the Maker or Creator [*The Spirit which I have made*] (says he) and it is one of the eminent Titles he takes into his Coat, *The framer of the Spirit of Man within him*, *Zech. 1. 12.* as in many other places: This is argued also in that he speaketh of that in Man which is the subject sensible of his immediate Wrath. *I will not contend for ever; nor will I be always Wrath.* (This I have observed in what is publick of mine.) Now what

Child of  
Light  
walking  
in Dark-  
ness.

what moves him to remove his Wrath from such an one? *The Spirit would fail* (says he.) Now doth God thus profess to have a regard to them in this Life, and that upon this account, that they are Spirits, lest they should fail, or faint; and shall we not think that when indeed otherwise they do fail (as after Death you have heard (even now) Christ himself expresseth they would) and would upon all these considerations before-mentioned, sink into utter desolation, unless they were received into everlasting Habitations (as Christ there also speaks) Do we think that God will not now entertain them? The time is now come, *the full time to have pity on them.*

2. God at *this season*, forgets not, but full well remembers his Relation of being [Their Creatour] both by the *new*, and also *first Creation* (the *new* reviving and ingratiating the remembrance of the first) [The Souls which I have made] said he in *Esa.* But in *St. Peter* this is more express, and mentioned as that which indeed moves God (and should be accordingly a support to our Faith) to take care of our Souls when we come to die, even upon this account, that he is *the faithful Creatour* of them, *1 Pet. 4.* last. *Wherefore let them that suffer according to the will of God,*  
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*commit the Keeping of their Souls to him, in well-doing, as unto a faithful Creator.* He speaks this specially unto such as were continually exposed unto persecution *unto death* for Christ in those Primitive times; which therefore, *v. 12.* he terms the *fiery trial*, and *ver. 17.* forewarns them of a *time of judgment* was begun, and going on upon *the of house God*, such as they had not yet felt; who yet, *Heb. 10. 32, 33, 34.* had *suffered reproach and spoyling* of their Goods (as *Peter* writes to the same Jews) hereupon *Peter* pertinently instructs them to *commit the keeping of their Souls* unto God. At death you know it is that when Mens bodies are destroyed, and so the season when their Souls to be separated therefrom, should be committed to God's care; as our *Darling* (as our Translation) or *lovely Soul*, when separate (as others) as Christ in *David* speaks, *Pf. 22.* And *Peter* had in his eye Christ's example, and pointed them thereunto, who at his death *committed* his separate Soul or Spirit into the hands of God, *Luk. 23. 46.* and the word *commit* is one and the same in both these places: onely there is this difference, that whereas Christ sayes, *Father, I commit*, *Peter* substitutes another title of God's (there being more than one Relation moving God,

*Pfal. 22.*  
*See Answ.*

*μεγαλοθυμου.*

God, and strengthening our Faith to this) even of *faithful Creatour*. And I understand not the *first* Creation onely or chiefly here meant by *Peter*; but the *second* Creation chiefly (which brings into repute and acceptation with God the first again together with its own) and so God is thereupon engaged to be *faithful* in his care and provision for such *Souls*, according to his *promises*: And *faithfulness* doth always respect and refer unto *Promises*; and my reason why thus I understand it, is, because I find God's *faithfulness* still annexed unto his *calling* of us, that is converting us which is all one with this *new Creation*: *Faithful is he that hath called you*, that is, made you new Creatures. I Cor. I. 9. I Thes. 5. 24. And I find that *David* also urges it upon God as a motive, as in other *Psalms*, So Ps. 138. 8. *For sake not the works of thine own hands*, that is, this double *workmanship* of thine of the *first*, and then superadded unto *that*, of the *second creation*, which he urgeth thereby to move him to *perfect the work* begun, and to be *merciful unto him for ever*, in the former part of that verse.

3. God professeth himself *the Father of Spirits*; which relation, though it speaks his being the *Creatour* of them, at the first, yet hath something more of *bowels*  
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in it: it sayes withal something further, when it falls out that such *Spirits*, as he is a Father unto by the first creation, are also the *subjects of His eternal Love*, by Grace and Election unto the *Adoption of Children*, as Eph. 1. 3, 4, 5. see the words. Which Love, having accordingly taken hold of their Souls by a work of Grace wrought upon them *in this life*, thereby owning them as his, in this case, that God that is *a Father of their Spirits* by the *Law* of the *first* creation, is in a more transcendent manner become the *Father of the same Spirits* by Grace, and the second Creation superadded: Hence it falls out, in a parallel way, that (as it was said) such Souls were become [*Spirit*] upon a double account, that is *Spirits* for the *substance* of their being, and again *Spirit*, by being *born again* of the [*Spirit*] so answerably it is that God stands in relation unto them as a *Father of their Spirits* upon the like double respect. And this is equitable upon a very great account; for his relation of *Father* is more eminent to his Grace by Election, and then again by the grace of his second Creation, than it could be any way supposed to be by the *first* Creation. And therefore is set and pitchd in like singularity and eminency upon the same object,  
that



that is, their Spirits. And hence it may well, yea must be supposed and acknowledged, That if God did make such a *Dwelling* of the Soul, such an account of it by creation, as to entitle himself so specially *the Father thereof*; then certainly this love of *Grace* much more hath in like equipage taken up the same gracious *special relation* in its kind of *Father* thereunto: not only because Nature shall never be found to exceed Grace in its favours; but that indeed the motives are far greater, that God should extend the like and greater priviledges where he meant to love by *Election* and *Choice*, than he did where he loved only by a *due* and meet *Law of Creation*: So that when God shall profess himself a *Father to their Spirits*, speaking to such as are his Elect, he strongly insinuateth thereby, That he is by Grace likewise the *Father of their Spirits* in a peculiar manner. And truly that speech of our Saviour at his death confirms it, *Father, into thy hands I commit my Spirit*: It was not barely as a *Father* of his Spirit by creation (as you all know) but by everlasting Love; and so in that respect also in a peculiar manner the *Father of his Spirit*; and therefore as to a *Father* he commends his *separate Spirit* unto him. And this he did, although

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he was to rise again in less than three whole dayes space.

Now we read *Heb. 12. 12.* the Apostle to hold forth this very relation of God's being a *Father of Spirits*, with this promise thereunto annexed, *That they should live*: which relation of *Father*, &c. although it be there explicately spoken in respect of their first Creation (which is common unto the Saints with others) yet being uttered of and unto Men in the state of Grace (as those were supposed whom he there exhorteth, and that to move them to be subject unto him as such, with promise, that they should live) it evidently respecteth not meerly the relation of *Father* in respect of what was past the act of creating them, but it looketh to the future, That they depended upon him (as Children do upon Fathers for their future livelihood, so these) for to live in him and with him as a *Father* to their Spirits by Grace. For I take hold of that Word [*and live*]; this Life is well interpreted by *ver. 14. They shall see God*, that is, be glorified, and so I conclude all thus, That if he would have them be subject unto God in holiness, as upon that relation, as unto *the Father of Spirits*, with this promise, *That they should live*; then surely one special aim of the Promise is answerable

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rable, and hath this Eye, That God as a *Father of their Spirits* will therefore take care of their Spirits singly, and so when separate, that they shall live. And that accordingly he will give demonstration of this special relation born to their Spirits (when the occasion shall be) considered apart in bestowing this Life on them: and truly when is it more proper for him to shew himself as a Father, than when their Souls after their subjection to him in Holiness here accomplished; and when that, as naked Spirits they come to stand in need, and stand afore him in his Presence, being now turned out of house and home, and quite cashiered out of this World, and come stript and naked of all but Holiness unto their Father (for it is said, *They return to God that gave them*) who proves to be their Father by Grace. And doubt not of it but he will certainly then own them, and give them a Father's Blessing, and not reject them as if they were but Bastards and no Children (as that Chapter to the *Hebrews* speaks) but as Spirits, who as Sons have served him, and been subject to him.

Add to this, Fourthly, God his being our God, which is more home to the Demonstration of this Point than all the former. The Text says, *He that wrought*

us for this, is God. I add, he is your God. And this alone, if we will take the Scriptures verdict, will carry it, and loe, as he is styled *The Father of Spirits* in common, and yet withal a *Father of their Spirits*, out of special Love: So in like manner, he is styled both *The God of the Spirits of all Flesh*, (that is, of Man, Numb. 16: 22. *Job 12. 20.*) thus in common; and also to his Elect, *I am your God by Grace*. And these two Relations, God and Father, are commensurate, and exactly parallel, whether they be applied unto all Men in common, or to the Elect in special, he is termed, *The God of the Spirits*, and likewise, *The Father of the Spirits of all Men*: So in common, answerably he is your God, and your Father, by special Grace to his Elect; both which in this latter respect you find yoked hand in hand, *Job. 20. 17*. Look how far he is a God of the one, so far a Father also extendeth in the other: And look how far that he is our God, so far reacheth also that he is our Father. If therefore the *God of our Spirits*, to provide for them because he is our God, then answerably the *Father of our Spirits* in the like peculiarness, because our Father. And so the proof of this fourth Particular, will add further strength and confirmation

mation to that we presented in the former.

Now that his being our God (which is the substance of the Covenant of Grace) doth engage him to provide Glory for separate Souls, That one instance of *Abraham* (*The Father of the faithful*, and we all his Sons personated in him) is a sufficient evidence, God did profess himself *The God of Abraham, Isaac and Jacob*, and unto *Abraham*, Gen. 15. 1. personally, *I am thy abundant Reward*, (which respected the Life to come) and his *Friend*, 2 Chron. 20. 7.

Now the Scriptures of the New Testament do improve this relation of God's unto us, unto two Inferences drawn from *Abraham's* Instance: whereof the one is the point afore us.

The first is *Christ's* Inference from thence, That therefore *Abraham's* Soul lives, and *Abraham* both *Soul and Body* shall rise again, for *God is not the God of the dead, but of the living*, Matth. 22. 31. Thus *Christ*.

2. *Paul's* Collection from the same Promise, is, That God had provided in the mean time for *Abraham's* Soul afore the *Resurrection*, a *City*, and an *House* therein for him. Thus *Heb. 11. 16. But now they desire a better Country, that is, an heaven-*

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ly: wherefore God is not ashamed to be called their God, for he hath prepared for them a City. To give light to this, *Paul* had represented the Story and Case of *Abraham*, and the rest of the Patriarchs, in the verses afore, to have been this; That God had indeed promised the Land of *Canaan* to him and them, ver. 8, 9. whereupon, ver. 13. it is said, That these all died in Faith, not having received the Promises, being Strangers in the Land; yea, not having a foot of Land in the Land of Promise, as *Stephen* speaks, *Acts 7. 5, 6, 7.* And also *Paul*, in the 9th verse of this *Heb. 11.* Now then, when they died, what was it their Faith expected in stead thereof? The 10th verse tells us, *He looked for a City whose Maker and Builder is God.* From which compared, observe, That when he died, his Faith was thus pitch'd to look for this City, in stead of that Land of *Canaan* promised. This was the expectation of their Faith on their part. Well, but how doth it appear, that this flow'd from God's having professed himself to be *the God of Abraham, &c. his Reward, and his Friend?* You have this clear in the 16th verse, where you have the whole summ'd up as the Conclusion of the Story, and as the proof and ground hereof; but now *they desire*

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a better Country, that is, an heavenly : there is their faith and expectation when they should come to die. Then it follows, *Wherefore God is not ashamed to be called their God, for he hath prepared for them a City* ; which spoken in full answer to that their expectation at their deaths, to shew, that God in professing himself to be their God, he had thereby engaged himself according to his own intent in that promise, to make this provision for them at their death : The words are express, *Wherefore God is not ashamed* ; what should this mean in this Coherence, but that his declaring himself to be their God, did import and carry this with it, That he had provided this Estate for them at their death, even an heavenly ; and, that otherwise (as the Apostle glosseth upon it) he had not come up unto the amplitude of, nor filled full this covenanted Engagement and Profession of *His being their God*. Will you have it in plain English (as we speak,) if he had not made this provision for their Souls, he would have been ashamed to have been called their God : thus deeply doth this oblige him, That he is our God and Father, which is the point in hand.

And judge of this in the light of all that Reason we have hitherto carried along ; and

and again, let this inference of the Apostle mutually serve to confirm us in all that Reason. For poor Abraham to be driven out of his own Country by God, who called him to his foot, and said no more, but as a Master to his Servant, Take your Cloke, and follow me (who must presently, without more ado, trig and foot it after his Master) as *Isa. 41. 2.* and then to live a stranger in the Land of Promise, upon the faith, that God would be his God : which faith in him, was also to cease when he came to die. If this God in this case should not have taken care to answer his faith in some greater way, in stead of the possession of *Canaan* ; and that after, upon his being turned out of that Country too, which he sojourned in during this life, if God had not provided another House, or Country, or City for his Soul, that was to live, to bring it into, when it should be deprived of all in this World ; The Apostle tell us, *God* (in this case) *would have been ashamed* to have been called his God : which now, having provided so abundantly for him upon dying, there is superabundant cause to say, *God is not ashamed* ; for that is a diminutive employing, That he infinitely exceedeth that their expectation could be supposed to be.

Let us but view the force of this inference of the Apostle's (and so of all the reasonings hitherto read) But according to man, or what is found amongst men, (and God will be sure infinitely to surpass men in *his* ways of favour.) Take an ordinary friend, if his freind be turn'd out of house and home, plundred, banished, driven out of all, as the *Steward* in that parable, *Luk. 16.* was, and comes to his *Friend at midnight*, as in that other Parable, *Luk. 11. 5, 6.* will not his friends entertain him into their houses; as *ver. 9.* of *Luk. 16.* yea, and rise at midnight to do it, as *ver. 5, 6.* in that Parable of *Luk. 11.* Shall profession of friendship engage and oblige men to do this, and shall not God's professing himself to be *our God, Father, Friend,* engage his heart much more? Nay, will he not so entertain them, as shall exceed all wonderment? What need I say more than this? Wherefore *He is not ashamed to be called their God:* He will therefore give you an entertainment that shall be worthy of his being your God.

The fifth and last Consideration is, That these separate Souls having done and finish'd all their work, that in order to Glory God hath appointed them for ever to do, they now at death appear

afore him as a *Judge and Rewarder.* And that is the fifth *Relation* moving God to bestow at this season such a Glory on them. How that then the Soul *returns to God,* you have heard again and again out of *Ecc. 12. 7.* and that it is upon the account of his being the *Judge* thereof at the end of their work in this life. The *Chaldee Paraphrase* hath long since glossed upon it, *It returns to God, that it may stand in Judgment afore him.* In this life it came unto God by Faith, as the Apostle speaks, *believing that God is, and that he is a Rewarder of them that diligently* Heb. 11. 6; *seek him;* and now at the end of its Faith, it comes unto God for the *Reward* of its Faith, as some interpret that *1 Pet. 1. 9.* (which we so largely have insisted on.) This is certain, That in that Promise to *Abraham,* to be *his God,* he intended and included, his being to him an *exceeding great Reward.* And so we come to connect this fifth Head with the foregoing. And therefore if the *being his God,* moved him to *prepare that City against his death* (as hath been said;) then surely his being *his Reward,* doth also then take place. I shall not omit it, because it falls in the next Chapter, *Heb. 12. 23.* that in *that stupendious Assembly of Heaven,* God *the Judge* of all is

mentioned between *the Church of the first-born which are written in Heaven*; this afore: and *the Spirits of justified Men made perfect*; this after it: For there are none of these *First-born, or the Spirits of just Men*, do come to sit down there, but they pass the award of this Judge first, for they sit down by him; and surely, having done all their Work in the time of *that day* is allotted to each man to work in, it is a *righteous thing with God* to give them a *Reward* in the evening of this day, (which is Christ's time set for rewarding, and it is the twelfth and last hour succeeding the eleventh of the day, *Matth. 20.6, & 9.* compared) which is when the night of death comes. Now there is a Law given by God, that the wages to a man hired should be given him (by him that set him a work) in *his day*, that is, says the Septuagint, *the very same day*, so as his Work, or the wages of his Work, abide *not with thee all the night until the morning*, says God, *Deut. 24.15.* Did God take care for hirelings, when their Work was done not to stay any space of time, no not a night, and doth he not fulfil this himself unto his Sons that serve him? Surely yes: he defers not, nor puts them off to the *morning* of the Resurrection, as

See *Bruggensis,*  
*Maldonat.*  
*Eccl. Lev.*  
19. 13.

*Deut. 24.*  
15.

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the Psalmist elegantly calls it, *Psal. 17. last.* It abides not with him all that dark and longsome night, or space after death, in which their bodies rest in the grave, which is termed *Man's long home*: and, *Eccles. 12. 5.* *The days of darkness are many* (says Solomon) No, he rewards them in the *evening of the day*, besides what he will add to it in the morning. It is observable, that *Rev. 6. 9, 10.* concerning the separate Souls slain for Christ, that whilst they cry for Justice on their enemies only, *And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth?* that they had white robes given them to quiet them in the mean time; *ver. 11. And white Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season;* till they heard that vengeance also was executed on that Roman Empire for their blood shed. And thus to deal is a righteous thing with God.

Thus you have seen the Point confirmed from all sorts of relations that God bears unto us, by congruous Reasons, that

that so it becometh God, the great God to do—*He that hath wrought us for this thing, is God.* And so much for this first Branch of this second Doctrine.

§.

The II. Branch of the second Doctrine.

*That there is a glorious Contrivement and Workmanship carried on in this Dispensation of his, like unto the great God indeed.*

This carries on this Point yet higher. For, it is not onely an Ordination becoming God, (upon the respects mentioned) but there is an *Artifice*, a *Workmanship* in it, such as he useth to shew in his Works of Wonder, even in this, That he should *work upon Men's Souls in this life*, and then bring them into a Glory, he had in the mean space been a *working* also for those their Souls. *This is the great God indeed.*

When God secretly bestows *Cost* and *Curiosity* in preparing matters for such or such an end; and then again, as hiddenly, hath laid out a greater Art, Skill and Workmanship upon *that end* it self; and then hath exactly suited and matched the one to the other: when *All* comes to be finish'd, and both wrought and brought together,

together, then will an infinite surpassing *Glory* arise unto God out of all, which deserveth to have *this Notoriety* (that is here) put upon it. *He that hath wrought this for that, Is GOD:* and lo, this is found here, which is demonstrated, if we view,

1. Each of these *Workmanships* singly and apart.
2. *Foyntly*, as designed and fitted each to the other.

§.

1. *Each singly*: If there were no such ordination of the *one for the other*, yet so considered, they deserve to have, each, an [*He that hath wrought this, is God*] to be written under it.

1. For his *Artifice*, in *working us* in this life. Learned *Cameron* hath but one Note upon this whole fifth Chapter, and and it falls to be upon this very Word [*who hath wrought*] and it is this: This word (says he) as used by the *Septuagint*, signifies *Rem expolire rudem & informem*, To *polish* a thing that is *rude*, and without fashion: for which he gives instance out of *Exod. 35. 33.* in *Bezaleel's* work (whom, as the 31, 32 verses speak of him, *God had filled with his Spirit* in all *Wisdom*, in all *Workmanship*, to devise

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*cunning Work,*) And again, the same word is used of the *Temple-work* (that other was for *Mose's Tabernacle*) 1 King. 6. 36. by *Solomon*, which how transcendent a structure it was, you have all read or heard. An infinitely surpassing Art then hath the Spirit himself (who is the immediate worker in this) shewn in the framing, and hewing, and curiously carving and engraving those *living Stones*, that grow up into a *Temple unto God*, 1 Pet. 2. 5. especially considering the utter remoteness, indisposedness, yea crookedness and perverseness in the matter wrought upon (our souls, fill'd with the contrary form and workmanship of Satan) *Ye are his workmanship*, says the Apostle, Eph. 2. 10. And truly, if we could enlarge upon all the varieties of dealings God useth to each Soul to work it, the several sorts of gracious dispositions he impresseth and carveth upon it, the manifold actings of every Soul drawn forth by him, you may take a view of some in the very next chapter to that of my Text, 2 Cor. 6. from the 4. ver. *In much Patience, in Afflictions, in Necessities, in Distresses, v. 5. In Stripes, in Imprisonments, in Tumults, in Labours, in Watching, in Fastings;* ver. 6. *By Purity, by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love un-*

*feigned*

*feigned;* ver. 7. *By the Word of Truth, by the Power of God, by the Armour of Righteousness, on the right-hand, and on the left;* ver. 8. *By Honour and dishonour, by evil Report and good Report: as deceivers, and yet true:* ver. 9. *As unknown, and yet well known; as dying, and behold, we live: as chastened, and not killed:* ver. 10. *As sorrowful, yet alway rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things.* ver. 11. *O ye Corinthians, our mouth is open unto you, our heart is enlarged.* What a glorious Embroidery upon the Soul of a poor Believer will in all these things appear, when finished! *Psal. 45. 13, 14. The King's daughter is all glorious within, her Cloathing is of wrought Gold: she shall be brought unto the King, in Rayment of needle-work.* 2. For his Art and Workmanship bestowed in the glory of the Soul in the other World; if any work (but *Christ: God-man*) be his *Master-piece*, it is the framing of that *House*, and *building*, spoken of ver. 1. of this chap. *We have a building of God, a house not made with hands:* And the 11. of the *Hebrews* v. 10. expressly useth two artificial words, τεχνίτης the *Artificer* in it, and ἀμισηγός the *Artificer* in it, and the *Builder* of it, that is, who hath shewn his *Art* and *Skill* in *building* of it. So then

*in*



in each, his Workmanship appears. I do but add this towards the confirmation of the main point in hand.

Hath the Great God perfected both Works upon the Soul as much as he means to work in Heaven? Also prepared a Building for it? And will he then (think we) let both lie empty? of the one, sayes Heb. II. 16. [*He hath prepared for them a City*] of the Soul, in like manner [*He hath wrought us for this self-same thing*] will God (think we) leave this his House to stand desolate, when he hath been at such cost in both? Doth any Man or, Landlord build or repair an House, and then let it lie empty, when he hath a Tenant fit for it? God is said not to be a foolish Builder in respect to perfecting; and he is much less a careless Builder, to neglect to take his Tenants into it, when both are ready and fitted each for other. This for the first, viz. the consideration of each singly.

§.

Let us consider them, next, jointly, that is, as they are in such a manner wrought apart, so as to suit and match one the other, when brought together in that manner, as it must be said of them. [*For this thing hath God wrought us*] Yea, and therein

therein it is he hath appeared to be the great God.

For therein, even to wonderment, doth the Glory of God in his Works appear, and that he is wise in counsel, and wonderful in working, when he hath hiddenly contrived one thing for another, when as each are in themselves, and apart glorious. It is said by David of himself (and it is true of all men in their measure) Psal. 139. 15. *I was made in secret, and curiously wrought in the lowest parts of the Earth*; that is, in my Mother's Womb, as the context shews; which are termed the Lower parts of the Earth, as when Christ is said, Eph. 4. to have descended into the lower part of the Earth; that is, to be conceived in the Womb of a Virgin; when a Child is born, a lump of flesh, animated with a Soul, comes forth, curiously wrought, &c. but wrought, for what? in David's person (in which this was spoken) it was for a Kingdom, the supreme condition of enjoyments in this World. But in every other man (that is born) it is that he was curiously wrought, in a fitness and capacity to all things that are in this World, made and prepared exactly for it long afore it came into the World; you may see it in Adam (our first pattern) more lively. God

was

was busie for six dayes in making this World, the Angels all that while stood wondring with themselves, to what end, or for whom all this was prepared. At the end of the sixth day, they saw God to set down into the World this little thing called *Man*; and then they ceased their wonderment, for they saw all this World (prepared aforehand) set in Man's heart, and all in Man curiously wrought and fitted for all things made in in this World, richly to enjoy, as 1 Tim. 6. 17. We may apply that in the text, to this, it appeared, *That he that hath made Man for this self-same thing is God*; both works of wonder apart, and yet as fitted to each other: All wonderment exceeding—I might much more enlarge upon the suiting of *Christ the Head and Husband*, and the Church his *Body and Wife*, wrought and growing up to him in all ages, both apart, secretly and hiddenly prepared, and each so glorious in themselves, and yet put together. Let us defer our Admiration hereat until the latter day. Just thus it is in fitting the Soul for that glory: and again, that glory in Heaven for that Soul: God works the one for the other apart.—The very similitude in the former verses do import so much; He sty-leth Glory in Heaven a being *clothed up-*  
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on, and Holiness here he compares to an *under-garment*, which that of Glory is to be put over, or upon: There was never a curious Artift in making Garments that ever took measure of the proportions of an *upper* and *under* Garment, to fit the one to the other, as God hath in proportioning his work upon us here; and his preparation of Glory for each of us in the World to come: He hath took exact measure, and his Law is (that designed his own workings on both hands aforehand) that *every man shall receive his own reward according to his own labour*; 1 Cor. 3. 8.

Now the Artifice of God in both these lies in this, That each, are hiddenly contrived apart, and yet so gloriously matcht as wrought one for the other; which is an argument as of two Artificers, the one in the East-Indies, the other in the West; should the one make the *Case*, the other makethe *Watch*, unbeknown each to other, and both Workmanships of the highest curiosity in their kind, and when both brought together they exquisitely fit the one the other.

S.

And what? Have I been telling you all this while an artificial pleasant Story? Doth not this Scripture tell the very same? For a close, do but now at last take a *view* and prospect of our Apostle's whole Discourse. The *Round* and *Circle* whereof begun at *chap. 4. ver. 16.* and endeth with my Text; and do you not find it speak (to use the Text's Language) the very *self-same thing*?

1. He tells us there of an *inward Man renewed*, whilst the *outward* is a *perishing*, to the end it may live and subsist alone, when the body is wholly dissolved; (there he lays his Foundation) And is not this all one with what the Text sayes? God *works Us* (these Souls) *day by day*: Even as the Child is curiously wrought in the Womb, to subsist of it self alone in this World, so this *inward Man* in that other.

2. He then immediately subjoyns, *v. 17.* That all *Afflictions* (which are nothing else but the *Perishings* of this *outward Man*) as also *All things* and *dispensations* else that do befall us, they are secretly, *at work* too, all that while; so *set to work* by God (who *works* the inner Man dai-  
ly

ly unto such a *measure* of Grace) and these, to *work*, and by his Ordination procure a proportionable *Weight*, (for God works all these things in *Weight* and *Measure*) *our light Affliction works for us a far more exceeding and eternal Weight of Glory*, — as shall in a comely and in the exactest manner, answer and suit that curious Workmanship on the inward-man; and it is observable that the same Word for (*working*) is used in that verse that is used in my Text: but yet these are but outwardly a work, as inferior Artificers or Instruments: Therefore,

3. He further declares, verse 1. of this Chapter, that God himself is at work about this Glory, who as the Master-workman, that hath the draught and platform of all afore him, drawn by his own designing, he viewing the *inward work* on us, the *outward work* of means and dispensations; and knows afore-hand what degree of holiness to bring us ultimately unto, he according unto these, as patterns, is a framing a *Building for us* in Heaven, exactly suited to the working of all the other; which building he prepares and makes ready for this inner Man, to entertain it when the body is dissolved: *If our earthly House were dissolved, we have a Building of God, an House not made with*  
Z 2 hands,

hands, of either Men or Means, or of our own Graces; but of God. But every Soul hath a State of Glory proportioned to all these, ready built for it against this time; even as Statues in Stone are framed and carved, to be set up in such a curious Arch framed for them by the Builder. Now then,

4. Add but the Words of my Text, which is the close of this his discourse: And it opens all the Scene, *He that wrought us for this self-same thing, is God.* The Apostle's Conclusion answers his beginning; he began in chap. 4. ver. 16. and the circle ends in my Text. And *this is God, who is wise in working, and wonderful in counsel.*

## §.

But there is a third point yet remains.

*Doctrine III.*

*That it is the interest and engagement of all Three Persons to see to it, that a righteous separate Soul be brought to Glory at dissolution.*

And this carries it yet higher, even to the highest, and gives the most superabundant security and assurance of this thing that

that can be given, and superadds above all the former.

But you will ask me, How I fetch this out of my Text? Thus:

1. You see here are Two Persons expressly named, *God* [*the Father*] namely, and the *Spirit*. That's a Rule, that where the name *God*, and then some besides other of the Two Persons, *Christ* or the *Spirit*, are mentioned therewith, as distinct; There *God* is put *personally* (not essentially only) to express *the Father*. Now here the *Spirit*, or *holy Ghost*, is mentioned distinct from *God*; For it is said, That this *God* hath given the *Spirit*; which also *Christ* so often speaketh of the *Father*, as I need not insist on it.

2. It is another Rule, that in any Scripture where *Two Persons* are mentioned, as concurring in any thing, or matter; There the other Third Person also must be understood to have his special share therein also; as when he wisheth *Grace and Peace from God the Father, and from Jesus Christ*; 'Tis certain the holy Ghost is as specially understood; as indeed we find him in that Apostolical Blessing as distinctly spoken of, as the *Father*, or *Christ*. Thus it must be here, *Christ* must be taken in, who also in *John* is so often said to *give the Spirit*, when the

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Father gives him, as it is said here he hath, *For this same thing.*

But 3. You have even Christ also not far off interested in this self-same thing, in the next verse, and *ver. 8. Absence from the Lord*, whilst in the body, *ver. 6. and present with the Lord*, when separate from the body, *ver. 8.* This Lord is Christ; the Phrase of the *New Testament* concerning Christ runs in this stile, *To be with Christ, This day with me* — *To be where I am*, and see my Glory : So Christ. *To be with Christ* is best of all, and *we shall be ever with the Lord.* So Paul.

### Use I.

Doth God *work* Us for this thing ere he brings us to it? What *bath* God wrought hitherto upon *Thee* or *Thee*, in order to this end? 'Tis a blunt question, but the Text puts it in my mouth : How many Souls are there living in the profession of Christianity, that know not what this means, to have a *work* wrought on them (anew upon them) over and above what moral Honesty (which was Nature's portion) and the common profession of Christianity adds thereunto, by custom and meer Education. An honest Turk professing also and observing the Principles

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ples of his Religion, upon the ground of his Education onely (and a Religion every Man must have) will as soon go to Heaven as *Thou*; for all thy Religion is founded but upon the like Foundation that his is. I tell thee, that *Christian Religion* is not a thing so cheap; nor *Salvation* by *Christ* at so low a rate. Thou must have a *Work* upon thy Soul suited unto all the Truths, thus professed in the power and efficacy of them. They must enter thy Soul by a spiritual Faith and Frame, and mould it anew to a likeness to them. Carry home therefore the *Caveat* our Apostle hath put in *ver. 3.* *If so be that being clothed, we be not founded naked* of Grace and Holiness wrought, and *Christ's Righteousness* by spiritual efficacious Faith applied, (*Faith* in earnest) bowing the Soul to be obedient unto *Christ*, as *heartily* and as *honestly*, as it expects Salvation by *Christ*, as without which thou wilt never be saved. This is our Religion; and when at death thy Soul (thy poor lonesome Soul) being stript of all things in this World; even the *Body* and all, shall come afore the great God, and *Jesus Christ*, what will the enquiry be? as *Mat. 22. 11.* *When the King came in to see the Guests, he saw a Man had not the Wedding-garment; he spied him out: And*  
the

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*the Man was speechless, ver. 12. Take him and bind him, (says he) and cast him into utter darkness, ver. 13. The other that were clothed, were admitted unto the Marriage; and, (as the Psalmist, the words of which are here alluded unto) She was brought unto the King (the very Title which in both these places is given to Christ: see ver. 11.) in Rayment of Needle-work, and this clothing is of God's working; and so my Text falls in with both: There is no admision unto Christ without it — This the first Use.*

### Use II.

Hath God began to work this good work in thee? he will perfect it: whereof the Text gives this assurance, that he hath wrought it for *this thing*, that is, for *this end*, and God will not lose his end: Besides, he says he hath given earnest.

### Use III.

Thou Saint, be content to live, for whilst thou *livest*, thou art under God's working in order unto Glory. *Value life*; 'tis a season of being wrought upon: And to be sure, thou shalt live no longer, than whilst God is some way or other a working

*ing this.* What an advantage is it, that all thy sins, occasioned by living long, shall surely be forgiven, and nothing of thy score be uncut off for thee, but all the *Righteousness* that is wrought upon thee, and wrought by thee, (and therefore wrought by thee, because upon thee; for, *being wrought upon, we work*, and all is rather, *God hath wrought us*, than that we have wrought) *All thy righteousness (I say) shall remain for ever.* All the time thou remainest in this life, thy Soul is ripening, or maturing for Glory.

How great a comfort is that? In explicating the Doctrinal part, I gave Instance of a Child in the Womb *curiously wrought* all that time, in order to its living and subsisting afterwards in this World. 'Tis a dark place, the Womb which the Child is wrought in; and it lives there in a stifled condition, it cannot breath, it takes nourishment but at the Navel, (a way invented and prepared of God meerly for that season) it lies boiling, tossing and tumbling, and sleeping away the most of its time, and gives now and then a faint stirring, to shew it is still alive; and it is a life scarce worth the name of life: Well, but all this is a being wrought and fitted to live *another*, freer, and braver

*Alli agi-  
mus*

*2 Cor. 9. 9*

*Psal. 139. 15*



braver life in this Word. And this is your present case, *your life is hid*, it is to come; all that you find in this World, is but [*that God hath wrought you for the self-like thing*] And if this Child we speak of should be forced out of the Womb afore the due time, it would have the more imperfect life in this World: So here, if you could suppose a Saint should die afore the full birth of his Soul's being wrought on— Therefore be content to wait God's leisure until *your change shall come*.

#### Use IV.

No matter what befalls thee, so it *works* towards this end; let whatever be, so thou findest God to go on with this design, that he *works upon thy Soul*; be it *upward*, in communion with himself, or *downward*, in disowning thy self, thy vileness and corruptions, *so it works*. Thou hast afflictions that break thy heart, (as *reproach broke Christ's Heart*, sayes the Psalmist in his name) no matter, *so they work upon thy Soul*. Know then, they are set awork by the hand that sent them, to *work a far exceeding weight of Glory* for thee: *If by any means* (says

Phil. 3.

(says *Paul*) no matter what, *so the work go on*. A Carver comes with his Chissels, and cuts off this piece, and cuts in to that part of the Stone: No matter; a stately *Statue* bearing the Image of some Person of Honour, is to be set up for perpetuity, and is accordingly a framing: So though God carves his Image out of thy flesh, *no matter*. Comfort thy self, and think not much at any condition, *whilst* (as *St. Paul* says) *it turns to thy Salvation*. *Election* sent thee not into this World to have a *great Name* (perhaps God will load it) nor to be rich, or to have Power, but to *work thee for this self-same thing*; and if thou seeest that *Plough* a going (though it makes *deep furrows on thy back*, yea heart) yet so, that this seed be sown therein, rejoyce, for *thou shalt bring thy sheaves with thee*. For my self, so that I find *Election* pursuing its design, *of making me holy*, and  *blessing me with spiritual blessing in heavenly places*, (as *Eph. 1.4.*) I care not (I would not care) what befalls me in this World.

Phil. 1.]

**F I N I S.**