\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Title: The Works of Thomas Manton, D.D. Vol. XX.

Creator(s): Manton, Thomas (1620-1677)

Print Basis: London: James Nisbet & Co. (1874)

CCEL Subjects: All

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

THE

WORKS OF THOMAS MANTON, D.D.

VOL. XX.

COUNCIL OF PUBLICATION.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

W. LINDSAY ALEXANDER, D.D., Professor of Theology, Congregational

Union, Edinburgh.

JAMES BEGG, D.D., Minister of Newington Free Church, Edinburgh.

THOMAS J. CRAWFORD, D.D., S.T.P., Professor of Divinity, University,

Edinburgh.

D. T. K. DRUMMOND, M.A., Minister of St Thomas's Episcopal Church,

Edinburgh.

WILLIAM H. GOOLD, D.D., Professor of Biblical Literature and Church

History, Reformed Presbyterian Church, Edinburgh.

ANDREW THOMSON, D.D., Minister of Broughton Place United Presbyterian

Church, Edinburgh.

General Editor

REV. THOMAS SMITH, D.D., EDINBURGH.

THE COMPLETE WORKS

OF

THOMAS MANTON, D.D.

VOLUME XX.

CONTAINING

SERMONS ON SEVERAL TEXTS OF SCRIPTURE.

LONDON:

JAMES NISBET & CO, 21 BERNERS STREET.

1874.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

CONTENTS.

Sermons on Several Texts of Scripture-- PAGE

Sermons upon Philippians iii. 7-21--

Sermon

I.

"But what things were gain to me, those I counted loss for Christ,"

3

II.

"Yea, doubtless, and I count all things but loss for the excellency of

the knowledge of Christ Jesus my Lord; for whom I have suffered the

loss of all things, and do count them but dung, that I may win Christ,"

12

III.

"Yea, doubtless, and I count all things but loss," &c.,

21

IV.

IV. "That I may win Christ,"

31

V.

"And be found in him, not having mine own righteousness, which is of

the law, but that which is through the faith of Christ, the

righteousness which is of God by faith,"

41

VI.

"That I may know him, and the power of his resurrection, and the

fellowship of his sufferings, being made conformable to his death,"

50

VII.

"If by any means I might attain unto the resurrection of the dead,"

62

VIII.

"Not as though I had already attained, either were already perfect; but

I follow after, if that I may apprehend that for which also I am

apprehended of Christ Jesus,"

74

IX.

"Not as though I had already attained," &c.,

81

X.

"Brethren, I count not myself to have apprehended; but this one thing I

do, forgetting those things which are behind, and reaching forth toward

those things which are before, I press toward the mark, for the prize

of the high calling of God in Jesus Christ,"

88

XI.

"I press toward the mark, for the prize of the high calling of God in

Jesus Christ,"

98

XII.

"Brethren, be followers together of me, and mark them which walk so, as

ye have us for an example,"

109

XIII.

"For many walk, of whom I have told you often, and now tell you even

weeping, that they are enemies of the cross of Christ,"

120

XIV.

"Whose end is destruction, whose god is their belly, and whose glory is

in their shame, who mind earthly things,"

131

XV.

"For our conversation is in heaven,"

147

XVI.

"From whence also we look for our Saviour and Redeemer, the Lord Jesus

Christ,"

157

XVII.

"Who shall change our vile body, that it may be fashioned like unto his

glorious body, according to the working whereby he is able even to

subdue all things unto himself,"

167

Sermons upon Philippians i. 21--

Sermon.

I.

"For to me to live is Christ, and to die is gain,"

179

II.

"To die is gain,"

187

Sermons upon 2 Thessalonians i.--

Sermon

I.

I. "So that we ourselves glory in you in the churches of God, for your

patience and faith in all the persecutions and tribulations which ye

endure,"

198

II.

"Which is a manifest token of the righteous judgment of God, that ye

may be counted worthy of the kingdom of God, for which ye also suffer,"

207

III.

"Seeing it is a righteous thing with God to recompense 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,"

216

IV.

"Seeing it is a righteous thing with God," &c.,

225

V.

"When the Lord Jesus shall be revealed from heaven with his mighty

angels,"

234

VI.

"In flaming fire, taking vengeance on them that know not God, and that

obey not the gospel of our Lord Jesus Christ,"

244

VII.

"Who shall be punished with everlasting destruction from the presence

of the Lord, and from the glory of his power,"

254

VIII.

"When he shall come to be glorified in his saints, and admired in all

them that believe (because our testimony among you was believed) in

that day,"

264

IX.

"When he shall come to be glorified," &c.,

274

X.

"Wherefore also we pray always for you, that our God would count you

worthy of this calling, and fulfil all the pleasure of his goodness,

and the work of faith with power,"

284

XI.

"Wherefore also we pray always," &c.,

293

XII.

"Wherefore also we pray always," &c.,

302

XIII.

"Wherefore also we pray always," &c.,

313

XIV.

"That the name of our Lord Jesus Christ may be glorified in you, and

you in him, according to the grace of our God and the Lord Jesus

Christ,"

322

XV.

"That the name of our Lord Jesus Christ," &c.,

332

XVI.

"That the name of our Lord Jesus Christ," &c.,

342

Sermon upon Matthew xxii. 14, 353

Sermon upon Mark vii. 37, 364

Sermon upon 2 Corinthians iv. 17, 371

Sermons upon 1 John ii. 12-14--

Sermon

I.

"I write unto you, little children, because your sins are forgiven for

his name's sake,"

380

II.

"I write unto you, fathers, because ye have known him that is from the

beginning. I write unto you, young men, because ye have overcome the

wicked one. I write unto you, little children, because ye have known

the Father. I have written unto you, fathers, because ye have known him

that is from the beginning. I have written unto you, young men, because

ye are strong, and the word of God abideth in you, and ye have overcome

the wicked one,"

390

III.

"I write unto you, fathers, because ye have known him that was from the

beginning,"

399

IV.

"I write unto you, fathers," &c.,

407

V.

"I write unto you, young men, because ye have overcome the wicked one,"

&c.,

416

VI.

"I write unto you, little children, because ye have known the Father,"

&c.,

427

Sermons upon 1 John iii.--

Sermon

I.

"Behold what manner of love the Father hath bestowed upon us, that we

should be called the sons of God! therefore the world knoweth us not,

because it knew him not,"

438

II.

"Therefore the world knoweth us not, because it knew him not. Beloved,

now are we the sons of God; and it doth not yet appear what we shall

be; but we know that, when he shall appear, we shall be like him, for

we shall see him as he is,"

449

III.

"But we know that, when he shall appear, we shall be like him, for we

shall see him as he is,"

459

IV.

"And every man that hath this hope in him purifieth himself, even as he

is pure,"

470

V.

"And every man that hath this hope in him," &c.,

479

VI.

"Whosoever committeth sin transgresseth also the law; for sin is a

transgression of the law,"

488

VII.

"Whosoever committeth sin transgresseth also the law,"

498

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMONS

ON

SEVERAL TEXTS OF SCRIPTURE.

VOL. XX.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMONS UPON PHILIPPIANS III. 7-21.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON I.

But what things were gain to me, those I counted loss for

Christ.--Phil. iii. 7.

THE apostle having shown that he had greater cause of confidence and

glorying in the flesh than any of the pretenders among the Judaising

brethren, at least was not any whit inferior to them in outward

privileges; here he showeth that since he had attained to the knowledge

of Christ, he accounted these things not only unprofitable, but

hurtful, But what things were gain to me, those I accounted loss for

Christ.

In the words we have a comparison of his judgment before his knowledge

of Christ and after his knowledge of Christ.

1. Before his knowledge of Christ, gains, ke'rde, expressed plurally.

2. Loss afterwards.

Doct. That when the Spirit of God changeth a man's judgment, those

things which before conversion seemed to be gain to him will then be

accounted loss.

So it was with Paul, and so it will be with all that are like Paul,

yea, with all that are brought to the knowledge of Christ.

1. I shall explicate the point.

2. Confirm it.

[1.] In explicating the point, I shall show what those things were.

[2.] His esteem before and after conversion.

[3.] How it holdeth good in other cases in the conversion of others.

First, What are the things spoken of? He enumerateth six causes of

carnal boasting--

1. Circumcised the eighth day;' admitted into the number of God's

people by circumcision, which was done precisely according to the law,

not as a proselyte, but as a born Jew rightfully circumcised. Let that

be the first privilege.

2. By nation an Israelite, born of a noble tribe of the Israelites, the

tribe of Benjamin, An Hebrew of the Hebrews.' His stock was of Israel,

God's dear servant, and one of the best tribes, of Jacob's beloved

wife; not of the children of the bondwoman, of which tribe Saul was

elected king, from whence probably our apostle had his name; of that

tribe which with the tribe of Judah came to the house of David and the

true worship of God at Jerusalem after the revolt of the ten tribes,

and in whose territory the temple was situated.

3. Hebrew of the Hebrews;' of a family that was never mixed in blood by

marriage with those of foreign nations.

4. By sect a pharisee;' of the strictest among the Jews, Acts xxvi. 5.

5. Zealous above the ordinary sort of the pharisees, instructed with a

commission to persecute the christians, which gave him a reputation in

the eyes of those who were zealous for the law.

6. External righteousness before men for legal observances; he never

neglected any as long as he lived in that course. Well, then, here were

church privileges, circumcision, and here was strictness, and zeal in

that profession; and for him to renounce all the institutes of the

religion in which he was born and bred, and to have a life free from

scandal, this was much, if we consider the state of these things.

Secondly, His esteem of these things before and after conversion.

1. Before conversion, they were gain to him, partly as they might

procure his esteem with men, and recommend him to the Judaising

brethren. If they had cause to boast in these things, he had much more.

And partly as to the favour of God, falsely esteeming them as much

conducing to salvation.

2. After conversion, whatever he accounted them before, he is now

taught better by the Holy Ghost--(1.) What he accounteth them; (2.) For

what he accounteth them so.

[1.] What he accounteth them; zemi?a, a loss, that is to say,

unprofitable and dangerous.

(1.) Worthless and unprofitable, because they could not effectuate what

he depended upon them for; they could not give him any acceptation with

God.

(2.) Dangerous and prejudicial to better things, as they might with

draw him from the faith of Christ, or put him upon more labour and

difficulty to renounce them. It is a matter of great difficulty for a

man that hath great carnal privileges not to prize them and value them

above the conscience of his duty to God. To excel in parts and

privileges, and esteem in the world for a blameless conversation, and

yet to prize the grace of Christ so as to leave all things for it, is

very hard and difficult, and more hard than for those who have not like

impediments.

[2.] For what. For Christ, for his sake, his laws and doctrines. Christ

is to be sought and bought at any hand and rate: Mat. xiii. 45, 46, The

kingdom of heaven is like unto a merchant-man seeking goodly pearls;

and when he hath found one pearl of great price, he went and sold all

that he had, and bought it.' Therefore whatever would keep him from

embracing christian doctrine would be loss rather than advantage,

however they commended him to men, and might procure him gain and

honour, or in the judgment of an ill-guided conscience they might seem

to commend him to God.

Thirdly, How it holdeth good in other cases, so as it may be of

catholic use and profit to us now to imitate this example.

1. The examples of men of worth, who have incurred loss and

difficulties in embracing the christian religion, are a great

encouragement to godliness. Men that have not so much to lose or to

deny for Christ may be sincere, but certainly it is a greater

commendation to religion when those who can well enough make up their

interests elsewhere are willing to sacrifice all their interests for

Christ. Now these have this happiness above others, that they have

something of value to esteem as nothing for Christ, and to commend

religion to the world.

2. It commendeth the worth of christianity to us. There are such huge

advantages of being a christian, that those who have most to lose, and

have best wisdom to judge, are content to be stript of all rather than

miss Christ or lose Christ. Hatina en moi kerde, what things were

gain;' some by his Hebrew stock, his laudable sect, his great fame with

his countrymen;' these made him an instance worthy to be produced to

confirm the truth of the religion which he professed.

3. Such things will come to be denied by every one that will be a

thorough serious christian. In any age there are the rabble of nominal

christians, who stand only upon the legs of others, and have a

christianity commended to them by the testimony of others and the

sufferings of others who have lived before them; and as they are

concerned in these things, have nothing but the name and the

profession, but have not that constitution of heart or manner of

conversation which will become christians. Briefly, then, there is a

twofold conversion--one without the church, the other in the church.

[1.] Without the church, from paganism or a false religion to the true:

1 Thes. i. 9, And how ye turned to God from idols, to serve the living

and true God.' Now in this conversion those who are so turned must deny

their honour and credit with their party, and all the advantages they

enjoyed thereby, as Paul did. So Vergerius, who was bishop of

Justinople and nuncio to the pope, whilst he opposed the protestants,

was conscious to the truth of their doctrine, and turned a reformed

preacher among the Grisons.

[2.] Within the church, or in the bosom of christianity. So men are

turned from profaneness to holiness, from formality to serious

godliness. The one is spoken of Isa. i. 16, 17, Wash you, make you

clean, put away the evil of your doings from before mine eyes; cease to

do evil, learn to do well; seek judgment, relieve the oppressed, judge

the fatherless, plead for the widow.' And in many other places: Turn

ye, turn ye from your evil ways; why will ye die, O house of Israel?'

Ezek. xxxiii. 11; and Hosea vi. 1, Come, let us return unto the Lord.'

And we are warned of the other: 2 Tim. iii. 5, Having a form of

godliness, but denying the power.' They had a map and model of truth,

yet deny the power thereof; suffer not this religion to prevail to

subdue their hearts unto God. Briefly, then, these latter may either

take pleasure in unrighteousness, or repose too much confidence in

their supposed righteousness.

(1.) For the first, the words are applicable to them, that when the

Spirit of God changeth their hearts, those things which were accounted

gain will prove an apparent loss. Sin was formerly to them their

delight, or the support of their credit and estate; they thought they

could not live without it; but after grace received, they are convinced

this was their bane, and shame, and trouble: Rom. vi. 21, What fruit

had you then in those things whereof ye are now ashamed? for the end of

those things is death.' Now grace teacheth us to abandon the delights

of the flesh, and to renounce the most pleasing and profitable sins, as

judging them indeed to be loss to us.

(2.) When we trust in a supposed righteousness, and for outward things

neglect inward grace. As when, because of baptism or profession, or

having high notions of an empty though a strict form, or mere civility

and blameless conversation, we neglect faith, hope, and love, and that

internal change which is necessary for those which are in Christ: 2

Cor. v. 17, If any man be in Christ, he is a new creature: old things

are passed away; behold, all things are become new.' Those things which

men thought gain are nothing to the soul in regard of the new creature:

Gal. vi. 15, For in Christ Jesus neither circumcision availeth

anything, nor uncircumcision, but a new creature;' Gal. v. 16, Walk in

the Spirit, and you shall not fulfil the lusts of the flesh;' 1 Cor.

vii. 19, Circumcision is nothing, and uncircumcision nothing, but the

keeping of the commandments of God.' We may undergo the wrath of God

notwithstanding all these things. But before the soul was touched with

the sense of sin and deserved wrath, and a change wrought in the soul,

God, and Christ, and heaven, and holiness were contemned and little set

by; but when we have a sensible and awakening knowledge of our great

necessity, then we see that there is no full and solid satisfaction in

order to righteousness and salvation but only in, and by Christ; so

that all things are as dung and dross, as trouble and loss, in

comparison of the knowledge of him and the gain by him.

The reasons of the point.

1. From the state of those who are to be converted. There is in all

Borne false and imaginary happiness, and some counterfeit

righteousness, wherein they please themselves. The false happiness is

as their god, and the counterfeit is as their Christ and mediator, and

so they are secure and senseless; and till God open their eyes, they

neither seek after another happiness, nor trouble themselves about the

way whereby they may attain it. That men set up a false happiness in

their natural estate needs not much proof; for ever since man fell from

God he ran to the creature: Jer. ii. 13, My people have committed two

evils; they have forsaken me, the fountain of living waters, and have

hewed them out cisterns, broken cisterns, that can hold no water.' We

left the fountain, and betook ourselves to the cistern; and if we can

make a shift to patch up a sorry happiness here in the world apart from

God, we care not for him, will not come at him: Jer. ii. 31, Wherefore

say my people, We are lords; we will come no more unto thee?' Our

pleasure, profit, and honour, that is our god; and while we enjoy these

things without control, we look no further, but count ourselves well

paid. Certainly we cannot seek our happiness in an invisible God, nor

cannot wait for it to be enjoyed in an invisible world. The flesh must

be pleased, and the more it is pleased we think it gain to us, and that

so far we have profited. But for the second, that there is something

which is instead of Christ to us, to keep the conscience quiet when our

affections take up with present things. Our happiness is to satisfy our

desires; our righteousness to allay our fears. Now here we run to a

superficial religion, as if it would make us perfect as appertaining to

the conscience. Here we fly to something external, which is diversified

according to men's education. If pagans, to the e'rgon no'mou, the work

of the law: Rom. ii. 15, law of nature; if Jews, to the observances of

the law; if christians, to their baptism, or to the outward profession

of some strict form without the power. And till God breaketh in upon

us, and convinceth us of our mistakes, and those follies by which we

delude ourselves, we think we have gained a great point if we have come

under the form, though we have denied the power; for natural men, being

ignorant of the righteousness of God, go about to establish their own

righteousness, and will not submit to God's humbling way, Rom. x. 3,

ouch upeta'gesan. As long as he can make a shift without Christ, he is

disregarded. Therefore now since this is the natural temper of man, the

creature must be dethroned that God may be exalted; superficial

righteousness must be lost, that Christ may be gained, that we may

cordially accept God for our God, and Christ for our redeemer and

saviour. Therefore we are dead to the law, that we might live unto God,

Gal. ii. 19, with Rom. vii. 14.

2. From the nature and parts of conversion. It is a turning from the

creature to God, from self to Christ, from sin to holiness. Now in all

these respects, many things which were formerly gain to us are found to

be loss, impediments, and hindrances to our full conversion. Certain it

is conversion consists in a turning from the creature to God; for when

God is laid aside the creature hath our hearts, and intercepts our

love; and till we have another last end and chief good, we are carnal.

If we love pleasures more than God, we are of the number of those that

love themselves, 2 Tim. iii. 4. If we love the praise of men more than

the praise of God, John xii. 43, how are we faithful to Christ?

Therefore till we are inclined to God, turned to God more than to other

things, there is no conversion. So for the second part; till turned

from self to Christ, till we receive Christ by faith, we cannot come to

God as the last end or chief good. So we come to Christ as the way to

the Father, John xiv. 6. Christ alone is our way, by his merit taking

off the legal exclusion, by his Spirit giving us a heart to come to

God. Turning from the creature to God, and not by Christ, is no true

turning. So believing in Christ, while the creature hath our hearts, is

no true believing. Then there is a turning from sin to holiness. This

followeth; for an inordinate love of the creature is sin, and love to

God and delight to do the things that please him is holiness. We turn

to God, not only as our happiness, but as our sovereign and lord.

Therefore if we are fitted to obey him by the change of our natures,

and do actually obey him by the change of our lives, then we are

converts. Now supposing all those things (as they are evident and

clear), it must needs follow that those things we formerly counted

gain, when we are converted we count loss. Why? Because if we still

idolise the creature we lessen God. If we exalt self, we despise or

neglect the reconciling and renewing grace of the Redeemer. If we

retain our love to sin, we abate of our care of holiness. If the

creature be still our idol, how is God our God? If self-righteousness

or superficial righteousness be still esteemed, how will Christ be

precious to us? If sin be still our delight, holiness will be still our

burden. Therefore if God be our God, and Christ our saviour and

redeemer, prosperity, riches, credit, pleasure and honour, will be a

sorry happiness, and counterfeit and superficial righteousness yield no

solid peace to the conscience.

3. From the nature of the Spirit's enlightening.

[1.] That the Holy Ghost, in converting men to God and Christ, doth

enlighten them, as well as turn their hearts and change their practice,

is evident: Luke xxiv. 45, Then opened he their understandings.' Though

a man hath an understanding, yet it needeth the Spirit's illumination:

Acts xxvi. 18, To open their eyes, and to turn them from darkness to

light.' The eyes must be opened, that we may discern spiritual and

heavenly things: Rev. iii. 18, And anoint thine eyes with eye-salve

that thou mayest see.' He proffereth eye-salve to the spiritually

blind, that they may see and be directed in the ways of holiness. And

David beggeth that his eyes may be opened: Ps. cxix. 18, Open thou mine

eyes, that I may behold wondrous things out of thy law.' And the

apostle telleth us that when the Jews shall turn ix the Lord, the veil

shall be taken from their hearts, 2 Cor. iii. 16, the veil of ignorance

and prejudice. Surely it is a great advantage to see things in the

lively light of the Spirit. So that in the general there must needs be

a great change in men's judgments, as if they were opposite to

themselves. What they counted happiness before they find a misery; what

was gain, to be loss; what peace and life, to be death and torment to

them.

[2.] That we have great benefit by this enlightening.

(1.) We know things more clearly, and have a spiritual discerning,

without which, being blinded by the delusions of the flesh, we put

darkness for light, and light for darkness. We think our misery to be

our happiness, and our true and solid happiness to be our misery and

bondage. The curse of our corrupt estate is an injudicious mind, and

the blessing of our spiritual estate is a spiritual discerning, 1 Cor.

ii. 14. A judicious discerning of the worth of things is the work of

grace: 2 Cor. v. 16, 17, We know no man after the flesh; for whosoever

is in Christ, is a new creature.' Knowing things after the flesh is one

thing, and after the spirit is another. A new creature hath a new sight

of things, looketh upon all things with a new eye; seeth more

odiousness in sin, more excellency in Christ, more beauty in holiness,

more vanity in the world, than ever before. When a man is changed, all

things about him are changed. Heaven is another thing, earth is another

thing. He looketh upon body and soul with another eye, and therefore

hath another value and esteem of all things. His thoughts are changed

about God, about self, about Christ, about sin, and misery by sin, and

that superficial righteousness wherewith he contented himself before,

and that true holiness which Christ requireth of him. He was wont to

marvel why men did keep such a stir about sin; what harm was in it for

a man a little to enlarge himself, and gratify his flesh with some

forbidden pleasure? Misery out of Christ was another thing while he

pleased himself in his counterfeit righteousness: Rom. vii. 9, For I

was alive without the law once; but when the commandment came, sin

revived, and I died.' His estate seemed not so out of measure sinful,

nor so intolerably dangerous; nor did he see why men made such a talk

about Christ, and such ado to go to heaven. But when he is enlightened

by the Spirit, his judgment is marvellously changed: 2 Peter i. 9, But

he that lacketh these things is blind, and cannot see afar off.' He can

now look into eternity, and see that other things are to be minded more

than back and belly concerns. In short, he seeth his misery with other

eyes, being anointed with spiritual eye-salve, Rev. iii. 17, 18; Mat.

xiii. 9, For I am not come to call the righteous, but sinners to

repentance.' There is a sensible and awakening knowledge of our own

great necessity. While we are heart-whole we care not for Christ. A

true value and esteem of Christ as our remedy and ransom, not a cold

and dead opinion: 1 Peter ii. 7, Unto you therefore which believe he is

precious.' A true sight of the happiness and blessedness offered to us:

Eph. i. 17, 18, That the God of our Lord Jesus, the Father of glory,

may give unto you the spirit of wisdom and revelation in the knowledge

of him; the eyes of your understanding being enlightened, that ye may

know what is the hope of his calling, and what the riches of the glory

of his inheritance in the saints.'

(2.) We know things with more certainty and firm belief. With more

certainty: Acts ii. 36, Let the house of Israel know assuredly,'

asxalos, safely; John xvii. 8, alethos, surely; And have known surely

that I came from thee;' John vi. 69, And we believe and are sure that

thou art Christ the Son of the living God.' Things work not till they

be received with a firm assent: 1 Thes. ii. 13, For this cause also

thank we God without ceasing, because when ye received the word of God

which ye heard of us, ye received it not as the word of men, but as it

is in truth, the word of God, which effectually worketh in them that

believe.' God's authority breaketh in upon the heart with a convincing

power.

(3.) We know things more seriously as we are awakened to a more

attentive consideration. It is a great part of the Spirit's work, not

only to enlighten the mind, but to awaken it: Acts xvi. 14, And a

certain woman named Lydia, whose heart the Lord opened that she

attended unto the things spoken by Paul.' Many truths lie by, and are

lost for want of consideration. Non-attendancy to spiritual and

heavenly things is the ruin of the far greatest part of the world: Mat.

xxii. 5, And they made light of it.' Men will not suffer their minds so

long to dwell upon these things as to see what is true misery and

happiness, what is gain, and what is loss; and then in seeing they see

not, and in hearing they hear not; as when you tell a man of a business

whose mind is taken up with other things. Many men have a sudden

thought of their misery and happiness, but a glance cannot work a

steady contemplation. When our sin is ever before us, when we have

serious thoughts of Christ and his salvation, they work most powerfully

with us. But most men, are never their own selves; have no time to

think of God, and Christ, and heavenly things; and discontinuing the

use, they lose in time the desire. Too many acquaintance in the world

make them strangers to God. If they never sit alone to consider the

necessity and worth of these things, how can they affect their hearts?

(4.) We know things with more efficacy and power; not only are mistakes

discovered, but lusts subdued. Sin, grace, Christ, and eternity are of

weight to move a rock, yet shake not the heart of the carnal

professors, because they received the word of God in word only, and not

in power. But when the gospel cometh in the Holy Ghost, it cometh in

power, 1 Thes. i. 5. Where the apprehension is clear, the assent

strong, consideration serious, application close, it must needs be so.

Men are pierced to the quick, deeply affected with what they know. A

man may give twenty reasons against vices and vanities, and yet follow

them; but when he is thus enlightened, his heart yieldeth. This

powerful conviction maketh him see the wretchedness of his carnal and

blessedness of his spiritual estate; and then losses are gains, and

gains are losses.

Use. Is it thus with you? Can you say as Paul did, What things were

gain to me, those I accounted loss for Christ?' Are your hearts

alienated from whatever may keep you from God and Christ?

1. There is something that may keep us from God. Naturally we are

governed by the wisdom of the flesh. Now what the wisdom of the flesh

is the apostle will tell us: James iii. 15, This wisdom descendeth not

from above, but is earthly, sensual, devilish.' Our understanding, as

influenced by the flesh, doth only prompt us to pleasure, profit, and

honour. The heart pitcheth upon vain delights, and valueth its

happiness by them, which while we indulge and cherish, it careth not

for God; other things take up his place in the heart. Their belly is

their god, Phil. iii. 19; mammon is their god, Mat. vi. 24; and honour

and greatness: John xii. 42, Nevertheless among the chief rulers also

many believed on him; but because of the pharisees they did not confess

him, lest they should be put out of the synagogue.' Self-love forsaketh

idols, and sets up gods instead of the true God, who should be our

chief good and last end. But when the mind and heart is changed by

grace, Father, Son, and Holy Ghost are restored to their due honour.

The love of God and heavenly things overcomes that natural delectation

which we take in worldly things; and the force of celestial love doth

sweetly prevail in the soul, so that you value your happiness by the

favour of God, not by the enjoyment of worldly things: Ps. iv. 6, 7,

There be many that say, Who will show us any good? Lord, lift up the

light of thy countenance upon us. Thou hast put gladness into my heart,

more than in the time when their corn and their wine increased.' Partly

because the heavenly light shining upon the soul obscureth all worldly

things; and partly because love inclineth us to God and the things

which tend to the enjoyment of him; our minds are altered by spiritual

eye-salve, and our hearts by the victorious force of celestial love;

and then you will judge that the enjoyment of the creature, if it

alienate your hearts from God, is a loss rather than a gain to you. You

lose by your honour if it make you less zealous for God; by your

pleasure if it unfits the heart for God and weakeneth your delight in

him; by your profits and wealth, if they cause you to abate of your

diligence in seeking after God. Well, then, are you changed? Do you

count the world an enemy as it would draw you away from God, however it

gratifieth your fleshly mind and fancy? Surely the sanctifying and

enlightening Spirit hath been at work in your hearts.

2. That which keepeth you from Christ is a superficial righteousness,

which maketh your conviction and conversion more difficult; as it

maketh us senseless and ignorant of our danger, and careless of the

means of our recovery. Therefore Christ saith, Publicans and harlots

should enter into the kingdom of God' before pharisees and

self-justiciaries, Mat. xxi. 31. No condition is more dangerous than to

be poor and proud, corrupt and rotten, and yet conceited and confident.

The most vicious are sooner wrought upon than those that please

themselves in external observances, without any real inward holiness or

change of heart. They neither understand law nor gospel; not the law in

its purity, and strictness, and spiritual exactness; not the gospel,

which offereth a remedy only to the penitent, and those which are

deeply affected with the pollution of their natures and lives, and the

misery consequent, but are puffed up with a vain conceit and opinion of

their good estate without any brokenness of heart. They are injurious

to the law, as they curtail it, and reduce it to the external work,

that the ell may be no longer than the cloth. They make a short

exposition of the law, that they may cherish a large opinion of their

own righteousness. They are injurious against the gospel, as they

continue in their impenitency and unbelief; were never brought home in

a broken-hearted manner to accept of Christ. The law well understood

would humble them: The law is spiritual, but I am carnal, sold under

sin,' Rom. vii. 14. The gospel is not for them; for Christ came to call

sinners, not those that are righteous in their own eyes, Mat. ix. 13.

The whole tenor of the gospel is against them, which is a remedy for

lost and broken-hearted sinners: He came to seek and to save that which

is lost;' Luke xv. 7, Joy shall be in heaven over one sinner that

repenteth, more than over ninety and nine just persons that need no

repentance.' Nothing is more opposite to the frame of the gospel than

an impenitent and unbroken-hearted disposition of the spirit,

satisfying itself in a partial, external obedience. So the woman that

was a sinner was preferred before Simon a pharisee, Luke vii. 44; and

the self-condemning publican in the parable before the self-justifying

pharisee, Luke xviii. 13; and the penitent adulteress before her

conceited accusers, John viii. 7. And in the general, the most odious

and despised sinners, repenting and believing in Christ, find more

grace and place with him, than those that satisfy themselves with

exterior righteousness. Well, then, are you of this temper, to count

this external, partial righteousness loss rather than gain?

[1.] If so, then you are humbled and awakened with a sense of your lost

condition; for God doth not offer grace to sinners, as sinners simply,

but to lost sinners, such as are weary and heavy laden, Mat. xi. 28; to

such as are broken in heart, and grieved, and troubled: Isa. lxi. 1, 2,

The Spirit of the Lord God is upon me, because the Lord hath anointed

me to preach good tidings to the meek; he hath sent me to bind up the

broken-hearted, to proclaim liberty to the captives, and the opening

the prison to them that are bound, to proclaim the acceptable year of

the Lord, and the day of vengeance of our God, to comfort all that

mourn.' To such as confess and forsake their sins.

[2.] Art thou kept vile in thine own eyes, and in a humble admiration

of grace after you are partaker of it? Luke vii. 47, Her sins, which

are many, are forgiven, for she loved much; but to whom little is

forgiven, the same loveth little.' When God is pacified towards them,

they loathe themselves for what they have done: Ezek. xvi. 63, That

thou mayest remember, and be confounded, and never open thy mouth any

more because of thy shame, when I am pacified towards thee for all that

thou hast done, saith the Lord.'

[3.] Then a partial outside obedience will not satisfy you. Pharisees

tithed mint and cummin, but neglected the weightier things, Mat. xxiii.

23. No; you must have your natures changed, every day grow more

complete in the will of God.

[4.] Thankfulness for grace will set you a-work for God rather than a

legal conscience. You will do what you do for God for love to him

rather than fear. Duties are a thank-offering rather than a

sin-offering, and will not look upon God's rewards as a debt, but as a

further act of his grace; blessing God for Jesus Christ, rather than

ascribing anything to yourselves; in short, imploring pardon for our

best duties, rather than boast of them. This is the true gospel spirit,

and which only declareth that you find a loss rather than a gain in all

those empty formal services and that external partial obedience that

keep you from Christ. Christ is precious to you that believe.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON II

Yea, doubtless, and I count all things but loss for the excellency of

the knowledge of Christ Jesus my Lord; for whom I have suffered the

loss of all things, and do count them but dung, that I may win

Christ.--Phil. iii. 8.

THESE words are added to the former by way of amplification, for three

reasons--

1. To show his perseverance in the contempt and disesteem of all

outward and worldly privileges; he had counted them loss for Christ's

sake, and did still count them loss: I have counted,' and do count.' He

repeats it over and over; he repented not of his choice in the review;

he seeth no cause to recede from it. He had undervalued and quitted

everything that might keep him from Christ; and this not only when

first converted, but he still continued in the same opinion. We affect

novelties, and are transported when we first change our profession, but

repent at leisure. No; if he had done it, he would do it again.

2. To comprehend all other things besides the Jewish privileges,

wherein he excelled the greatest pretenders among them. He had said

before, Those things which were gain to me.' Now he extends this

rejection to all things imaginable without Christ--honours, wealth,

pleasures, all outward and worldly accommodations. A christian can deny

anything for Christ's sake, his own honour, his own ease, profit, name,

estate, everything but his own God and Christ.

3. In this new proposal he shows the reality of this assertion: Yea,

doubtless.' It was not a pretended business, nor a bare naked

approbation of Christ as more excellent than other things; not a

speculative, but a practical esteem: Yea, doubtless, and I count all

things but loss for the excellency of the knowledge of Christ Jesus my

Lord.'

In the words observe--(1.) His great contempt of all worldly and

external privileges; (2.) The causes of this contempt, out of his

esteem and value of Christ.

1. His contempt is set forth by two things--

[1.] The vehemency and greatness of it: I account them loss,' yea, I

account them dung.' So excellent is Christ, and so precious to them

that believe in him, that all things compared with him have so much

baseness, that a word bad enough cannot be found to express them

sku'bala, the word signifieth the inwards of beasts, or refuse things

thrown to dogs.

[2.] The reality and sincerity of it; here was a real demonstration of

it. Many approve the things that are excellent, Rom. ii. 18, yet have

no mind to embrace them, because they cannot deny temptations. But the

apostle saith not only egoumai ta` pa'nta, I count all things but loss

and dung,' but ezemio'then ta` pa'nta, I have suffered the loss of all

things.' He proveth the sincerity of his purpose by his actual

self-denial; he had suffered the loss of friends and country, and all

things dear to him in the flesh, that so he might become a christian.

He did not only count them nothing worth, and despise them all, but was

content to be stripped of all. These were not brags; for he really

suffered the loss of all, was hungry and naked, went in danger of his

life often. We must either lose all, or be prepared to lose all for

Christ when called thereto. Paul could value his natural interests as

well as another, but in case of necessity, lose friends or lose Christ,

then all is counted loss and dung. Men in a shipwreck throw overboard

their most precious wares to save their lives.

2. The causes of this contempt were great, and such as did every way

justify it. As he contemned great things, so he contemned them for

weighty causes. Two are mentioned--

[1.] The excellency of the knowledge of Christ Jesus my Lord;' that is,

that he might obtain the knowledge of Christ, which is so excellent

that it made all other things seem vile in his eyes. Those things could

only yield a carnal, light, and temporary profit; this a spiritual,

solid, and eternal felicity. To keep them and lose this would be a loss

not to be recompensed.

[2.] That I may gain Christ;' that is, have the favour of Christ, which

is the highest of all privileges.

I shall now insist upon the greatness and vehemency of his contempt of

all worldly and carnal things in comparison of Christ.

Doct. That he that is or would be a good christian should have such an

esteem of Christ as to count all things but loss and dung, yea, should

readily quit and forsake all things rather than miss of Christ.

1. Let us consider Paul's self-denial as it is here represented.

2. Give you the reasons why it bindeth all christians, and becometh

them to have such a frame of spirit.

I. This instance of self-denial; and there--

1. The universality of its extent, All things,' whatever would detain

us from Christ, be they honours, pleasures, profits, yea, life itself,

what ever we are and have. This is to be observed--

[1.] Partly because some can deny a few things for Christ, but not all;

their resignation is not entire and unbounded; but if we keep back any

one thing, the price is too short. Any one lust reserved keeps afoot

the devil's interest in the soul; therefore if we esteem but one thing,

though we prefer [1] never so many, before Christ, though we renounce

many profits and pleasures, yet that one darling contentment to which

we have a special liking will prove a snare to the soul. Herod did many

things, but was loath to part with his Herodias. The young man lacked

one thing, Mark x. 21. If a woman love but one man in the world more

than her husband, though she love him better than millions of others,

yet it is a breach of the marriage covenant. Any one thing reserved may

bring us to forsake and neglect him as much as if we had preferred a

hundred things before him. That one thing will quickly prevail over us

for the entertainment of more; therefore David prayeth, Ps. cxix. 133,

Order my steps in thy word, and let not any one iniquity have dominion

over me.' If a man be dead to pleasure, yet if he be alive to credit;

if he have a slight esteem of honour and glory, yet the riches of the

world have a great interest in him; if he can bridle passion and anger,

and easily become meek, yet his fear may betray him; if he can

withstand boisterous temptations, which by violence would withdraw him

from Christ, yet if he be over come by vain appetites, and cannot tame

his own flesh, he may finally miscarry. When men come to take

possession of a house, all persons must be outed, or else the

possession is not valid and good; you must deliver up all to Christ, or

he will accept of none.

[2.] And partly to show that not only things apparently unlawful must

be denied for Christ, but things lawful must be disesteemed,

discountenanced, and rejected for his sake.

(1.) That our sins must be renounced is out of question. If I cannot

deny adultery, gluttony, covetousness, pride, drunkenness, oppression

for his sake, surely I am unworthy of him. Therefore there can be no

question made of this, that I must put off the old man with his lusts,

Eph. iv. 22. These were never worth keeping; these stick to us as our

clothes or the skin on our backs, yet they must be put off, whatever

interest they have in our affections. It is no strange motion of the

physician if he should require the patient to part with his disease; or

he that minds to bestow new apparel upon us, should require us to cast

away our old rags. If we would try it once, it is more pleasant to be

rid of sin than to keep it; and the pleasures of sin would be found

more troublesome than the most painful course of obedience. Surely they

can leave little for Christ that cannot leave one delightful or

profitable sin, or are so far from preferring a saviour before the

glorious pomp and vanities of this world, that they cannot leave the

abominable crimes of it.

(2.) That lawful things which are not absolutely to be despised, but

only comparatively, when they come into competition with Christ, may be

comprehended also; such as are the comfort of our relations, esteem and

honour in the world, the natural supports of the present life, yea,

life itself. Such things are reckoned up by Christ: Luke xiv. 26, If

any man come to me, and hate not father, mother, wife, children,

brethren, sisters, yea, and his own life also, he cannot be my

disciple;' where you see that not our lusts only are to be forsaken,

but our natural interests, those things which otherwise lawfully we may

and ought most dearly to affect; these must be forsaken, hated,

trampled upon in comparison of our love to Christ; that is, we must

resolve to gain Christ, and please and follow him, though with the loss

of all things. Nothing must be preferred before the conscience of our

duty to him. What ever is a help to Christ, be it honour, wealth, or

pleasure, it must be cherished; and what is a hindrance, it must be cut

off and renounced.

2. The degree of forsaking, with loathing and indignation; for the

apostle here counteth them loss and dung, as if he could not

sufficiently express his abhorrence of them. Whilst we stand peddling,

and hanker after these things, the temptation is not fully off; but we

are like crows and ravens, though driven from the carrion, yet we keep

within scent of it. Pleasures, profits, and honours must be esteemed as

dross and dung when they come in competition with Christ. We must not

only undervalue these transitory earthly things if they hinder us from

Christ, but hate and detest them: If any man hate not father and

mother,' &c., Luke xiv. 26. The reason is, because none can deny

themselves but those that have a low esteem of all worldly things, and

a high esteem of Jesus Christ and his favour. Now the more either of

these are greatened, the more we will express our holy indignation at

the temptation. What! part with my Christ for paltry vanities and a

little unsatisfying pleasure? hazard my eternal hopes for so slight a

temptation, sell the birthright for a mess of pottage?

3. Here is the consent of his mind and resolution actually verified; he

did not only count them dung and dross, but he had suffered the loss of

all things.' Paul ran the hazard, and actually quitted his honour and

credit, who before had a high esteem of them; and so must we if called

thereunto. At first, before the way to heaven was a little smoothed by

the holy martyrs and primitive confessors of the christian faith, it

was a great deal more rough than now it is; yet there is no man can be

true to his duty but he will meet with trouble in the flesh; some of

his interests must be sacrificed for Christ's sake, either his

reputation, ease, and peace with the world, the opposition and scorn of

dear friends and relations, or some expense and cost which his religion

will put him upon. There are still duties lying upon us unpleasing to

the flesh, or some uncompliance with the fashions of the world which

will expose us to their contempt or hatred. A dull approbation of that

which is good will serve no man in the most prosperous time of

religion; but more or less he must manifest his esteem of Christ and

contempt of the world by some act of self-denial, and therein be

conformed to the Son of God and the rest of his brethren, that have

trodden the way to heaven before him. And Moses, being assaulted with

all kind of temptations at once, Heb. xi. 24, 25, honour, pleasure, and

profit; the honour of the world, which so many greedily catch at, he

refused; the profits of the world, which are wont to blind the hearts

of men, he despised; the pleasures of the earth, which men so much

affect, were no better to him than trash and dung compared with the

reproach of Christ. And still the same spirit must be in us. All those

things which are pleasing to the flesh, and will draw us off from our

duty, must be actually denied, trampled upon, and contemned.

II. The reasons why it binds all christians, and becomes them to have

such a frame of spirit.

1. Because this is plainly inferred out of the faith, love, hope, and

obedience of the gospel.

[1.] Out of the faith of the gospel. Faith looks on the great things

God hath provided for us in Christ as true and good: 1 Tim. i. 15, This

is a faithful saying, and worthy of all acceptation, that Jesus Christ

came into the world to save sinners.' As true, they call for a firm and

strong assent; as good, so for our consent and choice, or hearty

embracing these things above all others. Now take either notion, and it

enforces what we have in hand.

(1.) For assent or a sound belief of eternal blessedness as offered by

Christ, which, because it is future, the assent is fiducial, and

implieth a dependence upon the veracity and truth of God, that he will

make good his promise to us in the appointed way. Now certainly we do

not know these things with any firm persuasion, unless we dare venture

ourselves in the bottom of the promises, and are resolved to crucify

the flesh and sacrifice our interests, and perform duties unpleasing to

nature on the hopes they offer to us, and with confidence and

joyfulness wait upon God in the midst of all pressures and afflictions.

(2.) As it is a consent, choice, or acceptance, because Christ and his

benefits, which are the object propounded to faith, are good, and

better than life and all its contentments. Now good is accepted; and

because there is a competition, inferior and transitory good things

offer and obtrude themselves upon us, and divert us from him. Therefore

it is election and choice, which is a preference of Christ above other

things, or such an esteem of his incomparable worth as lessens all

other things in our opinion of and affection to them. But if our

affections continue in strength to worldly things, we have neither this

assent nor acceptance; we have not chosen them for our felicity and

portion. So that the strength of faith is not to be measured by our

overgrown confidence or persuasion of our interest in God's mercy, but

by mortifying our affections to present things, so as to be ready to do

and suffer anything for Christ's sake: 1 John v. 4, This is the victory

we have over the world, even our faith.' In short, faith is an assent

to the promises as true and good in themselves, and as offered to our

choice, as far better than all the honours, profits and pleasures in

the world.; and therefore we should part with all that is pleasant and

profitable to obtain the benefit of them.

[2.] It is inferred out of the love of the gospel; we are to love

Christ with a transcendent and superlative love: For all men must

honour the Son as they honour the Father,' John v. 23. Therefore, as we

love God, so we must love Christ above all. We love God above all: Ps.

lxxiii. 25, Whom have I in heaven but thee? and there is none upon

earth I desire besides thee.' If we love him less than other things, or

equal with other things, we do not love him at all; as you degrade a

prince if you give him no more honour than you give a constable. Love

anything above or equal with God, and in time it will tempt you to

desert him or neglect his service: Mat. vi. 24, No man can serve two

masters; for either he will hate the one and love the other, or hold to

the one and despise the other; ye can not serve God and mammon.' Now,

as you love God, you must love Christ above all, in whom the divine

nature is made more amiable to us; therefore our Lord saith, Mat. x.

37, He that loveth father or mother more than me, is not worthy of me.'

Therefore certainly Christ is to be loved above all; and other things

relating to him, as his doctrine, benefits, laws, ordinances, these

must be prized above any inferior good whatsoever, and all things

counted dung and dross rather than despise these things. This love is

of the more value, because it is the heart of the new creature, as

self-love is of original sin.

[3.] This may be inferred out of the hope of the gospel, which is

everlasting life. If there be a certain and desirous expectation of

such a blessedness, the will should be so far divorced from all

transitory good things, and fixed on the supreme good, that we shall

not be diverted either by the comfortable or troublesome things that we

meet with here. Surely it is better to suffer a little misery for an

eternal reward than to enjoy momentary pleasure and after that endure

eternal torment. Eternal pleasures do far excel temporal, as holiness

doth sin. Alas! what do we lose if this be our gain? Rom. viii. 18, For

I reckon the sufferings of the present time are not worthy to be

compared with the glory which shall be revealed in us;' 2 Cor. iv. 17,

For our light affliction, which is but for a moment, works for us a far

more exceeding and eternal weight of glory;' Mark x. 29, 30, Jesus

answered, There is no man that has left house, or brethren, or father,

or mother, &c., for my sake and the gospel's, but he shall receive a

hundred-fold now in this time, houses, and brethren, and mothers, &c.,

with persecutions, and in the world to come eternal life.' Time will be

when we shall neither have miseries to fear nor blessings to desire

beyond what we enjoy.

[4.] It may be inferred out of the obedience of the gospel. If we mean

not to break with Christ, we must be of this disposition. Certainly

Christ stands upon obedience if we would obtain his promises: John xiv.

21, 23, He that hath my commandments, and keepeth them, he it is that

loveth me, &c. If any man love me, he will keep my words, and my Father

will love him,' &c.; John xv. 10, If ye keep my commandments, ye shall

abide in my love,' &c. Now as long as we are addicted to the world, and

its baits and snares, which gratify this earthly life, we can make no

work of christianity. The first lesson of Christ's school is

self-denial: Mat. xvi. 24, Then said Jesus, If any man will come after

me, let him deny himself, and take up his cross and follow me.' Till we

prefer Christ before the world and the ease of the flesh, we can never

have solid comfort in ourselves. In one kind or other we shall be

tried. We may cull out the easy, cheap, and safe part of religion, but

that is a christianity of our own, which brings God no glory, and will

yield us no comfort. If we will submit to the christianity established

by Christ, there are in it many duties displeasing to the flesh, some

that lay us open to the disgrace and reproach of the world. We must

obey him when his service is most painful and cross to our humours;

therefore he bids us sit down and count the charges: Luke xiv. 28, 29,

For which of you intending to build a tower, sits not down first and

counteth the cost, whether he have sufficient to finish it? lest haply

after he hath laid the foundation, and is not able to finish it, all

that behold it begin to mock him.' It is good to consider whether we

can go on with this warfare or raise up this building, whether we are

able to obey his strict laws, to renounce our accustomed delights and

dearest interests, whether we shall endeavour to please God in all

things, though never so much against our bent and humour; whether we

will entertain afflictions and persecutions with all joy, if they come

upon us for Christ's sake. If we flow in wealth, can we live as having

nothing, and rejoice that God hath made us low? If indeed we have

nothing, can we be satisfied with the favour of Christ and our

preferment by grace, use all things not as our own but God's, and be

guided by Christ in our whole course, and be contented to be anything

or nothing so we may promote his glory?

2. Because Christ hath deserved this esteem--(1.) By what he is to us;

(2.) By what he hath done for us.

[1.] By what he is to us, more excellent, more necessary, more

beneficial than all things else.

(1.) He is more excellent; the rarest contentments of the world are but

base things to his grace, all as dung and dross to one drachm of grace

or comfortable experience of the love of God. This world's good things

are not only uncertain, but vain and empty as to any solid and real

good, such as is hope toward God and peace of conscience: Job xxvii. 8,

For what is the hope of the hypocrite when God taketh away his soul?'

On the other side, Christ is incomparably more excellent: If thou

knewest the gift,' John iv. 10; If thou hast tasted that the Lord is

gracious,' 1 Peter ii. 3. All the world could not keep you from him.

(2.) Christ is more necessary, for the soul cometh to him under a deep

want and broken-hearted sense of misery. If we want and lose the world,

God can easily supply it to us, or give us more than this; and he will

save us at last without these things. To want clothing or food is not

so bad as to want grace; and to be exposed to temporal ruin is not so

great a danger as to be obnoxious to eternal flames.

(3.) More beneficial to a poor guilty sinner; in him alone true peace

and happiness is to be found: 1 Cor. i. 30, But of him are ye in Christ

Jesus, who of God is made unto us wisdom, and righteousness, and

sanctification, and redemption.' Therefore trample upon all things

rather than offend God and lose a saviour, and come short of his grace.

[2.] Consider what he hath done for us. Christ requireth not so much at

our hands as he himself hath voluntarily performed, and that for our

sakes; he pleased not himself that he might promote the glory of God

and our salvation: He became poor, that we through his poverty might be

made rich,' 2 Cor. viii. 9; He was obedient to death, even the death of

the cross,' Phil. ii. 7; Made sin for us, that we might be made the

righteousness of God in him,' 2 Cor. v. 21; Made a curse for us, that

we might have the blessing,' Gal. iii. 13. Doth he require so much of

us? Surely those who would have benefit by Christ must imitate him: 1

Peter iv. 1, Forasmuch as Christ hath suffered for us in the flesh, arm

yourselves likewise with the same mind.' It is grievous to the flesh to

be crossed, but he hath suffered great sorrows. How can we manifest our

thankfulness to him who by these bitter sufferings hath procured pardon

of sins and eternal life for us?

Use. Is to press us to reflect upon ourselves. Have we such an esteem

of Christ as to count all things but loss and dung, and to be ready to

forsake all for his sake? It is a temper essential to christianity. A

man's heart is not sincere to Christ unless he doth prefer him before

all the world. Now this esteem will show itself by these things--

1. In labouring to get Christ above all, and with the hazard of all;

this must be the prime care: Mat. vi. 33, First seek the kingdom of God

and his righteousness;' Ps. xxvii. 4, One thing have I desired of the

Lord, that will I seek after, that I may dwell in the house of the Lord

all the days of my life, to behold the beauty of the Lord.' And it must

be carried on whatever it cost us; the bargain will abundantly

recompense the charges we are at: Mat. xiii. 45, 46, The kingdom of

heaven is like a merchant-man seeking goodly pearls; and when he hath

found one pearl of great price, he sold all he had and bought it;'

Prov. iv. 7, Wisdom is the principal thing, therefore get wisdom and

with all thy gettings get understanding.' Every man is in the pursuit

of happiness; it lieth only in communion with God by Christ. This must

be minded whatever is neglected. Now how few have this care to get

Christ above all! Their time and labour is laid out upon unsatisfying

vanities; if they may be rich, if they may live a life of pomp and

ease, this taketh up their minds. But if indeed this be the business

you look after, to be acquainted with God, to have an interest in

Christ, and you are still attending upon this work as the great

business of your lives, you may take comfort you have got that

disposition which is essential to christianity.

2. A care in keeping Christ above all; superlative love shows itself in

this, in a chariness and tenderness of your interest in Christ above

all things which are dearest to you. He is your life, Gal. ii. 20, your

strength, 1 John iv. 4, your blessedness, Col. i. 27. Now, then, if you

keep your beloved as a bundle of myrrh, or, in plainer terms, if he

constantly dwell in your hearts by faith, Eph. iii. 17, and you keep up

an habitual dependence upon him, and a constant love to him as to your

life, peace, and joy, and are loath to put your comforts to hazard for

a little carnal satisfaction, surely then Christ is all in all to you.

But when you are careless, and mind not how the spiritual life is

obstructed, are not so chary of your respects to your Redeemer, who is

so necessary for you, it is time to look about you, and say, Have I the

spirit of the gospel? is Christ so dear and precious to me as he ought

to be?

3. Grief for losing Christ above all. Love is seen in delighting in his

presence and mourning for his absence: Mat. ix. 15, When the bridegroom

is taken away, then shall they mourn.' Many times by our sin and folly

we lose the comforts of his presence, the quickening influences of his

grace. Now if you take occasion by every sin to renew the sense of the

want of Christ, and keep his room warm for him till he return again, by

your longings and lamentings after him, this discovers this temper and

frame of heart. Certainly it is a great part of a christian's work to

observe the accesses and recesses of the Spirit; for the retiring of

the Spirit is a great punishment of sin, as its continuance is a

benefit to be prized above all the world. David was deeply afflicted

with the one: Ps. li. 10-12, Create in me a clean heart, O God; renew a

right spirit within me: cast me not away from thy presence, and take

not thy Holy Spirit from me,' &c. No judgment to be dreaded and

lamented as the grieving of the Holy Spirit, Eph. iv. 30. But when men

are stupid, and never mind whether the Spirit of Christ go or come,

surely these have not the heart of christians. Now this holdeth good in

cases without us, when Christ's interest riseth or falls, to be

affected with joy or grief: 1 Sam. iv. 20-22, The women that stood by

her said, Fear not, for thou hast borne a son. But she answered not,

neither did she regard it. And she named the child Ichabod, saying, The

glory is departed from Israel,' &c. Though a son was born, she regarded

it not; though she had lost a father and a husband, yet the ark of God

is taken, and the glory departed from Israel. The ark was a type of

Christ, and one of the highest mysteries of their religion. Are we thus

affected with the dishonour done to Christ's name? do you rejoice when

his gospel flourisheth and prevaileth? All this floweth from the same

spirit.

4. By delighting in him and the testimonies of his love above all

things: Cant. i. 4, We will be glad and rejoice in thee; we will

remember thy loves more than wine.' The choicest contentments of the

flesh are not so comfortable and satisfying as Christ's love, the joy

which results from thence is unspeakable and glorious, 1 Peter i. 8,

better felt than uttered. The strength of it is seen in that it can

keep itself alive when all outward fuel and matter of comfort faileth.

5. By loving other things for Christ's sake, everything that hath the

stamp of Christ is honourable and precious. His ordinances, because

Christ is to be found there: Ps. xxvi. 8, I love the place where thine

honour dwelleth.' His ministers, as they have authority from him to

treat with sinners about the greatest matters on earth: Phil. ii. 29,

Receive him therefore in the Lord with all gladness, and hold such in

reputation.' They bring the Lord's message to the soul: 1 John v. 1,

Whosoever believeth that Jesus is the Christ, is born of God; and every

one that loveth him that begat, loveth him also that is begotten.' So

in order to Christ, valuing all things more or less as they bring us

nearer to Christ.

6. By seeking his honour, glory, and praise more than our own

interests. They do not live to themselves; having fixed their end, they

take their way as they find it: Phil. i. 20, 21, Christ shall be

magnified in my body, whether it be by life or death; for to me to live

is Christ, and to die is gain.' The scope, end, and business of their

living is to honour Christ. They are contented to decrease, so Christ

may increase.

7. Things dishonourable are made honourable: Heb. xi. 26, Esteeming the

reproaches of Christ greater riches than the treasures of Egypt;' Acts

v. 41, Rejoicing that they were counted worthy to suffer shame and

reproach for his name.' The more the world despiseth him, the more they

prize and worship him. The wise men worshipped him when in a stable.

Joseph of Arimathea owned him at the lowest, when he had suffered an

ignominious death. It is no great matter to own that which is of public

esteem; and now Christ is everywhere received, it is easy to make a

general profession of his name.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[1] Qu. postfer,' or some such word?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON III.

Yea, doubtless, and I count all things but loss for the excellency of

the knowledge of Christ Jesus my Lord.--Phil. iii. 8.

THIS is the first end or reason why he contemned all things. There are

three propositions in the words--

1. That the knowledge of Christ is so excellent, that a gracious heart

counteth all things dung and loss rather than miss it.

2. That Christ Jesus must be known as the Lord.

3. That there should be some application when we consider Christ or

address ourselves to him.

I. For the first point, that the knowledge of Christ is so excellent

that a gracious heart counteth all things dung and loss rather than

miss it--(1.) What knowledge he speaketh of; (2.) Why it is so prized.

First, What knowledge he speaketh of. Knowledge is twofold--(1.) A bare

speculative knowledge; (2.) Affective and saving.

1. For the first, this is a privilege, to know Christ. It is a mystery

hidden from ages, and it is hidden from a great part of the world unto

this day. Therefore the bare naked knowledge and contemplation o Christ

is a great mystery, is a great privilege. Angels desire to pry into it:

1 Peter i. 12, Which things the angels desire to look into.' Have

higher apprehensions of God by the revelation of this mystery to the

church: Eph. iii. 10, To the intent that now unto the principalities

and powers in heavenly places, might be known by the church the

manifold wisdom of God.' But yet if we content ourselves with this

general speculative knowledge of Christ, we may perish eternally. As

the old world saw an ark built before them, with vast expense and

charge, but whilst they entered not into it themselves, they were

drowned in the flood. The light of the gospel shineth in the world, but

if the darkness comprehendeth it not, but men love darkness more than

light, their condemnation is the greater, John iii. 19. Certainly this

speculative knowledge is not here meant, but an applicative knowledge:

My Lord,' an operative and effectual knowledge; for he presently

addeth, That I may gain Christ,' an experimental knowledge; for ver.

10, he explaineth himself, That I may know him, and the power of his

resurrection.'

2. A saving knowledge, such as is accompanied with faith, love, and

obedience. There is memorative knowledge, such as children have,

whereby the field of memory is planted with the seeds of knowledge, so

as they are able to speak of God and Christ by rote; and opinionative

knowledge, by which men are orthodox in judgment, and can dispute for

the truth; but wisdom entereth not upon the heart, as it is Prov. ii.

10. They have a form of godliness, but not the power, a naked model of

gospel truth: 2 Tim. iii. 5, Having a form of godliness, but denying

the power thereof.' But there is, besides this, a saving knowledge,

such as is accompanied with faith, love, and obedience.

[1.] With faith, which is a certain knowledge and persuasion of the

truth of our redemption by Christ upon sufficient evidence, so as we

may venture our souls and all our interests in his hands: John vi. 69,

And we believe, and are sure that thou art the Christ, the Son of the

living God;' Acts ii. 36, Therefore let all the house of Israel know

assuredly that God hath made the same Jesus whom ye have crucified both

Lord and Christ;' John xvii. 8, And have known surely that I came out

from thee.' So in many other places faith is expressed by knowledge; as

concerning the future recompenses: Rom. viii. 28, And we know that all

things work together for good to them, that love God;' 1 John iii. 2,

But we know that when he shall appear, we shall be like him, for we

shall see him as he is;' 2 Cor. v. 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.' Faith goeth not

upon hearsay or the tradition of man; it consists not in some light

credulity or some loose and wavering conjectures, but is a certain

knowledge of the truth concerning Christ's person and offices, and the

glorious things purchased thereby, called the Assurance of

understanding,' Col. ii. 2. Faith addeth certainty and efficacy.

[2.] It is a knowledge accompanied with esteem and love. We never know

God in Christ as we ought to know him unless we love him as well as

know him: 1 Cor. viii. 2, And if any man think he knoweth anything, he

knoweth nothing yet as he ought to know.' A gracious heart seeth more

beauty and excellency in Christ than in all the world. This is the true

knowledge of Christ, to know him, and prize him, and embrace him as our

Lord and Saviour, and prefer him above all things; to prize him more

than all my goods, more than all my friends, yea, more than myself.

This appreciative knowledge is that which is here spoken of, and is the

fruit of certain persuasion: Heb. xi. 13, And being persuaded of them,

they embraced them.'

[3.] When we know him so as to obey him. In this sense we know no more

than we practise: 1 John ii. 4, He that saith, I know him, and keepeth

not his commandments, is a liar, and the truth is not in him.' He

prattleth of God, but doth not know God. It is a falsehood, cum

intentione fallendi. A lie is a falsehood with an intention to deceive;

he goeth about to deceive himself and others: Jer. xxii.

16, He judged the cause of the poor and needy; was not this to know me,

saith the Lord?' Our actions give us a better image of our opinions and

thoughts than our words, as being more deliberate, and proceeding from

the principles we have laid up in our hearts, and chosen to live by;

which is to be observed against those that seem to know Christ, but yet

have but dead and cold opinions about him and the mystery of his

redemption.

Secondly, Why is this knowledge so prized? The reasons are taken from

the object and the subject, what is prized, and who prizeth. The

knowledge of Christ is to be valued in itself, but the temper of a

gracious spirit is such that they must needs prize it.

1. The knowledge of Christ is valuable in itself; it is better than all

other knowledge.

[1.] From the author, which is the Spirit of God: Mat. xvi. 16, 17, And

Simon Peter answered and said, Thou art Christ, the Son of the living

God. And Jesus answered and said unto him, Blessed art thou, Simon

Barjona; for flesh and blood hath not revealed it unto thee, but my

Farther which is in heaven.' All that truly own Christ are taught of

God: John vi. 45, They shall all be taught of God; every man therefore

that hath heard and learned of the Father, cometh to me;' and again,

The unction teacheth you all things,' 1 John ii. 20. Now to have the

enlightening and sanctifying Spirit is a great privilege and mark of

favour which God puts upon us. It is a greater argument of God's

friendship than to give you wealth and honour: Prov. iii. 31-33, Envy

not the oppressor, and choose none of. his ways. The froward is

abomination to the Lord, but his secret is with the righteous. The

curse of the Lord is in the house of the wicked, but he blesseth the

habitation of the just.' Many are kept low and bare under the frowns

and power of insulting adversaries. You cannot therefore say that God

hateth you and loveth them. If God hath given you the saving knowledge

of himself and his Christ, this is certainly a greater token of his

love, and you should prize this above all other things. He dignified

you above those that want it, though they excel in power and pomp of

living, and are able to oppress you by it. Again, it is an argument of

his favour to you above the rabble of nominal christians: John xv. 15,

But I have called you friends; for all things that I have heard of my

Father I have made known unto you.' We may have a form of knowledge, or

a model of truth put into our heads by men, but to know Christ so as to

believe in him, love him, and obey him, is the special favour which God

reserveth for his peculiar people.

[2.] The matter to be known, Christ the Saviour of the world and the

repairer of the lapsed estate of mankind. We know him under that

notion. There is in him a matchless excellency and sufficiency to do us

good. This is enough to take up all our thoughts: 1 Cor. ii. 2, I have

determined to know nothing amongst you, but Jesus Christ, and him

crucified.' This is the most comfortable knowledge in the world if we

consider--(1.) Our deep necessity; (2.) His all-sufficiency.

(1.) Our deep and absolute necessity of a saviour to reconcile us to

God, being Enemies to him in our minds by evil works,' Col. i. 21. To

renew our natures, being carnal, and sinful, and unable to help

ourselves: Job xiv. 4, Who can bring a clean thing out of an unclean?

not one.' The work would cease for ever if a saviour were not revealed

to restore lapsed mankind, to vanquish and conquer our enemies, being

so weak and impotent, and taken captive by Satan at his will and

pleasure,' 2 Tim. ii. 26. To free us from hell, which we had deserved,

and to bring us to happiness, which we had not deserved; which only the

Son of God could do, who died, the just for the unjust, to deliver us

from wrath to come,' 1 Thes. i. 10, and bring us to God. Surely to

those that are sensible of their necessity what can be more sweet and

precious? Hungry consciences will prize the bread of life. To those who

lie in tears and anguish of soul through the feelings of sin and the

fears of the wrath of God, nothing can be sweeter than to hear of their

acceptance in the Beloved, and reconciliation with God by Christ. What

have we else to answer against all the terrors of the law and the

accusations of conscience, or to comfort us against the remembrance of

our approaching misery, than redemption by Christ? yea, what to allay

our present sorrows and trouble about a naughty heart, an opposite

world, and a tempting devil, but the remembrance of the captain of our

salvation, who hath undertaken to bring us to God, and make us perfect

through suffering? Heb. ii. 10, For it became him for whom are all

things, and by whom are all things, in bringing many sons unto glory,

to make the captain of their salvation perfect through suffering.'

(2.) His sufficiency to do us good. There is the blood of God to be a

ransom for our souls: Acts xx. 28, Take heed unto yourselves, and to

all the flock over which the Holy Ghost hath made you overseers, to

feed the church of God, which he hath purchased with his own blood.'

And so to make our peace with God: Col. i. 20, Having made peace;

through the blood of his cross, to reconcile all things to himself,

whether they be things on earth, or things in heaven.' The Spirit of

God to renew and heal our natures, Shed upon us abundantly through

Jesus Christ our Lord,' Titus iii. 5, 6. The captain of our salvation,'

to conquer our enemies: Heb. ii. 10, Christ in us' the pledge of our

hopes and joys, and the root of everlasting blessedness: Col. i. 27,

Christ in you the hope of glory.' Surely if we have the eternal Son of

God from whom to fetch our daily supplies and our daily delight, we

must needs be well provided for, so that the heart of trouble is

broken. This is a sufficient remedy against all our fears and sorrows.

[3.] The effect of this knowledge. It is a renewing and transforming

knowledge. It impresseth the image of God upon our hearts: Col. iii.

10, And have put on the new man, which is renewed in knowledge after

the image of him that created him;' 2 Cor. iii. 18, But we all with

open face, beholding as in a glass the glory of the Lord, are changed

into the same image, from glory to glory, even as by the Spirit of the

Lord.' Others can talk of God and Christ, but you resemble him, and are

changed into his likeness. When sight is perfect, your conformity will

be greater: 1 John iii. 2, But we know that when he shall appear, we

shall be like him, for we shall see him as he is,' But now it leaveth

some impress of God upon the soul, it maketh you more like him, and

amiable in his sight.

2. The subjects who thus esteem the knowledge of Christ, their minds

and hearts are changed.

[1.] Their minds. It is a special privilege promised in the new

covenant: Jer. xxxi. 34, For they shall all know me, from the least of

them to the greatest of them, saith the Lord;' Jer. xxiv. 7, I will

give them an heart to know me, that I am the Lord.' Now by this new

covenant knowledge they have a spirit of discerning. In discerning

there is comparing, differencing, esteeming, choosing. Their minds are

awakened; they do compare what they lose and what they gain; on the one

side, worldly things are short and uncertain, and which cannot satisfy

the heart of man, or if they could satisfy his desires, they cannot

give rest to the conscience. That is the trial, rest for souls: Jer.

vi. 16, Thus saith the Lord, Stand ye in the ways and see, and ask for

the old paths, where is the good way? and walk therein, and ye shall

find rest for your souls.' That is not to be found in the world: Isa.

lv. 2, Wherefore do ye spend money for that which is not bread, and

your labour for that which satisfieth not?' Let conscience be once

awakened with the sense of sin and fear of wrath, it can find nothing

in the world to pacify it; but in Christ it may: Mat. xi. 28, 29, Come

unto me, all ye that labour and are heavy laden, and I will give you

rest. Take my yoke upon you, and learn of me; for I am meek and lowly

in heart: and you shall find rest for your souls.' They prefer good or

discern bad things: Rom. viii. 18, For I reckon that the sufferings of

this present time are not worthy to be compared with the glory that

shall be revealed in us.' Good things: 2 Cor. iv. 17, For our light

affliction, which is but for a moment, worketh for us a far more

exceeding and eternal weight of glory.' They esteem and choose: Heb.

xi. 25, 26, Choosing rather to suffer affliction with the people of

God, than to enjoy the pleasures of sin for a season; esteeming the

reproach of Christ greater riches than the treasures in Egypt.'

[2.] Their hearts are turned as well as their minds convinced. These

things do not suit with their scope and end, which is to please and

enjoy God: 2 Cor. v. 9, 10, Wherefore we labour, that, whether present

or absent, we may be accepted of him. For we must all appear before the

judgment-seat of Christ, that every one may receive the things done in

the body, according to that he hath done, whether it be good or bad.'

Use 1. Of reproof--

1. To those who study to know all things else but Jesus Christ. There

is no sap or savour to them in this knowledge. They would know the

course of nature by philosophy, the affairs of the world by history. We

condemn not this knowledge simply, but if it be with the neglect of the

knowledge of Christ, alas! it is folly rather than wisdom. To know the

creature without the creator, the history of providence but not the way

of redemption, the courses of the heavens and not to know how to live

and dwell in heaven, is not to seek a salve for the great malady we

contracted by the fall; for ignorance in eternal things is the first

part of the harm we caught by the fall. This is to heal a cut finger

and neglect a deadly wound. No secular wisdom can deliver us from the

wrath of God, nor make us everlastingly happy. The angels, who are the

spectators, desire to pry into these things; but we, that are the

parties interested, should be much more concerned to know our misery

and our remedy, our disease and our cure. If God hath laid out the

riches of his grace and wisdom to do us good, surely it deserveth our

best thoughts.

2. To reprove those that content themselves with a form of knowledge:

Rom. ii. 20, Thou hast the form of knowledge, and of the truth in the

law.' No; it must be a practical and experimental knowledge: That we

may know him, and the power of his resurrection.' Most of christianity

is not only to be believed, but felt. It is set forth not only by

sight, but taste: 1 Peter ii. 3, If so be ye have tasted that the Lord

is gracious;' Phil. i. 9, And this I pray, that your love may abound

yet more and more in knowledge and in all judgment,' aisthe'sei, in all

sense. Otherwise you know Christ, and are never the better for him;

like the nobleman at Samaria, that saw the plenty, but could not taste

of it. They hear of a mighty Christ, but feel nothing. Experience is

the best seal and confirmation: John xvii. 17, Sanctify them by the

truth; thy word is truth;' and chap. i. 32, John bare record, saying, I

saw the Spirit descending from heaven like a dove, and it abode upon

him.' The testimony of Christ confirmed in us: 1 John v. 10, He that

believeth on the Son of God hath the witness in himself.' This is

knowing the grace of God in truth,' as it is Col. i. 6, when we have

tasted of the sweetness of the promise, pardon of sin, peace with God,

and hopes of glory. Optima demonstratio est a sensibus, the best proof

is from the senses. Others know it by hearsay, conceits, and

imagination. Again, practical knowledge is for use and practice, not

for idle speculation. The apostle speaketh of some that are barren and

unfruitful in the knowledge of Christ,' 2 Peter i. 8. Their

christianity serveth them to talk well, and stuffeth their minds with

high notions, but they are not thereby made ready to obedience, and

prone and forward to please God: 1 Chron. xxviii. 9, And thou Solomon,

my son, know thou the God of thy fathers, and serve him with a perfect

heart and a willing mind, all the days of thy life.'

Use 2. Let this be our main study, to know Christ, and to know him as

we ought to know him, by the light of the Spirit, in a way of faith,

love, and obedience. How hard do many carnal persons study to know the

mysteries of nature! and should not we use the means of praying,

reading, hearing, that we may know Christ, begging for the Spirit of

wisdom and revelation? Here consider--

1. The necessity. You must know Christ before you can believe in him: 2

Tim. i. 12, I know whom I have believed.' You must know him before you

can love him: John iv. 10, If thou knewest the gift of God.' We must

know him before we can obey him: Prov. xix. 2, Also that the soul be

without knowledge is not good;' John xiv. 21, He that hath my

commandments, and keepeth them, he it is that loveth me.'

2. It is pleasant: Ps. xix. 8, The statutes of the Lord are right,

rejoicing the heart; the commandments of the Lord are pure,

enlightening the eyes.' Light is pleasant to the eye, so it is to the

eye of the mind: Prov. xxiv. 13, 14, My son, eat thou honey, because it

is sweet, and the honeycomb, which is sweet to thy taste; so shall the

knowledge of wisdom be unto thy soul when thou hast found it.' Every

faculty hath its oblectation; as the will, in adhering to God;

conscience, in feeling God's love; so the understanding in the view of

truth. Oh, what is the knowledge of Christ, so suitable to our

necessities, so ready to relieve them, to have a taste that the Lord is

gracious!

3. It is profitable. Its use commendeth it. Curiosities and need less

speculations we can well spare; that is a knowledge occasioneth more

pain than pleasure. To have the mind stuffed with needless notions is

but a burden, not a perfection; but this maketh us wise to salvation,

and therefore doth most concern us. For what is more comfortable than

salvation? John xvii. 3, This is life eternal, that they might know

thee the only true God, and Jesus Christ whom thou hast sent.' We begin

our everlasting happiness, which consists in the vision of God, when we

begin to know him and his Christ. Now if we would have this knowledge,

and esteem this knowledge, think often, and by serious awakening

thoughts, of the necessity thou hast of Christ: Mat. xi. 28, Come unto

me, all ye that labour and are heavy laden, and I will give you rest.'

His all-sufficiency to do thee good by virtue of his double office:

Heb. iii. 1, Consider the apostle and high priest of our profession,

the Lord Jesus Christ.'

Use 3. Bless God that he hath given thee this knowledge, this excellent

knowledge of Jesus Christ, and do not murmur though he hath denied you

other things.

1. Remember how it excelleth all other gifts. All your wants and losses

are nothing to that free grace which he hath showed you and bestowed

upon you: Eyes to see your teachers,' Isa. xxx. 20. As it is sinful

security to be sensible of bodily wants and senseless of spiritual, so

it is sinful unthankfulness to take notice of bodily wants, and not to

acknowledge this great benefit. The Lord hath dealt bountifully with

thee if he hath given thee the knowledge of his Christ, whatever he

denieth thee.

2. Remember how a true value and esteem of Christ lesseneth all other

things. As the light of the sun obscureth the stars, so all worldly

things grow unsavoury and lose their relish where this true light

prevaileth. The taste of carnal pleasures is marred, the love of the

world decreaseth, and the pleasures of sin become bitter to the soul,

which is the true sign of our having received the saving knowledge of

Christ. He is so great that he lesseneth all other things to us. The

soul seeth so much worth and suitableness in him to all our

necessities, and doth so love and esteem him, that it accounteth all

things most vile and base in comparison of him, and is willing for his

sake to want or lose the rarest contents the world can give, and suffer

the greatest evils the devil or man can inflict upon us.

II. Second point. That Jesus Christ must be known as the Lord. So must

we preach him, and so must you receive him: 2 Cor. iv. 5, We preach not

ourselves, but Jesus Christ the Lord;' Col. ii. 8, If you have received

Christ Jesus the Lord, so walk in him.' Let us see--

1. What this lordship of Christ is; it is that novum jus dominii, et

novum jus imperii, that new right of propriety and government over all

men which Christ now hath, as being the sovereign of the world.

Concerning it observe three things--

[1.] It is superadded to the former sovereignty and dominion which the

Father, Son, and Holy Ghost had as creator. This new dominion and

sovereignty is not destructive of the former, but accumulative; it did

not abolish the power acquired by the creation, for that continueth

still, and will continue whilst man receiveth his being from God by

creation, and the continuance of his being by preservation; this

therefore is superadded to the former by the new title of redeemer; for

he is lord, not as creator, but as redeemer: Rev. v. 12, Worthy is the

Lamb that was slain to receive power, and riches, and wisdom, and

strength, and honour, and glory, and blessing.'

[2.] This office of lord is derivative, and cannot be supreme, but

subordinate. Though this office be the greatest and highest that ever

was, above all angels and creatures, next unto God, therefore Christ's

place upon his investiture and solemn inauguration was at the right

hand of the eternal throne of God, yet it is derived from God, and

referred to him. Derived from God; for he is, as mediator, made Lord,

and this power was given to him: Mat. xxviii. 18, All power is given to

me in heaven and earth;' John xvii. 2, Thou hast given him power over

all flesh, that he should give eternal life to as many as thou hast

given him.' God hath made God-man the supreme prince and head of the

church, that he might dispense salvation upon his own terms, and his

doctrine and faith be embraced by all nations in the world. Here is a

new power, new government, and new laws, which shall be the rule of

man's duty and God's judgment. It is referred and subordinated to God:

Phil. ii. 11, And that every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father.' The supreme right of governing

is still in God, and subjection to him is not vacated, but established

and reserved.

[3.] This lordship and dominion which the Redeemer is possessed of is

comfortable and beneficial to us; and the end of it is to effect man's

cure and recovery. God had a full right to govern us, which could not

be vacated by our sin; and it was so great that it cannot be greater;

yet it was not comfortable to us. It was but such a right as a prince

hath over rebels to punish them. We renounced God's ser vice, and that

interest which we had in his gracious protection as our Lord; therefore

was this new interest set afoot to save and recover fallen man, that

God might have such an interest in us as might be comfortable to us. So

lordship and government is spoken of in scripture as medicinal and

restorative, to reduce man to the obedience of God that made him: Acts

x. 36, Preaching peace by Jesus Christ, who is Lord of all.' It is such

a lordship as conduceth to make peace between God and man, that we may

enjoy his favour and live in his obedience: Acts v. 31, He hath exalted

him to be a prince and saviour, to give repentance and remission of

sins.' This new lord hath made a new law of grace, which is lex

remedians, a remedying law, which is propounded as a remedy for the

recovering and restoring of the lapsed world of mankind to the grace

and favour of God, granting thereby free pardon, and a right to

blessedness to all that sincerely repent and believe in him; but

sentencing them anew to death who will not embrace him, John iii.

16-18; all which considerations do mightily enforce obedience. It is a

beneficial law; it is a remedying law. They are peremptorily concluded

under everlasting death who will not submit to it; namely, as the old

sentence is bound more upon us, and ratified by a new curse.

2. How this right of lordship and empire accrueth to him? I

answer--Partly by his purchase. This was that Christ aimed at in his

death: Rom. xiv. 9, For to this end Christ both died, and rose again,

and revived, that he might be Lord both of the dead and living.' It was

the fruit and consequent of the humiliation of the Son of God. And

partly by the grant of God: Acts ii. 36, God hath made this Jesus, whom

ye have crucified, both Lord and Christ.' Made,' that is, appointed or

ordained.

3. How we come to be concerned in this lordship, or are related to him?

I answer--By our voluntary consent, acknowledging him to be Lord, and

submitting ourselves to him as the Son of God and our sovereign: He is

thy Lord; worship thou him,' Ps. xlv. 11. There is a passive subjection

and voluntary submission.

[1.] A passive subjection; so all creatures at all times are under the

power of the Son of God and our redeemer; and amongst the rest, the

devils themselves, though revolters and rebels, are not exempted from

this dominion; and he hath a ministry and service for them to do as

well as for the good angels. So at the name of Jesus every knee shall

bow, whether of things in heaven, or things on earth, or things under

the earth,' Phil. ii. 10.

[2.] We are under his dominion by voluntary submission. Those only are

subjects, and admitted into this kingdom, who willingly give up

themselves to God the Redeemer, that they may be saved upon his terms,

and in the way he hath appointed: 2 Cor. viii. 5, They first gave their

ownselves to the Lord.' So that the devils and wicked men are his

against their wills; but all Christ's people are his by their own

consent, to be guided and ordered by him. Well, then, all that have not

subjected themselves to God as redeemer are strangers at least, if not

enemies.

4. The next thing I shall speak of is both the privileges and

immunities on the one hand; secondly, the duties on the other, of those

who are subjects to this Lord.

[1.] Their privileges and immunities are great. Their immunities are

freedom from the curse and rigour of the law: Gal. v. 18, Ye are not

under the law.' From the guilt of sin: Col. i. 13, 14, Who hath

delivered us from the power of darkness, and translated us into the

kingdom of his dear Son; in whom we have redemption through his blood,

the forgiveness of sin.' We do not actually partake of the privileges

of Christ's kingdom till we are first his subjects. Christ and his

people are an opposite state to the devil and his instruments. While we

are under the opposite power, we belong not to Christ; the privileges

of his kingdom belong not to us. But as soon as translated, and put

into another state, then presently we partake of the privilege of

remission of sins; so from the flames of hell: 1 Thes. i. 10, Even

Jesus, who hath delivered us from wrath to come.' Privileges positive;

grace and glory. We enter as subjects into this kingdom, that we may be

reconciled to God, and renewed and fitted to serve and enjoy him. This

Christ doth by degrees. He fits us to serve him now by putting his laws

into our hearts and minds,' Heb. viii. 10, or giving us repentance; and

doth prepare us for the full enjoyment of God more and more. Christ

doth not immediately effect our deliverance, but bringeth us into the

kingdom of grace first, that he may perfect our cure there, that after

we have for a while resisted the devil, and approved our fidelity to

him, we may have an inheritance among the sanctified, Acts xxvi. 18;

and so he may deliver us into the kingdom of glory, when the devil and

his instruments shall be cast into hell.

[2.] The duties. The notion of the Lord doth call for duty and

obedience, and it is our part to obey: Heb. v. 9, He became the author

of salvation to them that obey him.' Our obedience is the best

testimony of our subjection to him. This is to be pressed, because the

carnal world is usually guilty of a double injury to Christ; one is,

that they seem to like him as a saviour, but refuse him as a lord,

whereas Christ is not only a saviour to bless, but a lord to rule and

command. These two things must not be divided. But some catch at

comforts but neglect duty. Certainly a libertine, yokeless spirit is

very natural to us: Ps. xii. 4, Who is lord over us?' The world

sticketh at Christ's authority: Luke xix. 14, We will not have this man

to rule over us.' His laws, and restraints of repentance, faith, and

obedience are their great burden: Ps. ii. 3, Let us break their bands

asunder, and cast away their cords from us.' If he will come as a

saviour, he shall be welcome; but we cannot endure he should be chief.

The greatest part of the world is libertine, if not in opinion, yet in

practice. They would not be under command. He might have customers more

than enough for his benefits, but they look upon self-denial,

mortification, and strict walking as harsh and severe. If we love

privileges we must not decline duties: Hosea x. 11, Ephraim is a heifer

not taught, that loveth to tread out the corn,' but will not break the

clods. The mouth of the ox was not to be muzzled that trod out the

corn. In short, Christ is the head of the church,' as well as the

saviour of the body,' Eph. v. 23. You must give him obedience as well

as apply his benefits. Where he is a saviour, he will be prince and

lord too. Many carry it so as if they would have Christ to redeem them,

but Satan to rule and govern them. Christ must heal their consciences,

but the world hath their affections. No; if thou hast no care to obey

him as a lord, thy esteem of him is but imaginary, thy knowledge is but

partial, thy application of him unsound. The other injury is, that if

he will accept of an empty title, and some superficial compliments and

observances, he shall have enough of that, and be called Lord oft

enough; but there must be a thorough subjection, to do his strict and

spiritual duties: Luke vi. 46, Why call ye me Lord, and do not the

things which I say?' It is a mockage to call him Lord and not do the

things which he hath commanded. This is disclaimed: Mat. vii. 21, Not

every one that saith unto me, Lord, Lord, shall enter into heaven, but

he that doeth the will of my Father which is in heaven.' By the will of

my Father' is meant the whole duty we owe to God; for this is not made

void by Christ, but established upon better terms.

Use. To persuade us to own Christ as a lord. All is in his hands; he

hath potestatem vitae et necis, power of life and death: James iv. 12,

There is one lawgiver, who is able to save and to destroy.' He hath

absolute power to dispose and state the terms of salvation and

damnation: John xvii. 2, Thou hast given him power over all flesh, to

give eternal life to as many as thou hast given him.'

1. Let us enter into the state of subjects, servants, and vassals to

him, by renouncing the devil, the world, and the flesh, who were once

our old lords, but were indeed our enemies. As the people said, Isa.

xxvi. 13, Other lords besides thee have had dominion over us.' These

must be dispossessed before Christ can take the throne. With godly

sorrow and detestation let us throw off these things, resolving no more

to hearken to Satan's temptations; to grow more dead to the vanities

and pleasures of the world, and to tame and subdue our own flesh.

Engage yourselves to God the Father, Son, and Holy Ghost, as your God,

as your Lord and happiness, returning by Christ through the Spirit to

the love and obedience of your creator, and depending upon him for the

effects of his love to you. You see his readiness to help poor wretches

liable to eternal wrath, and to make them eternally blessed with this

glory. We enter ourselves subjects to this sovereign Lord, that we may

enjoy the rights and privileges of his kingdom.

2. Be not subjects only by mime and profession, as many are, and by

their ignorance, unbelief, and disobedience are little better than

heathens and aliens. We must not be partial subjects, to obey in some

measure. No; you must walk worthy of the Lord unto all pleasing,' Col.

i. 10. Of the Lord,' that is, the Lord Christ. We must love him, and

serve him, and study to please him in all things, not in a few only,

which are not cross to our interests and wills, but we must give him an

entire universal obedience to all his laws.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON IV.

That I may win Christ.--Phil. iii. 8.

THIRD point. That there should be some application when we consider

Christ and address ourselves to know him. (1.) What is this

application; (2.) Why.

I. What is this application.

I shall give you--(1.) Some distinctions; (2.) Some observations.

1. Distinctions. There is a twofold application; one that more

immediately respects comfort, the other duty. The application of

comfort is when I respect Christ under such a term as implies some

privilege to me; that he is my saviour, stood in my room before God,

bearing my sins, and suffered the wrath of God for me: Gal. ii. 20, Who

loved me, and gave himself for me.' The application that more

immediately respects duty is, when I apprehend Christ under such a term

as inferreth my obligation to duty and obedience; as here he speaketh

of the knowledge of Christ not only as the Lord, but my Lord: John xx.

28, My Lord and my God.' Now this application is always necessary, and

yet questionable. My laying claim to privileges may be disallowed, but

my obligation to duty is clear and certain.

2. Another distinction. There is the application of faith and the

application of assurance.

[1.] The application of faith is a particular application of Christ and

the promise to ourselves, so as to excite us to look after the benefits

and ends for which Christ is appointed. This certainly is necessary for

all. That which God revealeth I should know for my good: Job v. 27,

Hear it, and know it for thy good;' Rom. viii. 31, What shall we then

say to these things?' In this business it is the more necessary,

because we are concerned both in the merit of the Redeemer and the

offer of grace in the promise: Acts xiii. 26, To you is the word of

this salvation sent.' It is a message from God; sent to excite me to

accept of the remedy offered. It is my duty to make general grace

particular; as to obey commands moral, so also evangelical. And the

true nature of faith is an accepting of Christ, to be to me what God

appointed him to be, and to do for me what God hath appointed him to do

for poor sinners; suppose, to be prince and saviour, to give repentance

and remission of sins,' Acts v. 31; for certainly I for my particular

am to accept of the offered remedy; and since the grace of God hath not

excepted me, I am not to except myself.

[2.] The application of assurance is, when I actually determine that my

own sins are pardoned, that I am adopted into God's family, or that I

am appointed to eternal glory by Jesus Christ. This cannot be made

without some sense of our sincerity, because the promises of God

require a qualification, and performance of duty in the person to whom

the promises are made. Therefore we cannot be certain of our own

interest till we have performed the duty and have the qualification. We

must certainly know that we have performed the duty and are duly

qualified. On this application the apostle speaketh, 1 John iii. 19,

Hereby we know that we are of the truth, and shall assure our hearts

before him.'

[3.] The application, which concerneth our own interest in privileges

by Christ, may be either implicit or explicit, dark and reserved, or

clear and open.

(1.) Implicit, dark and reserved, when we have not so full a persuasion

of our good estate, but comfortable encouragements to wait upon God in

the way of our duty. This is expressed, 1 Tim. i. 15, This is a

faithful saying, and worthy of all acceptation, that Jesus Christ came

into the world to save sinners, of whom I am chief.' Believers make a

shift sometimes to creep into the backdoor of the promise. The general

proposal of grace on God's part, and serious diligence on ours in

seeking after it, giveth some hope, though as yet our sincerity be not

fully witnessed to us, and we have not that sure and firm claim which

we may have afterwards.

(2.) More explicit, clear and open. This is expressed in those forms:

Eph. i. 6, To the praise of his glorious grace, wherein he hath made us

accepted in the Beloved;' 2 Cor. v. 1, 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.' A christian knoweth

not only where he is, but where he shall be: 2 Tim. v, 8, Henceforth

there is laid up for me a crown of righteousness, which the Lord, the

righteous judge, shall give me at that day; and not to me only, but

unto all them that love his appearing.'

Secondly, I shall give you some observations.

1. That the application of faith may be without the application of

assurance; sometimes they go both together. The application of faith we

have, and must have, because the promise of pardon to the penitent

believer is universal, that it includeth you as well as others. God

offereth pardon and life to you, and you must consent to accept it upon

his terms; and that Christ may be yours, and you his, to the ends

propounded in the gospel, you must choose him, and depend upon him as

the only mediator, resolving to venture your souls and all your hopes

upon him. You are not christians without it. But it may be all this

while you do not know that he doth or will own you, because the

sincerity of faith and love is doubtful to you. Sometimes they go

together, as when your interest in him and his interest in you is

clear: Cant. ii. 16, My beloved is mine, and I am his.' Resignation and

full appropriation here is clear.

2. The one is necessary, the other is comfortable.

[1.] The one is necessary. A sound convert, who esteemeth highly of

this knowledge of Christ, hath no rest in his soul till he doth apply

Christ; which application is expressed diversely in scripture; some

times by receiving Christ: John i. 12, To as many as received him, he

gave power to become the sons of God, to as many as believed on his

name.' We receive what God offereth; he offereth him to be prince and

saviour, and we receive him to be a lord to us, a saviour to us, to

guide us, and bring us in particular to God in the way he hath

appointed. So it is expressed also by apprehending Christ: Phil, iii.

12, That I may apprehend that for which also I am apprehended of Christ

Jesus.' The words of the spouse do explain this: Cant. iii. 4, I held

him, and would not let him go until I had brought him into my mother's

house, and into the chamber of her that conceived me.' When we are

resolved not to give over the pursuit till we find Christ, and get him

into our hearts, that he may dwell there by faith; choose him, cleave

constantly to him. Again, this application is expressed by putting on

the Lord Jesus,' Rom. xiii. 14; Gal. iii. 27, For as many of you as

have been baptized into Christ, have put on Christ.' By faith we make

application of Christ to ourselves; and Christ so applied is as close

and near to us as our garments. So John vi. 56, it is expressed by

eating his flesh and drinking his blood, He that eateth my flesh and

drinketh my blood dwelleth in me, and I in him.' He sticketh not so

close to us as our garments only, but as a part of our substance. The

seeing of meat, though never so wholesome, doth not nourish, but the

eating of it; so general grace doth not profit till it be applied. He

that resigneth up himself to be ruled by Christ is made a member of his

mystical body, and so there is a mutual in habitation; the same life

which enlivened Christ enliveneth us.

[2.] It is comfortable to have a particular interest confirmed to us:

Job xix. 25, I know that my Redeemer liveth.' A sight of our particular

interest is attainable, and should be looked after: Gal. ii. 20, He

loved me, and gave himself for me.' There is a double ground of

rejoicing--the certainty of God's promise, and the evidence of our own

sincerity.

3. That it is a support to us to have the darker way of applying Christ

and his benefits, when we have not the full certainty that they belong

to us. This is an encouragement to an humble soul that is willing to

obey and wait upon God. They are sensible they have as much need of

Christ as others, for they seek after him as lost and undone without

him. They have an equal proposal of his grace: The righteousness of God

is unto all and upon all that believe, and that without difference,'

Rom. iii. 22. They have an equal obligation to seek after it, for it is

the common salvation;' 1 John iii. 23, And this is his commandment,

that we should believe on the name of his Son Jesus Christ;' John vi.

29, This is the work of God, that ye believe on him whom he hath sent.'

They are anxious, serious, diligent, and have been kept alive and

carried on against the oppositions of the flesh and the world, in the

pursuit of this salvation thus long. If they had been asleep, and the

good seed had been choked by sensuality, it had been more questionable;

still the general grace upholdeth you in waiting upon God; you dare not

give over following hard after God, though you have not met with full

satisfaction. You are of the generation of them that seek him,' Ps.

xxiv. 6. Now it is better to be a seeker than a wanderer: Heb. vi.

10-12, For God is not unrighteous to forget your work and labour of

love which ye have showed towards his name, in that you have

ministered, and do minister, unto the saints: and we desire that every

one of you do show the same diligence to the full assurance of hope

unto the end; that ye be not slothful, but followers of them who

through faith and patience inherit the promises.'

II. I come to show why there should be such an application of Christ.

1. Because things that nearly concern us do most affect us. The love of

God to sinners in general doth not so affect me as when I know that he

loved me, and gave himself for me,' Gal. ii. 20. That is the quickening

motive to stir us up to the spiritual life; especially when this love

is shed abroad in our hearts by the Holy Ghost given unto us,' Rom. v.

5; Eph. i. 13, After ye believed the word of truth, the gospel of your

salvation.' It is not sufficient to know the gospel to be a doctrine of

salvation to others, but we must find it to be a doctrine of salvation

to ourselves in particular, and apply the promises to our own hearts,

that they may quicken and enliven us to obedience. That doth most stir

up joy and thankfulness and praise; for still we are affected with

things as we are concerned in them ourselves.

2. Without some application there can be no interest or benefit to ns;

for general grace must some way be made particular, or else it cannot

profit us; else why are not all justified, all adopted, all saved?

There is the same merciful God, and the same sufficient Saviour, the

same gracious covenant. Some apply this grace, others do not. Blood

shed will not avail, unless it be blood sprinkled: Heb. xii. 24, And to

the blood of sprinkling, which speaketh better things than the blood of

Abel.' The making atonement is not effectual to salvation unless the

atonement be received, owned and applied: Rom. v. 11, We joy in God

through our Lord Jesus Christ, by whom we have now received the

atonement.' Christ doth not save at a distance, but as received into

our hearts; as a plaster doth not heal at a distance till it be ap

plied to the sore. It is our souls that were wounded, and our souls

must have the cure. The light that illuminateth must shine into the

understanding; the life that quickeneth must be in the substance which

is quickened by it. If the bare discovery of grace, without the

applying of grace, were enough, the gospel would save all alike, the

haters and despisers of it as well as those that submit to it.

Therefore we ourselves must be informed, convinced, and converted by

it.

3. The scripture insisteth much upon a personal entering into covenant

with God; that every one of us should choose God for our sovereign Lord

and portion, and Christ Jesus for our Redeemer and Saviour, and the

Holy Ghost for our guide, sanctifier, and comforter. Every one must

personally engage for himself. As, for instance, it is not enough that

Christ engage for us as the common surety of all the elect: Heb. vii.

22, By so much was Jesus made a surety of a better testament.'

Something he did for us and in our name; but every one must take a bond

upon himself before he can have the benefit of it. You must yield up

yourselves to the Lord,' 2 Chron. xxx. 8. It is not enough that the

church engage for us as a visible political body, or a community and

society of men that are in visible covenant with God and Christ: Ezek.

xvi. 8, Thou enteredst into covenant with me, and becamest mine.' They

profess in common Christ to be their Lord, and so are a people who are

subjects of his kingdom, and have his protection and blessing: but

every man must covenant for himself: Ezek. xx. 37, I will cause you to

pass under the rod, and I will bring you into the bond of the

covenant.' It is an allusion to the sheep passing out of the fold when

they were tithed for God: Lev. xxvii. 32, Whatsoever passeth under the

rod, the tenth shall be holy to the Lord.' God will not covenant with

us in the lump and body, but every one must particularly be minded of

his duty. It is not enough that our parents did engage for us in

baptism: Deut. xxix. 9-12, Keep therefore the words of this covenant,

and do them, that ye may prosper in all that ye do. Ye stand this day

all of you before the Lord your God; your captains of your tribes, your

elders, and your officers with all the men of Israel: your little ones,

your wives, and the stranger that is in the camp, from the hewer of thy

wood, unto the drawer of thy water: that thou shouldst enter into

covenant with the Lord thy God, and into his oath which the Lord thy

God maketh with thee this day.' They did in the name of their little

ones avouch God to be their God, as we devote, dedicate, and engage our

children to God in baptism. No man savingly transacts this work for

another. We must ratify the covenant in our own persons, and make our

own professed subjection to the gospel of Christ,' 2 Cor. ix. 13. This

is a work cannot be done by proxy and assignees. Our parents'

dedication will not profit us without it. Once more, this must not only

be done in words, or some visible external rites that may signify so

much; as, for instance, when we publicly make profession in the church

of Christ's being our Lord; it is not enough, but a man must engage his

heart to God: Jer. xxx. 21, Who is this that engageth his heart to

approach unto me, saith the Lord?' Yea, this is a business that must be

done between God and our own souls, where no outward witnesses are

conscious to it. God speaketh to the soul in this transaction: Ps.

xxxv. 3, Say unto my soul, I am thy salvation.' And the soul speaketh

to God: Lam. iii. 24, The Lord is my portion, saith my soul; therefore

I will hope in him.' This covenant is carried on in soul-language: Ps.

xvi. 2, O my soul, thou hast said unto the Lord, Thou art my Lord!'

Upon this personal inward covenanting all the privileges of the

covenant do depend.

4. Because our interest in him is the ground of our comfort and

confidence. It is not comfortable to us, or not so comfortable, that

there is a God, and there is a Christ. Devils believe so far; but the

thoughts of God and Christ are a part of their torment: James ii. 19,

Thou believest that there is one God; thou doest well: the devils

believe, and tremble;' Mat. viii. 29, And they cried out, saying, What

have we to do with thee, Jesus, thou Son of God? Art thou come to

torment us before the time?' The remembrance of God and Christ will be

troublesome to us if he be not our God and our Lord. You shall see the

saints express their particular interest to be the great cause of their

comfort: I Sara. xxx. 6, David encouraged himself in the Lord his God;'

Hab. iii. 18, Yet I will rejoice in the Lord, I will joy in the God of

ray salvation;' Luke i. 47, My spirit hath rejoiced in God my Saviour.'

To see a good thing, and you as much need of it as others; to see a

Christ ready to save sinners, and we have no comfort and benefit by

him, is a matter of grief rather than of rejoicing.

Use. To press us to this application. A title to his benefits needs

good evidence. But we have no reason to scruple our obligation to duty

and obedience. If God hath made him Lord and Christ, let him be your

Lord and Christ.

1. Resolve to give up yourselves to him, to serve him and obey him,

though you know not whether he will give himself to you, to pardon you,

and bless you everlastingly. A believer cannot always say, God is mine,

or Christ is mine; yet a believer is always resolved to be his: I am

thine, save me,' Ps. cxix. 94.

2. In applying Christ to yourselves, seek necessary grace rather than

comfort. Go to him to renew and change your natures, rather than to

give you peace; not to have the grief by reason of sin assuaged only or

chiefly, but to have the distemper removed. It is a mountebank's care

to stop the pain and let alone the cause; and such a cure do they seek

who are more earnest for ease and comfort than for grace. A good

christian is troubled with the power of sin as well as the guilt of it,

and mindeth the rectitude of all his faculties as well as ease and

peace of conscience, that he may be enabled to walk with God thereafter

in the ways of obedience, as well as enjoy the pardon of his sins.

Christ purchased this double benefit for us: Isa. liii. 5, The

chastisement of our peace was upon him, and with his stripes we are

healed.' Peace and healing. He would be an unwise man who, having

broken his leg, should only mind to be eased of his pain, but not take

care to have it set right again; so foolish is that christian who is

earnest for comfort, but taketh no care how to be directed and enabled

to please God. Sin in some sense is worse than damnation. The taking

away of guilt frees us a malo naturali, from a natural evil; but the

other, a malo morali, from a moral evil. Christ delights to be obeyed

in his work; for it suiteth with his design, which is to restore us to

God, and fit us for his service: Rev. v. 9, Thou hast redeemed us to

God.'

3. When God presseth upon you more than ordinarily, do not receive this

grace in vain, and refuse your own mercies. When he draweth, you should

run, Cant. i. 4; when he knocketh, you should open, Rev. iii. 20. When

the wind bloweth, let loose the sails, John iii. 9; when the waters are

stirred, put in for cure, John v. 4. At such times God doth more

particularly apply his grace to you; therefore you should often apply

and entertain the motions before they cool and slacken.

I come now to discourse concerning the end, That I may gain Christ.'

The apostle would not only know Christ, but gain Christ.

1. Christ is gained when we get an interest in him and his benefits,

when God hath called us to the fellowship of his Son, 1 Cor. i. 9, or,

in another place, me'tochoi Christou, Heb. iii. 14, We are made

partakers of Christ, if we hold fast the beginning of our confidence

steadfast to the end.' The ungodly have no part in him, but believers

have. The apostle had already won Christ, but he would more and more

win, and be more nearly conjoined to him. That I may win Christ, is

that I may get a larger portion in him, or more full enjoyment of him.

2. This word kerde'so is put in opposition to the loss that he had

incurred that he might be made a partaker of Christ. There was gain

enough to recompense all his losses in having Christ. If God and Christ

seem not better things to us than the world, we judge ourselves to have

no part in him.

Doct. To be made partakers of Christ is the greatest gain.

To evidence this I shall show you--(1.) What gain we have in having

Christ; (2.) How much this gain excelleth all other gain.

I. What gain we have in having Christ.

1. He is our ransom from the wrath of God, and so you have some what

whereby to appease your guilty fears: Col. i. 14, In whom we have

redemption through his blood, even the forgiveness of sins.' Oh, what a

mercy is this to have sin forgiven, to be free from the curse of the

law, and the wrath of the eternal God! Ask a tender conscience that

groaneth under the weight of sin whether it be not a great benefit to

have sin forgiven? Ps. xxxix. 4, Mine iniquities are gone over my head

as a heavy burden; they are too heavy for me.' If you think them too

scrupulous, go to a stormy wounded conscience: Prov. xviii. 14, A

wounded conscience who can bear?' Ask Judas, or any of those whose

souls are ready to choose strangling rather than life. The damned in

hell, who bear their own iniquity, and are past forgiveness, and feel

sin to be sin indeed, they would give ten thousand worlds if they had

them for the pardon of their sins. Surely then it is great gain to have

sin pardoned, to be justified by faith in Christ, and be at peace with

God: Blessed is he whose sins are forgiven.' The heart of trouble is

broken when that is done.

2. It is Christ Jesus hath purchased the favour of God, that we may

have comfortable access to him and fellowship with him, he having

opened the door by the merit of his passion, and keeping it still open,

by his constant intercession. By his death he removed the legal

exclusion, and remaineth as our intercessor at God's right hand. All

the riches in the world could not purchase such a favour for us. Gold

and silver are poor corruptible things to the precious blood of the Son

of God, by which blood we have entrance into the holiest,' Heb. x. 19.

Therefore this gain we have by Christ, that we may once more have

access to God.

3. Our natures are renewed, and not only the favour and fellowship of

God is restored, but his image also. The Spirit is given, whereby we

are renewed: Titus iii. 5, 6, By the renewing of the Holy Ghost, which

he shed on us abundantly through Jesus Christ our Saviour;' and we are

made partakers of the divine nature,' 2 Peter i. 4; that is, made like

God, and amiable in his sight: Partakers of his holiness;' Heb. xii.

10, But he for our profit, that we might be partakers of his holiness.'

This is profit, not the pelf of this world. All the comforts of the

world, that please and feed our sensuality, are nothing to it. If a

beast were made a man, he would not complain for want of provender; so

if we are made partakers of a divine nature, we have no cause to

complain if straitened in the world. Thou hast that which is better, a

nature to incline thee to live to God, and with God in a state of holy

communion with him.

4. Christ is our treasury and storehouse, from whence we fetch all our

supplies: But of his fulness we receive grace for grace;' 1 Cor. i. 30,

He is made of God to us wisdom, and righteousness, and sanctification,

and redemption.' This is the riches of the saints; they love the true

riches. God would not trust the stock in our hands, but Christ keepeth

it for us. Therefore in gaining him you gain all things which a

gracious heart prizeth, all that is needful to maintain our expenses to

heaven.

5. By him we are made heirs according to the hope of eternal life: Rom.

viii. 17, If sons, then heirs, heirs of God, and joint-heirs with

Christ.' Surely everlasting glory is a greater treasure than all the

wealth in the world. Now for a title to this, we have the promise and

grant of God, the merit of the Redeemer, and the earnest of the Spirit

to build upon; therefore their gain is exceeding great if they have

Christ.

II. How much this gain excelleth all other gain.

1. It is the most comfortable gain, for here is comfort at all times

and in all cases. When nothing else can ease the troubled mind, in the

day of wrath, in the day of death, this will be a support to you: Phil.

i. 21, To me to live is Christ, and to die is gain.' You get infinitely

much more than you can lose upon death. Death maketh all other gain

useless to us; openeth a door for us to enter into our greatest

felicity. We leave worldly wealth for the riches of the glory of the

inheritance of the saints; a shed for a palace, an earthly tabernacle

for a building of God not made with hands, eternal in the heavens;'

which is pollo ma?llon, much more better.' We leave friends for the

spirits of just men made perfect; ordinances for the vision of God. The

glory, and riches, and honours of the world are nothing worth when we

come to die. If you have not gained Christ, in what a miserable plight

will you be then, when you must go into an unknown world, to an unknown

God, and have no intercessor at his right hand to plead for you! When

the happiness of God's children beginneth, your worldly happiness

endeth. Death parts you and your wealth, but the believer then goeth to

take possession of his blessed inheritance.

2. It is the most universal gain: 1 Cor. iii. 22, 23, All things are

yours,' because ye are Christ's, and Christ is God's.' Ordinances,

providences, graces, comforts, this world, and the next, death between

both. Yea, with Christ we receive temporal blessings: 1 Tim. iv. 8,

Godliness is profitable unto all things, having the promise of this

life, and that which is to come.' So far forth as our wise God seeth

them expedient for us, for his own glory, and the good of our souls:

Rom. viii. 32, He that spared not his own Son, but delivered him up for

us all; how shall he not with him give us all things?' Protection,

maintenance; if we want these comforts, it is that we may want a snare;

not out of any defect of love in God, but his abundant care and

jealousy over us. A father may give his child the inheritance of an

orchard, and yet deny him a green. apple. God giveth us an ample

portion with Christ, but he will dispense the enjoyment of these as he

seeth good for us.

3. It is an everlasting gain, that will never fail us, but yield us a

blessedness when the world shall be no more: Luke x. 42, One thing is

needful, and Mary hath chosen that good part which shall never be taken

from her.' The better part shall never be taken from us, worldly riches

may fail us, but never spiritual gain. If Christ be gain now, he will

be gain to you to all eternity. The world now seemeth to gratify our

senses, but when you are going out of the world, you will cry out, Oh,

how hath the world deceived you! What is a little momentary delight or

temporal profit to this eternal treasure that will never fail you? Luke

xii. 20, 21, And God said unto him, Thou fool, this night thy soul

shall be required of thee; and then whose shall these things be which

thou hast provided? So is he that layeth up treasure for himself, and

is not rich towards God;' Job xxvii. 8, What is the hope of the

hypocrite, if he hath gained, when God taketh away his soul?' You are

living on earth, and stepping into eternity; look after that gain that

will stand by you, and do you good to all eternity.

4. This gain sanctifieth us, all other corrupts us: 1 Tim. vi. 10, The

love of money is the root of all evil.' It is called filthy lucre;' it

doth debase the soul to something that is inferior to it; but this gain

maketh you of an excellent and divine spirit.

Use 1. For reproof of two sorts of men--

1. Those that take but little or no pains to gain Christ: What will it

profit a man to gain the whole world and lose his own soul?' Mat xvi.

26. What pleasure or comfort can you have in all things that you have

gained, if you have not gained Christ? How will it be found at last,

when it shall be said to thee, Luke xvi. 25, Son, remember that thou in

thy lifetime receivedst thy good things;' when your wealth is of no use

to you, but your immortal souls must return to God, beggarly and naked

as they are.

2. Those that lose Christ, and part with him for a little temporal

profit or carnal satisfaction. As many forget God, and Christ, and

heaven, and all, so they may have the pleasures of the present life; As

Esau sold his birthright for one morsel of meat,' Heb. xii. 16. These

part with their bargain for trifles. So much of Christ as they have,

they part with; profession, ordinances, common graces, some taste of

his love, some hopes of his glory he offereth, some sense of religion

which formerly held them to their duty. They may go a little way with

Christ, and after fall off.

Use 2. Is instruction.

1. If Christ be such gain, then you may make some losses for his sake,

and part with other things for Christ's sake, if you cannot have them

and Christ too. If you should part with all the world, what is this to

Christ? If you should be scorned and derided, it is more than to have

worldly wealth at your dispose: Heb. xi. 26, Esteeming the reproach of

Christ greater riches than the treasures in Egypt.' If you part with

never so much for him, you can be no losers: Mark x. 29, 30, And Jesus

answered and said, Verily I say unto you, There is no man that hath

left house, or brethren, or sisters, or father, or mother, or wife, or

children, or lands, for my sake and the gospel; but he shall receive a

hundred-fold now in this time, houses, and brethren, and sisters, and

mothers, and children, and lands, with persecutions; and in the world

to come life everlasting.' Those who suffer loss for Christ are gainers

in the end; and in him, and with him, all things that can make them

happy. In this life the peace of a good conscience hath a hundred-fold

better than all the sufferings of this world, and in the world to come

as happy as heart can wish. See it set forth, Rev. vii. 14, 15, These

are they which came out of great tribulation, and have washed their

robes, and made them white in the blood of the Lamb. Therefore are they

before the throne of God, and serve him day and night in his temple;

and he that sitteth on the throne shall dwell among them.' That is

happiness indeed, to be for ever before God's throne; they are out of

gunshot, free from all temptations and dangers which they are now

exposed to.

2. That we should not murmur at our estate, when others go away with

other things, if we have Christ. Our heart should rejoice in Christ

above all things. What if they have a more plentiful portion in the

world? You have that which is better worth, and should be all gain to

you: Ps. xvii. 14, 15, From men which are thy hand, O Lord, from men of

the world, which have their portion in this life, and whose belly thou

fillest with thy hid treasure; they are full of children, and leave the

rest of their substance to their babes. As for me, I will behold thy

face in righteousness; I shall be satisfied, when I awake, with thy

likeness.' David allayeth his envy and repinings by this argument.

Use 3. To exhort you and persuade you to get Christ. You hear them

gladly who would instruct you in the ways of worldly gain; why should

you not be as desirous to gain Christ?

1. He is the best gain, if God be to be preferred before the creature,

and eternal glory before fading riches, and the soul before the body.

In gaining him you gain the image and favour and fellowship of God, and

the hopes of eternal life.

2. This gain may be gotten, and gotten at a cheap rate: Isa. lv. 1, Ho,

every one that thirsteth, come ye to the waters, and he that hath no

money: come ye, buy and eat; come, buy wine and milk, without money,

and without price;' Rev. iii. 18, I counsel thee to buy of me gold

tried in the fire, that thou mayest be rich; and white raiment, that

thou mayest be clothed, and that thy nakedness do not appear; and

anoint thine eyes with eye-salve, that thou mayest see.' Means are

appointed, word and sacraments.

3. Seek it and have it; choose it and have it. In worldly things you

are not sure to speed after all your toil and pains: Job xxvii. 8, What

is the hope of the hypocrite though he hath gained?' A worldling doth

not always make a thriving bargain: Luke v. 5, We have toiled all

night, and have caught nothing.'

Quest. What must we do that we may gain Christ?

Ans. That cannot be told you in a breath; but if you will gain Christ,

you must--

(1.) Use the means; the word, which convinceth you of your lost estate;

and the gospel offereth Christ as your gain and suitable remedy; the

sacraments: 1 Cor. x. 16, The cup of blessing which we bless, is it not

the communion of the blood of Christ? the bread which we break, is it

not the communion of the body of Christ?'

(2.) You must submit to his terms; sell all for the pearl of great

price, Mat. xiii. 46; renounce your lusts; devote yourselves and your

interests to be disposed by him at his will and pleasure.

(3.) Trust in him that is true; depend on his merits and promises: Gal.

v. 5, We through the Spirit wait for the hope of righteousness by

faith;' Acts x. 43, To him give all the prophets witness, that; through

his name whosoever believeth on him shall receive remission of sins.'

And when troubles and difficulties arise, continue with patience in

well-doing, Rom. ii. 7.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON V.

And be found in him, not having mine own righteousness, which is of the

law, but that which is through the faith of Christ, the righteousness

which is of God by faith.--Phil. iii. 9.

IN these words the apostle amplifieth the gain we have by Christ. He

had spoken of gaining Christ, meaning thereby an interest in his person

and benefits. Among the prime benefits he mentioneth his righteousness

made ours by faith: And be found in him,' &c.

In the words we have--

1. A distinction between two sorts of righteousness; his own

righteousness,' and the righteousness of God.'

2. A description of either; his own righteousness, which is of the

law;' and the righteousness of God, which is by or through the faith of

Christ.'

3. His different respect to either; the one is disclaimed, not having

mine own righteousness;' the other affected; he would be found having

the righteousness of faith.'

For explication--

First, The distinction. What is meant by his own righteousness?' Either

the false, superficial righteousness which he had as a pharisee,

mentioned ver. 6, Touching the righteousness which is in the law

blameless;' exact in legal observances; or else any other righteousness

that might be thought of, that standeth in opposition to Christ or in

competition with him. It is not meant of the graces of the Spirit, nor

of things that stand in a necessary subordination to him. Well, then,

any righteousness of our own, opposed to Christ, is excluded. But for

the other part of the distinction, what is meant by the righteousness

of God? His gracious method or evangelical course of pardoning sin to

penitent believers in the gospel, and accepting them to life in Christ.

And it is called the righteousness of God,' because it is found out by

God, and accepted by him, and given us by God. It is found out by God:

Deliver him from going down to the pit; for I have found a ransom,' Job

xxxiii. 24. The way of satisfying God's justice by a ransom was not

devised or found out by men or angels, but by God himself. And it is

given us by God: For he is of God made unto us righteousness,' 1 Cor.

i. 30; and 2 Cor. v. 21, We are made the righteousness of God in him.'

And partly because it is accepted by God. It is a righteousness wherein

God acquiesceth, and which he accepteth for our absolution: Mat. iii.

17, This is my beloved Son, in whom I am well pleased.' God is

satisfied with Christ's obedience to the death, as a perfect ransom for

us, and is well pleased with those who make use of it, and apply it in

the appointed way; namely, the faith and obedience of Christ; that is,

being justified by faith.' We continue to live by faith, and being

married to Christ, do bring forth fruit unto God. Certainly with the

righteousness of God we may appear with all manner of confidence before

the throne of God, and look for all manner of blessings from him. The

law which condemneth us is the law of God, the wrath which we fear is

the wrath of God, and the glory which we expect is the glory of God,

and the presence into which we come is the presence of God, and the

righteousness by which we stand is the righteousness of God.

Secondly, The description of these different and opposite

righteousnesses. His own righteousness he describeth to be that which

is by the law;' the other, the righteousness which is by the faith of

Christ.' The meaning is, it is appointed by God, merited by Christ, and

received by faith. Now these two are often opposed; as Rom. iii. 21,

22, But now the righteousness of God without the law is manifest, being

witnessed by the law and the prophets, even the righteousness of God

which is by the faith of Jesus Christ, unto all and upon all them that

believe; for there is no difference.' So again, Rom. x. 3, For they

being ignorant of God's righteousness, and going about to establish

their own righteousness, have not submitted themselves unto the

righteousness of God.' Where you see there is a perfect opposition

between our own righteousness and the righteousness of God, the

righteousness of the law and the righteousness of faith. The law may be

taken two ways--either for the law of works or the law of Moses.

1. For the law of works, which required a man to be justified by a

perfect sinless obedience of his own; this is that which is often

opposed to the righteousness of God by faith in Christ; and against

this doth the apostle reason when he reasoneth against justification by

works or our own righteousness, as will be evident by two places: Rom.

i. 17, 18, I am not ashamed of the gospel of Christ; for therein is the

righteousness of God revealed from faith to faith; for the wrath of God

is revealed from heaven against all ungodliness and unrighteousness of

men, who hold the truth in unrighteousness.' That is, the wrath and

vengeance of God is denounced against those who are under the law

covenant, which they have broken in every point and tittle, in every

table, in every commandment. There clearly the two revelations are

opposed, the law-covenant in which the wrath of God is revealed, and

the gospel-covenant in which the righteousness of God is revealed. The

other place is Rom. iii. 20, Therefore by the deeds of the law no flesh

shall be justified in his sight; for by the law is the knowledge of

sin.' Take the illative particle, therefore, as it is a conclusion or

inference drawn out of his former argument; did he prove them guilty of

the breach of ceremonies? No; but of moral duties. Take the reason

subjoined, for by the law is the knowledge of sin;' questionless he

meaneth the moral law as it was a covenant of works; by that is the

knowledge of sin, quoad natur am peccati, et inhaerentiam in subjecto,

in respect of the nature of sin, and its inherence in us. To fallen man

it doth not discover his righteousness but his sin. Now it is

impossible for us to be justified by this legal righteousness. None of

us have such a personal legal righteousness; for then there were no

sin, no place for confession, nor for Christ. No; we have all broken

with God; yea, there is no one work perfectly justifiable by the law:

all are corrupt and abominable, there is none that doeth good, no not

one,' Rom. iii. 12.

2. The apostle disputeth also against the works of the Mosaical or

ceremonial law, and proves that by that law no man could be justified;

and therefore the Jews did seek righteousness where it was not to be

found, whilst they stuck so close to that law, being guilty therein of

a threefold error--First, that they thought pardon of sin and

acceptance with God were to be obtained by the bare works of that law;

secondly, that they overlooked, and rejected Christ, who is the end of

the law for righteousness to every believer; thirdly that they would

keep up this law when it was to cease and be abrogated. These are the

errors of theirs which Paul everywhere disputeth against.

Thirdly, His different respect to either of those; he renounced the one

and affected the other.

1. That which he renounced was partly the superficial righteousness

which consisteth in the external observances of the law, a mere

speculative righteousness, and partly the righteousness of the

law-covenant, which some did falsely imagine they did or might fulfil;

whilst arrogantly holding up the dignity of their own works, they

refused to embrace the gospel.

2. That which he affected was, to be found in Christ, having the

righteousness of God through faith in Christ.' And there--

[1.] The state of his person, or the way how this is applied or

conveyed to us; by being found in Christ.' The word. found is

emphatical, and often used with respect to the day of judgment: 2 Cor.

v. 3, If so be we shall not be found naked;' and 2 Peter iii. 14, See

that ye be found of him in peace, without spot and blameless;' Mat.

xxiv. 46, Blessed is that servant whom his lord when he cometh shall

find so doing.' It implieth two things--

(1.) That the last day is a day of exact search and trial. Wrath maketh

inquisition for sinners; we shall be found out to be what we are.

(2.) That the last day cometh upon the greatest part of the world by

way of surprisal. They do not look for it, nor prepare for it. It

cometh upon them unawares, like a thief in the night,' 2 Peter iii. 10,

unthought of, unexpected by the most, who will not be awakened out of

their sins, and do not look for it, but are found of it.

[2.] In Christ,' that is, incorporated into his mystical body, or

united to him by the Spirit; as a branch ingrafted into the true vine:

John xv. 2, Every branch in me that beareth fruit;' or found in the ark

when the flood cometh. Paul was lost before, then found in Christ:

There is no condemnation to them that are in Christ,' Rom. viii. 1.

Being united to him by faith, love, and holiness, we are made partakers

of his righteousness.

Again, The righteousness wherewith he would appear before God, the

righteousness of God by faith in Christ. The righteousness of the new

covenant is twofold--(1.) Supreme, prime, and chief, and that is the

righteousness of Christ; (2.) Secondary and subordinate, and that is

the righteousness of faith and obedience. As to our first right, faith;

as to our continued right, new obedience. These things must be a little

cleared, that we may not mistake.

1. For the supreme principal righteousness, by virtue of which we are

reconciled to God. It is Christ's obedience unto the death. So it is

said, Rom. v. 18, 19, As by the offence of one judgment came upon all

men to condemnation; even so by the righteousness of one, the free gift

came upon all men unto justification of life. As by one man's

disobedience many were made sinners; so by the obedience of one, many

shall be made righteous;' that is, our great righteousness before God,

by which his justice is satisfied, and by the merit of which all the

blessings of the new covenant are procured for us.

2. The subordinate righteousness, or the way, and means, and condition

by which we get an interest in and right to this supreme righteousness,

is faith and new obedience. But for a distinct use--

[1.] As to our first entrance into the covenant of God, faith is

required: Rom. iv. 3, Abraham believed God, and it was counted to him

for righteousness.'

[2.] As to our continuance in this blessed privilege, new obedience is

required; with respect to which it is said, 1 John iii. 7, Little

children, let no man deceive you: he that doeth righteousness is

righteous, as he is righteous.' And thereby his interest in Christ is

confirmed: 1 John ii. 29, If ye know that he is righteous, ye know that

every one that doeth righteousness is born of God.' These scriptures

are plain and express; and new obedience has respect to that which is

the result of the final judgment: Mat. xxv. 46, And these shall go away

into ever lasting punishment, but the righteous into life eternal.' And

the righteous there are such as are fruitful in good works. Now from

this exposition we may learn how we are justified by faith only,

without works, which Paul asserteth; and by works, and not by faith

only, which is the assertion of the apostle James. Justification hath

respect to some accusation. Now as there is a twofold law, so there is

a twofold accusation and justification--the law of works and the law of

grace. Now when we are accused as breakers of the law of works, that

is, as sinners, obnoxious to the wrath of God, we plead Christ's

satisfaction as our righteousness, no works of our own. But when we are

accused as non-performers of the conditions of the covenant of grace,

as being rejecters or neglecters of Christ the mediator, we are

justified by producing our faith or sincere obedience. So that our

righteousness by the new covenant is subordinate to our universal

righteousness with respect to the great love of God, and that we have

only by Christ. If we are charged that we have broken the first

covenant, the covenant of works, we allege Christ's satisfaction and

merit; if charged not to have performed the conditions of the law of

grace, we answer it by producing our faith, repentance, and new

obedience, and so show it to be a false charge. Our first and supreme

righteousness consisteth in the pardon of our sins, and in our

acceptance in the Beloved, and our right to impunity and glory. Our

second and subordinate righteousness, in having the true condition of

pardon and life. In the first sense Christ's righteousness is only our

justification and righteousness. Faith and repentance, or new

obedience, is not the least part of it. But in the second, believing,

repenting, and obeying is our righteousness in their several respective

ways; namely, that the righteousness of Christ may be ours, and

continue ours.

Doct. It shall go well with those, and those only, who in the day of

exact search and trial shall be found in Christ, not having the

righteousness which is by the law, but the righteousness of God which

is by faith in Christ Jesus.

I shall endeavour to make it good by these considerations--

1. That the day of judgment will be a day of exact search and trial. No

man can lie hid in the throng and multitude of mankind, but the state

of his person and all his works will be made manifest, whether they be

wrought in God. God will not deal with us in the lump, by nations, or

by any societies and communities of mankind with which we are bundled

up, but by head and poll: Rom. xiv. 12, Every one of us shall give an

account of himself to God.' Every tub must stand upon its own bottom;

and every man must come before his supreme judge, and give an account

of his own actions. The particular inquiry that shall be made is

expressed by opening the books;' Rev. xx. 12, I saw the dead, small and

great, stand before God; and the books were opened: and another book

was opened, which is the book of life; and the dead were judged out of

those things which were written in the books, according to their

works.' You see there none shall escape this judicature; kings nor

subjects, rich nor poor, powerful nor weak, old nor young; all that

have breathed and have life. And the judgment shall be accurate and

particular, for all is upon record; for nothing is missed and mistaken

in its circumstances. The books that contain as it were a diary of our

lives shall be opened; they are sealed now, it is not known what is in

them; but then all actions and events, returns and receipts, mercies,

rods, ordinances, providences, sins, graces shall then be produced.

God's register is exact, and every man's doom and sentence shall be

pronounced accordingly. According to your repentance and faith, or

impenitence and disobedience, will Christ deal with you. One place

more: Ps. 1. 21, I will reprove thee, and set thy sins in order before

thine eyes.' Alas! most men's reckonings are in great confusion now,

but then they shall be brought to remembrance with time and place. The

sinner may then see the whole story of his life orderly repeated out of

God's book of remembrance and the sinner's conscience, to his fearful

astonishment and confusion. But to the comfort of the elect, the book

of life shall be opened; the graces vouchsafed to them, the services

done, and sufferings undergone by them, remembered to their joy and

honour.

2. That in this day of exact trial there is no appearing before God

with safety and comfort without some righteousness of one sort or

another. Why? Because it is a holy and just God before whom we appear:

Shall not the judge of all the earth do right?' Gen. xviii. 25; and 1

Sam. vi. 20, Who is able to stand before the holy God?' If not now in

the time of patience, how then in the time of his recompense? His

holiness inclineth him to hate sin, and his justice to punish it. The

holiness of God is at the bottom of the creatures' fears. We fear his

wrath, because it is armed with power, but awakened by his justice, but

rooted in his holiness; that is the fundamental reason of our dread.

Again, it is a holy law according to which the process of that day

shall be guided, a law that is clean and pure, and alloweth not the

least evil. When David looked upon the brightness of the sun, he

admired God; but when upon the purity of the law, he abaseth himself:

Ps. xix. 12, Lord, who can understand his errors? cleanse thou me from

secret sins.' Well, then, there must be one righteousness or another,

if we would speed well in that day.

3. The righteousness of the first sort by the law of works we cannot

have; for the covenant of works requireth of us perfect obedience upon

pain of eternal death if we perform it not; for the tenor of it is, Do

and live; sin and die.' The least sin, according to that covenant,

merits eternal death: Gal. iii. 10, Cursed is every one that continueth

not in all things that are written in the book of the law to do them,'

By this covenant none can stand; for we have all sinned, and are liable

to that death: Rom. iii. 23, All have sinned, and come short of the

glory of God,' Rom. v. 12, By sin death entered into the world; and

death came upon all, for that all have sinned,' By sin we are all under

guilt and the curse, and so are become children of wrath, Eph. ii. 3,

which is the wretched condition of all mankind. Therefore, if we stick

to the old covenant, how shall we appear in the judgment, and what

righteousness have we to plead before God? and that is the reason why

the saints, who have awakening thoughts of this sin and misery,

deprecate the rigour of the first covenant: Ps. cxxx. 3, 4, If thou,

Lord, shouldst mark iniquities, O Lord, who shall stand? But there is

forgiveness with thee, that thou mayest be feared;' Ps. cxliii. 3,

Enter not into judgment with thy servant, O Lord, for in thy sight

shall no man living be justified.' Woe unto us if God should deal with

us according to his strict justice, and we had nothing to bring forth

but our own personal righteousness and obedience. We were undone for

ever if sentence should pass according to this law.

4. Man having broken the law of nature or works, is lost or disabled to

his own recovery, or to do anything whereby to satisfy God. We cannot

make any satisfaction to God for the pardon of sin, or escaping the

curse of the law; or change our natures to return to the obedience of

it; or if we could, the paying of new debts will not quit old scores.

What can we do to satisfy justice, and reconcile such rebellious

creatures to God? The redemption of the soul is precious;' that work

would cease for ever if it lay upon man's hands, Ps. xlix. 7, 8. And as

little can we renew the soul as reconcile it. Who can bring a clean

thing out of an unclean? Surely not one. Will a nature that is carnal

resist and overcome the flesh, and abhor the sin which it dearly

loveth? Therefore man is shut up under misery, without strength, unable

to recover himself and return to God: Rom. v. 6, For when we were yet

without strength, in due time Christ died for the ungodly.'

5. Because man was under such an impotency, Jesus Christ became the

mediator, stepped between us and the full execution of the curse;

redeemed us from this lost condition, by taking the penalty upon

himself, and. thereby satisfied the lawgiver, and attained the ends of

the law. He became the sacrifice to offended justice: Eph. v. 2, And

hath given himself for us an offering and a sacrifice to God for a

sweet-smelling savour;' and a ransom for sinners, 1 Tim. ii. 6; which

are the two solemn notions by which the death of Christ is set forth.

His sufferings were satisfactory to his Father's justice, and expiatory

of our sins. This sacrifice and ransom was paid with respect to the

curse of the law; that is, to free us from the penalty of the old

broken covenant, there being nothing in us to recommend us to God, or

to secure us from the dint of God's anger and justice.

6. Upon his death, Christ acquired a new right of dominion and empire

over the world, to be their Lord and Saviour, to rule them, and save

them upon his own terms: Rom. xiv. 9, For to this end Christ both died,

and rose, and revived, that he might be Lord both of the dead and

living;' Acts ii. 36, Therefore let all the house of Israel know

assuredly that God hath made that same Jesus whom ye crucified both

Lord and Christ;' Phil. ii. 7-11, But made himself of no reputation,

and took upon him the form of a servant, and was made in the likeness

of men: and being found in fashion as a man, humbled himself, and

became obedient to death, even the death of the cross. Wherefore God

hath highly exalted him, and given him a name above every name: that at

the name of Jesus every knee shall bow, of things in heaven, and things

in earth, and things under the earth: and that every tongue should

confess that Jesus Christ is Lord, to the glory of God the Father.' God

hath made this God-man supreme prince of his church, and hath given him

all power in heaven and in earth, that all rational creatures should

pay him all duty, and subjection, and acknowledgment; and his doctrine

and faith should be embraced by all nations in the world, as the means

of their recovery to God.

7. Our Redeemer being possessed of this lordship and dominion, hath

made a new law of grace, which is propounded as a remedy for the

recovering and restoring the lapsed world of mankind to the grace and

favour of God, by offering and granting free pardon, justification, and

adoption, and a right to glory, to those that, coming off from the law,

will submit to his terms; but peremptorily concluding and sentencing

them anew to eternal death who will not embrace these terms and this

way of salvation which he hath set up. This is the sum of the gospel in

many places: Mark xvi. 16, He that believeth, and is baptized, shall be

saved; but he that believeth not shall be damned;' John iii. 16-18, God

so loved the world, that he gave his only be gotten Son, that whosoever

believeth on him should not perish, but have everlasting life: for God

sent not his Son into the world to condemn the world, but that the

world might be saved. He that believeth on him is not condemned, but he

that believeth not is condemned already, because he hath not believed

in the name of the only-begotten Son of God.'

Here mark that in this proposition I assert three things--

[1.] That Christ, as Lord of the new creation, hath set down the terms

of life and death. I say, that Christ, as king, doth enact the law, the

law of grace and promise by which we are justified. He merited it by

his death and bloody sufferings, but the grant we have from him as lord

and king. He, as having all power, sent abroad his apostles as

ambassadors to acquaint the world with his new law; and he doth still

execute it as lord and judge, and as a judge he doth justify and

condemn, and execute his sentence accordingly, partly in this life, and

partly in the life to come, as the scriptures abundantly witness: Acts

xvii. 31, Because he hath appointed a day, in the which he will judge

the world in righteousness, by the man whom he hath ordained; whereof

he hath given assurance to all men, in that he hath raised him from the

dead.'

[2.] The privileges of this new grant are exceeding great; pardon,

peace with God, justification from all things from which we could not

be justified by the law of Moses; adoption into God's family; the gift

of his Spirit to renew us, and maintain his interest in our souls; and

a right to everlasting glory as our inheritance. Now surely these are

things not to be despised. It will go well with those who have sub

mitted to Christ when they are to appear before their Lord and judge,

having such a grant and charter to produce. Certainly to be interested

in Christ's satisfaction and merit, so far as to become acceptable and

pleasing to God, is no small privilege. To be accepted in the Beloved

for the present, and to stand in the judgment hereafter, these are

great things indeed. To be adopted into God's family in the kingdom of

grace, and to be received into God's presence in the kingdom of glory,

to be freed from condemnation to hell, and to have a right and title to

heaven, should not this move us?

[3.] The danger of final impenitency and refusing these things, and not

submitting to this righteousness, is very grievous, if there were

nothing but a forfeiting the hopes and possibility of our recovery; but

the scripture calleth it a sorer punishment,' Heb. x. 39. The law of

grace threateneth the greatest punishment. Conscience in hell will have

a special kind of accusations and self-tormentings in reflecting on the

refusal of the remedy. Besides, the threatening of the gospel is

peremptory, excluding all remedy to all eternity; but the threatening

of the law of nature is not peremptory and remediless; there is a

remedy at hand to dissolve the obligation of suffering that penalty;

namely, Christ's satisfaction (who fulfilled the law, and became a

curse for us) is pleadable by all those who sincerely repent and

believe.

8. The terms of this new law or covenant are repentance, faith, and new

obedience. Or take one mentioned in the text, faith; it is a

righteousness which is by faith. Faith is the grand and primary

condition of the gospel. If you ask why faith is appointed, we might

look no further than the will of the free donor; but faith hath a

special aptitude and fitness for this work.

[1.] In respect of God, he having determined to glorify his free mercy,

he requireth nothing but our belief and acceptance. It is of faith,

that it might be of grace,' Rom. iv. 16.

[2.] With respect to Christ Jesus, who is the fountain of our life and

righteousness, and our head and husband. Faith is the closing act: John

i. 12, To as many as received him.' The tie and nuptial knot between us

and our Lord.

[3.] God had respect also to our necessitous estate, and therefore

principally required that they should know Christ and own him, if they

will have benefit by him, that such privileges should not be settled

upon us without our knowledge, or besides and against our will.

[4.] With respect to the promise, which offers it to us. This happiness

and blessedness is spiritual, and for the most part future, and cannot

be seen. Now such things are only apprehended by faith: Heb. xi. 1,

Faith is the substance of things hoped for, the evidence of things not

seen.'

[5.] With respect to God's end, which is the willing subjection of the

creature to God. By it we come to Christ as king, priest, and prophet;

take his yoke, as well as receive his benefits: Mat. xi. 28, 29, Come

unto me all you that are weary and heavy laden, and I will give you

rest. Take my yoke upon you, and learn of me, for I am meek and lowly

in heart, and you shall find rest for your souls.'

9. This faith is such a hearty assent to the truths of the gospel as

causeth us broken-heartedly, thankfully, and fiducially to accept the

Lord Jesus as he is offered to us, and to give up ourselves to God by

him.

[1.] An assent to the truths of the gospel there must be, for the

general faith goeth before the particular, a belief of the gospel

before our communion with Christ. This assent must produce acceptance,

because the gospel is an offer of blessedness suitable to our

necessities and desires, and receiving is one solemn notion by which

faith is expressed. And this acceptance must be broken-hearted, because

Christ and his benefits are a free gift to us; and we come to accept

this grace as condemned sinners, with a confession of our undeservings

and ill-deservings: 1 John i. 9, If we confess our sins, he is just and

faithful to forgive us our sins, and to cleanse us from all

unrighteousness.' And that eternal wrath may justly become our portion,

God lets none come out of the prison of the first covenant till they

have felt somewhat of the smart of it in the sense of our guilt and

misery, that we may fly to the ransom of Christ's blood, and the merit

of his obedience. Therefore this must be distinctly considered as the

procuring cause, which cannot be done seriously without a broken heart.

[2.] A thankful acceptance; for so great a benefit as pardon and life

should not be entertained but with a grateful consent, and deep sense

of his love, who so freely loved us, and forgave us so great a debt,

and doth so freely save us: Luke vii. 47, Her sins, which are many, are

forgiven, for she loved much; but to whom little is forgiven, the same

loveth little.' Surely Christ should not, cannot be received into the

heart without a hearty welcome and cordial embraces.

[3.] It is a fiducial consent, or such as is joined with some

confidence and affiance; for there is a confidence and trust to be

included in the nature of faith, and cannot be separated from it, and

without it we cannot be satisfied with the truth of the offer, and

cannot depend upon God's word: Eph. i. 13, In whom ye also trusted

after that ye heard the word of truth, the gospel of your salvation.'

Now this trust will make us venture all in his hands, and renounce our

dearest lusts and interests.

[4.] It is obediential. We give up ourselves to obey God through Jesus

Christ, that we may enjoy, please, and glorify him; which you do when

you receive Christ with a hearty consent of subjection, to be guided,

ruled, and ordered by him; for he is our Lord as well as our Saviour:

Col. ii. 6, As ye have received Christ Jesus the Lord, walk in him;' 2

Peter iii. 2, Of the commandment of us the apostles of our Lord and

Saviour.' We must obey his strictest laws; and as he is the physician

of our souls, we must rest upon his skill, and suffer him to apply his

sharpest plasters, take the bitterest medicines, most ungrateful to

flesh and blood.

Use. Oh, let us think of these things. The hour of death and judgment

will come. How sweet will it be then to be found in Christ, not having

our own righteousness? None will be found in Christ but those who

believe the gospel, and so accept of Christ as to depend upon him and

obey him. We depend upon the merit of his satisfaction for pardon and

life, and we keep his commandments and abide in his love, seeking his

glory, and yielding ourselves to his obedience, as our Lord and

sovereign, that he may conduct us to everlasting glory in his own way.

Do this, and you have an interest in his merits and righteousness. We

shall one day come to be judged and tried whether we have done so, yea

or no; whether we are unbelievers and rebels against the Lord Christ,

or whether sound believers.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VI.

That I may know him, and the power of his resurrection, and the

fellowship of his sufferings, being made conformable to his

death.--Phil. iii. 10.

PAUL goeth on enumerating his advantages by Christ. The first was his

interest in Christ's righteousness; now he mentioneth two other

necessary to be added to the former; for whoever boasts of his

justification must show it by his sanctification: That I may be found

in him, not having my own righteousness; and that I may know him, and

the power of his resurrection.'

Here the double benefit is, a conformity to Christ in his life and in

his death.

1. To his life, That I may know him, and the power of his

resurrection.'

2. To his death, And the fellowship of his sufferings, being made

conformable unto his death.'

There is a spiritual inward conformity to the death of Christ, when we

die unto sin; and outward, in bearing the cross. This is spoken here;

and in this latter there is a double benefit which we have in our

sufferings for Christ--(1.) Fellowship with Christ; (2.) Conformity to

Christ.

[1.] Our conformity to his life, or knowing the power of his

resurrection,' is mentioned first, before our conformity to his death,

which in order of nature should have preceded, because we should first

know what we should propound as our hope and scope before we resolve

upon the way of dying to sin and dying to the world. Till we live the

new life and are excited to the hopes of glory, we cannot encounter

sufferings. The new life is the principle, and the hope of glory the

end, and the patient continuance in well-doing the way.

Again, it is observable how the apostle increaseth the description of

his self-denial, what he accounteth gain, and such gain that he

esteemeth all things but loss and dung in comparison of it; not only to

know Christ and privileges, but Christ and the sacred influence of his

grace. To desire to be found in Christ, not having our own

righteousness, will be assented unto by most. We all desire happiness

and immunity, to be freed from the penalties of the law and the flames

of hell; this point of submission will not be much scrupled at; few

value the life of holiness, but the apostle counted all things loss and

dung, to know him and the power of his resurrection.'

[2.] Again, he reckoneth affliction for Christ's sake among the

advantages of Christ. Surely the afflictions of the gospel, when they

are holily and patiently endured, are an advantage; not affliction as

affliction, but partly from the cause: Phil. i. 29, For unto you it is

given in the behalf of Christ, not only to believe on him, but also to

suffer for his sake.' Bare suffering is not more than believing, nor

valuable with out believing; but suffering and believing too is more

than single believing. A gift and an honour vouchsafed to a few of

Christ's choice servants; it is given to all to believe, but to some

not only to believe, but to suffer. Partly from the manner, such as

argues fellowship and conformity to Christ. To find what exceeding joy

and comfort it is to suffer for Christ and with Christ is more worth

than all the world. Partly from the end and fruit in this life, as

these afflictions promote our dying to sin and the world; therein we

feel the virtue of Christ's death, and may glory in the cross of

Christ: Gal. vi. 14, But God forbid that I should glory, save in the

cross of our Lord Jesus Christ, by whom the world is crucified unto me,

and I unto the world.' In the world to come, if thereby we may attain

the resurrection of the dead,' ver. 11.

[3.] Once more; no affliction, though never so great, was excepted out

of Paul's resignation to Christ; for such a fellowship in his

sufferings as maketh us conformable to his death doth also include the

dying a violent and infamous death for Christ's sake. Now if God call

us to this, we must count it an honour, and all things but loss and

dung for Christ's honour's sake. An infamous death for Christ is better

than all the glory of the world; and we rejoice in the very disgraceful

circumstances of our sufferings, and that we are put to shame for

Christ's sake: Acts v. 41, And they departed from the presence of the

council, rejoicing that they were counted worthy to suffer shame for

his name.' Now all these circumstances do mightily heighten his

self-denial; and yet this is the true spirit of christianity, to count

all things but loss and dung for Christ and his righteousness, for

Christ and his grace, for Christ and his sufferings, even those which

are most painful and disgraceful to us.

I begin with the first benefit, a conformity to the life of Christ,

That I may know him, and the power of his resurrection.' Knowing is

here put for sense and experience; and for the word resurrection,'

there is a first resurrection and a second, with respect to the life of

grace and glory. The Spirit first raiseth us up from the death of sin

to the life of grace, and then from the death of nature to the life of

glory. Christ raised from the dead, giveth us the Spirit, which

beginneth that life of grace here which shall be perfected in heaven.

We shall know him and the power of his resurrection fully hereafter,

when we are raised by him to eternal life and glory. But we know him

and the power of his resurrection here when we experience his virtue,

and the sacred influence of his grace in renewing the heart. As we know

the power of his death when sin is mortified, and the old man

crucified, so we know the power of his resurrection when we feel the

operation and virtue of his Spirit in quickening us to newness of life:

Rom. vi. 4, 5, Therefore we are buried with him by baptism into death,

that like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life. For if we have

been planted together in the likeness of his death, we shall be also in

the likeness of his resurrection.'

Two points from this clause are to be observed. The first is, that an

experimental knowledge of Christ is so great a blessing that we should

count all things but loss and dung to get it.

I take it for a granted truth that, besides the knowledge of faith,

there is an experimental knowledge of Christ, whereby believers, from

this effectual working in them, find that to be true which the word

affirmeth of him. It is sometimes expressed by taste which is more than

sight. Sight doth fitly express the knowledge of faith, and taste the

knowledge of experience: 1 Peter ii. 3, If so be that ye have tasted

that the Lord is gracious.' So Ps. xxxiv. 8, Oh, come, taste and see

how good the Lord is.' When we either taste his goodness or feel his

power, then we have an experimental knowledge of Christ. Many know

Christ so as to be able to talk of him, his birth, life, and doctrine,

of his death, passion, and resurrection; but feel nothing, have no real

proof within themselves of what they speak, no lively, experimental

knowledge of Christ. Many speak of his salvation from day to day, but

have not the effects of it. When we find within our selves the fruits

of his sufferings, the comfort of his promises, the likeness of his

death, the power of his resurrection, then we know Christ

experimentally. Now the benefits which we have by this experimental

knowledge do show the value of it.

1. Experience giveth us a more intimate knowledge of things. While we

know things by hearsay, we know them only by guess and imagination; but

when we know them by experience, we know them in truth; as he that

readeth of the sweetness of honey may guess at it, but he that hath

tasted of honey better knoweth what it is: Col. i. 6, Since the day

that ye knew the grace of God in truth;' that is, knew it indeed, and

by sensible experience. Our understandings are much advanced by knowing

the same truths more experimentally than we did before; it is a more

satisfactory manner of knowledge. A man that has travelled through a

country knows it better than he that knoweth it only by a map. When we

have tasted of the sweetness of the promise, and pardon of sin, and

peace with God, and hopes of glory; when we have lived awhile in

communion with Christ, or the love of his people, or walked with God in

a heavenly conversation, it is another thing than it was before.

2. Experience giveth a greater confirmation of the truth. Optima

demonstratio est a sensibus--Sense giveth us the most sure and in

fallible knowledge of things. A man needeth no reason to convince him

that fire is hot who hath been scorched, or that weather is cold who

feeleth it in his fingers; so when the promises of God are made good to

us, and verified in our experience, we see that there is more than

letters and syllables: Ps. xviii. 30, The word of the Lord is a tried

word; he is a buckler to all those that trust in him.' So when the

fruits and effects of the gospel are accomplished in us, and we have

the impression and stamp of it upon our own hearts, it is past contra

diction but that this is true: 1 Cor. i. 6, Even as the testimony of

Christ was confirmed in you.' It was confirmed among them by miracles,

but within them by the gifts and graces of the Spirit: John viii. 32,

Then shall ye know the truth, and the truth shall make you free;' John

xvii. 17, Sanctify them through thy truth; thy word is truth.' When God

hath blessed his word to free us from the bondage of sin and to cleanse

and sanctify our hearts, that we may live in love to God, and all

purity and holiness to his glory, you find it to be a powerful word, a

word which God hath owned, by accompanying it by his Spirit. So 1 Thes.

i. 5, For our gospel came not to you in word only, but also in power,

and in the Holy Ghost, and in much assurance.' That doctrine is

certainly owned by God, and blessed to the conviction, conversion, and

salvation of many souls, and therefore our assent is stronger. You

cannot persuade men against their own sense. They that have felt the

power of the Spirit inclining them to God and heavenly things have

found the admirable effects which bare speculation could not discover

do them in order to faith, certainty, and close adherence; their hearts

are confirmed.

3. Experience giveth us greater excitement to the love of Christ and

his ways; for though love be built upon the proper reasons of love, yet

it is increased by experience. The proper reasons of love are

necessity, excellency, and propriety; yet experience addeth a force to

all these. And therefore it is said, Phil. i. 9, This I pray, that your

love may abound yet more and more in all knowledge and judgment.' The

word, en aisthe'sei, signifieth spiritual sense or experimental

knowledge. This doth increase the love of Christ in us: the more we

feel the necessity of Christ, and know his usefulness and excellency in

binding up our broken hearts, and subduing our carnal affections, the

more shall we love him, as being appointed a saviour for us, to relieve

our necessities, and procure blessings for us. When Christ doth heal

our diseases, remove our anguish, sanctify our natures, give us the

promised help in temptations, relieve us in our distresses, and bridle

our corruptions, then we know that he is ours; and so far as propriety

conduceth to increase love, we have the more reason to love him. Now

that is a notable enforcement: Gal. ii. 20, I live by the faith of the

Son of God, who hath loved me, and gave himself for me;' 1 John iv. 19,

We love him, because he loved us first.' We may know the truth of the

gospel by other means, but we cannot know that it be longeth to us by

any other means. The grace of the gospel remaineth where it was, in the

hands of Christ, and the conditional offers of the gospel, till it be

applied and brought into our hearts, and we are in part put in

possession of it by the Spirit of sanctification; and when this is

done, we know our interest, and so our sanctifier becometh our

comforter, and we carry about in us the matter of our continual joy,

confidence, and comfort; and therefore we have greater obligations to

love God and Christ: Rom. v. 4, 5, And patience, experience; and

experience, hope; and hope maketh not ashamed, because the love of God

is shed abroad in our hearts by the Holy Ghost, which is given to us.'

Our particular interest is assured by experience, whether in ordinances

or afflictions, either by the tastes of his love or the effects of his

sanctifying grace.

4. The experimental knowledge of Christ doth more engage us to zeal and

diligence in the heavenly life. Certainly reports and exhortations

cannot do so much as experience. Partly--

[1.] Because when we have experience of the power of Christ's

resurrection, it begetteth a new life within us, which inclineth us to

God and heavenly things; there is a principle to work upon. Indeed, in

the tenders of the gospel there is a principle of reason to work upon,

which, with a little common help of the Spirit, may convince us of the

duty which we owe to God; but when this life is begun, there is a

principle of grace to work upon, an inward mover striving with you, and

inclining you to perform this duty. And there is a great deal of

difference between blowing to a dead coal and a live coal: If you live

in the Spirit,' you will more easily be persuaded to walk in the

Spirit,' Gal. v. 25. Where there is life, it is soon excited to action.

[2.] When this life is gratified with the rewards of obedience, such as

are peace of conscience, the comforts of the Spirit, and some tastes of

God's acceptance of us unto life by Christ, this is an argument of

itself above all arguments to engage us to press on for more. As the

Gauls, when once they tasted the Italian grape, could no longer be kept

beyond the mountains, but they must get into that country where this

plant did grow, or the liquor of it might be had. Or rather, let it be

represented to you by a scriptural instance: There were some sent into

the land of promise, to bring them the clusters of Canaan into the

wilderness, to animate and encourage them to put in for the good land.

So here; God giveth us the Spirit, and sweet foretastes of life

eternal, not only as an earnest, 1 Cor. i. 22, to show us how sure, but

as the first-fruits, to show us how good, Rom. viii. 23. Now surely

this experience is more than all motives without the soul, to engage it

in this heavenly pursuit.

[3.] When this life is obstructed by our folly and sin, you find more

of the displeasure of your Redeemer in your inward man than can

possibly be represented to you in your outward condition, by the

suspension of his comforts, by a wounded spirit, by the troubles of the

sensible soul upon the neglects of his grace; that it is worse to them

than the loss of all temporal comforts when the grieved Spirit

withdraweth. You know the anger of your Redeemer for the abuse of his

grace: Eph. iv. 30, And grieve not the Holy Spirit, whereby ye are

sealed unto the day of redemption.' The soul is more awakened by the

interruptions of the acts of love, and his wonted quickenings and

comforts; yea, by a sore sense of God's wrath and displeasure; it is

more than want of health, or loss of estate, or a breach upon our

relations. Therefore experience of Christ's dealing with us is a

notable part of Christ's spiritual government, and so a notable

excitement to the heavenly life.

Use 1. To exhort us to get this experimental knowledge of Christ. An

exhortation is discharged by motives and means.

Motives. Sometimes from the danger if you have it not, and the benefit

you have had already.

1. If you have it not, you are in danger of atheism. To hear of such a

mighty Christ, and feel nothing of the virtue of his death, or of the

power of his resurrection, after so long a profession of his name, what

is this but a temptation to us that christianity is but an empty

pretence? We are told, 1 Cor. iv. 20, that the kingdom of God is not in

word, but in power.' It standeth not in notions, and proud boasts of

knowledge, or empty discourses, but in the effectual force it hath upon

the heart of man. There is a power, and an admirable virtue, which

goeth along with the gospel for the changing of the heart. Now what a

dangerous temptation is it when it cometh to you in word only! You hear

of great things, but they have not their effect upon your hearts You

meet with nothing but words and notions; nothing of this purifying and

sanctifying virtue of the word by the Spirit of Christ. This must

follow, either you settle in a cold form, which is practical atheism,

and certainly produceth nothing of a divine spirit, or real inclination

towards God and another world: 2 Tim. iii. 5, Having a form of

godliness, but denying the power thereof;' or settle into an open

denying of Christ and the excellency of his religion. The cold form may

consist with the grossest sins, which is a practical denying of God; or

else you live in doubt and irresolution, and know not what to make of

religion, which is a more secret denying of him.

2. If you have not the practical experimental knowledge of Christ, how

will you be able to carry on the spiritual life with any delight,

seriousness, and success? This appeareth by a serious view of that

context which you have, 1 John v. 3-10. In the 3d verse he saith, This

is love, to keep his commandments, and his commandments are not

grievous.' In the 10th verse, He that believeth on the Son hath the

witness in himself.' How do we bring these together? I answer--By these

propositions, all which are clear when you come to view that scripture.

That the readiness of our obedience dependeth upon the fervency of our

love, and the fervency of our love dependeth on the strength of our

faith, which overcometh the world, the great impediment of obedience.

The strength of our faith dependeth on the evidence of the object of

our faith, which is, that Jesus is the Son of God, the Saviour of the

world, the true Messiah and head of the church. The evidence of this

dependeth on a double testimony--without us, from heaven, and by

somewhat within us, which is the testimony of water, blood, and Spirit;

and this testimony every sound and true believer hath in himself, and

so loveth God and keepeth his commandments. Now judge you whether it

doth not concern you to get an experimental knowledge of Christ, and

whether you can carry on the spiritual life against the world, the

devil, and the flesh, without it. Either you must suppose to meet with

no temptations, or else that temptations will be vanquished by the

evidence without us, without any experience of Christ in our own souls.

The former is not likely; why else are we warned of enemies and

assaults? Not the latter, because our temptations to unbelief are many

and strong; for a guilty conscience is not easily settled, nor a man

soon brought to trust one whom he hath wronged: sinning Adam is shy of

God. Besides, the way of our deliverance is so strange and

supernatural, that God should not spare his own Son, but give him up to

die for us. Again, the main of our blessings lie in another world, and

nature cannot easily look afar off; and for the present we are

afflicted, and seemingly forsaken; and the duties of christianity are

so opposite to a carnal heart, which would fain be pleased with what is

grateful to present sense; besides, we have an opposition to that

future and invisible felicity till grace doth overcome it. These and

many more things which may be alleged would weaken our hands in duty,

if we have not, besides the principles of faith and external

confirmations, some experience in our own souls, to assure us that

Christ is the Son of God, by his changing us into the divine nature.

Surely that doctrine is of God which maketh poor creatures like unto

God. This is more sensible and more affecting, as being more at hand. A

soul that hath felt this power, findeth the wisdom, power, and goodness

of God in it, whilst his conscience is quieted, heart changed,

affections raised to heavenly things: you have a confirmation and

testimony within you.

3. Without this experimental knowledge of Christ you can have no

assurance of your own interest. Though Christ died for sinners, yet

many perish for ever. Our certainty and assurance ariseth from a work

of the Spirit upon our own hearts, if we have felt the power of his

resurrection, if we be risen with Christ. Our sincerity is a far more

questionable thing than the truths of the gospel. The stamp of God upon

the gospel is more plainly to be seen, whatever thoughts we have of it;

but our own case is more hard to be understood. But if Christ hath left

his mark and impression upon us, if we be planted into the likeness of

his death and life: Rom. vi. 4, 5, Therefore we are buried with him by

baptism into death, that like as Christ was raised up from the dead by

the glory of the Father, even so we also should walk in newness of

life. For if we have been planted together in the likeness of his

death, we shall be also in the likeness of his resurrection.' If we be

such in the world as he was in the world, we may have boldness: 1 John

iv. 17, Herein our love is made perfect, that we may have boldness in

the day of judgment; because as he is, so are we in the world;' 1 John

ii. 6, He that saith he abideth in him, ought himself also to walk even

as he walked.' In short, if Christ hath taken us into the communion of

his life and Spirit, there is no scruple to be made of our condition.

The more you feel the power of his resurrection, you will have not only

some doubtful and slight conjectures, but may assure your hearts before

him that he hath loved you, and will be and is your Lord and Saviour.

4. You will not honour christianity, and cannot propagate it to others

with such effect, as when you yourselves have had an experimental

knowledge of Christ, of his graces and comforts. You cannot propagate

it either by word or deed.

[1.] By word. You cannot recommend the heavenly life, nor the comforts

of entertaining communion with God, as when you have had experience of

them in your own souls. David speaketh affectionately, and like a man

of experience: Ps. xxxiv. 8, Oh, taste and see that the Lord is good;

blessed is the man that trusteth in him.' You may the better invite

them to Christ when you yourselves have found benefit by him. A report

of a report at second or third hand is no valid testimony; none can

speak with such warmth and confidence as those that have felt what they

speak: 2 Cor. i. 4, Who comforteth us in all our tribulation, that we

may be able to comfort them which are in any trouble, by the comfort

wherewith we ourselves are comforted of God.' They that speak feelingly

and with a sense speak most effectually for Christ.

[2.] In deed and work. You do most honour Christ when you know him, and

the power of his resurrection, and by him are converted to God; for

though this power be within us, and be principally ordained for our

comfort and satisfaction, yet the effects and fruits of it appear to

others; for the new life cannot be altogether hidden, if it be in us in

any power, and so maketh up an inducement and invitation to others to

hearken after the ways of God, when they see that God is in you of a

truth, and the work of his Spirit showeth itself by a holy and heavenly

life. This discovereth the power and virtue of Christ to them: 2 Thes.

i. 11, 12, Wherefore also we pray for you, that God would count you

worthy of this calling, and fulfil all the good pleasure of his

goodness, and the work of faith with power: that the name o our Lord

Jesus Christ may be glorified in you, and ye in him, according to the

grace of our God, and the Lord Jesus Christ;' 1 Thes. i. 4-7, Knowing,

brethren beloved, your election of God: for our gospel came not unto

you in word only, but also in power, and in the Holy Ghost, and in much

assurance; as ye know what manner of men we were among you for your

sakes. And ye became followers of us, and of the Lord, having received

the word in much affliction with joy in the Holy Ghost: so that ye were

ensamples to all that believe in Macedonia and Achaia.' You sanctify

God in their eyes, and glorify our Redeemer.

Means. It is the Spirit worketh all, as the fruit of electing grace: 1

Thes. i. 4, 5, Knowing, brethren beloved, your election of God: for our

gospel came not to you in word only, but also in power, and in the Holy

Ghost.' And also of redeeming grace, for it is the power o Christ's

resurrection; and the apostle telleth us that the exceeding greatness

of his power to usward who believe was according to the working of his

mighty power which he wrought in Christ when he raised him from the

dead,' Eph. i. 19, 20. We have it by the mediator, yet we must use the

means. Now the great means are three--(1.) Sound belief; (2.) Serious

meditation and consideration; (3.) Close application. If we would get

this experimental knowledge, there must be--

[1.] A sound belief of the doctrine of the gospel; for we are told, 1

John v. 10, He that believeth on the Son of God hath the witness in

himself;' which is the witness of the Spirit, and water, and blood: 1

Thes. ii. 13, Ye received it not as the word of men, but as it is in

truth, the word of God, which effectually worketh also in you that

believe.' We cannot feel the power of the truth till we receive the

truth. It is the impression of God on the word which begets faith, but

his impression upon our hearts serveth to confirm faith. We discern it

in the scriptures before we feel it in our hearts, for this

experimental knowledge of Christ is not to begin faith, but to

strengthen it and confirm it. We first have a rational proof of the

truth of the gospel before we have a sensible proof of it in our own

souls. The word must be let into the heart by some means or other

before it can discover its effects. There is enough in the truth to

discover itself, if the mind be not strangely perverted: 2 Cor. iv. 3,

4, If our gospel be hid, it is hid to them that are lost; in whom the

god of this world hath blinded the minds of them which believe not,

lest the light of the glorious gospel of Christ, who is the image of

God, should shine upon them.' Upon these grounds we believe, and

afterwards feel what we do believe.

2. Serious meditation and consideration is necessary. If there be not a

sober and impartial consideration of the things believed as necessary,

they cannot work such a change on the heart and life, but will slide

away and be ineffectual. Deep thoughts make truth operative; musing

maketh the fire burn: My heart is inditing a good matter; my tongue is

the pen of a ready writer,' Ps. xlv. 1. Men are biassed by contrary

affections, and their hearts are hardened by carnal lusts; therefore

till grace softens them we shall be as a stone, or wax that is not

softened; they make no impression upon us. It is the great work of

eternal grace to give us attentive and awakening thoughts: Acts xvi 14,

Whose heart the Lord opened, that she attended unto the things that

were spoken by Paul.' Many truths lie by, and are of no use for want of

consideration. Serious thoughts of Christ and his salvation work most

powerfully with us; but most men are not at leisure, and have not time

to think of God, and Christ, and heavenly things, and never sit alone

to bethink themselves, and then how can these things work upon them?

They hear of Christ, his death, and resurrection; but because things

pass lightly away, they feel nothing.

3. Close application. Things work not upon us at a distance, with out

being applied; as the plaster doth not cure till laid close to the

wound. We ourselves must take home the truth if we would feel the

virtue of it. The comfort and the mercy must be brought near to us that

was before afar off and at a distance. While it remaineth in the

conditional offer, it is as fair for others as for us, and for us as

for others. But take it home: Rom. viii. 31, What shall we say to these

things?' Job v. 27, Hear it, and know it for thy good.' Every

particular person must look upon himself as concerned in the offer of

Christ, excite his own heart to it, live in him, and receive his

benefits.

Use 2. Have we any experimental knowledge of Christ? Do we know him,

and the likeness of his death, and the power of his resurrection?

Search, but yet take these two cautions--

1. Look for experience in a way of sanctification and holiness rather

than in a way of comfort and ravishing delight, for the one is not so

necessary as the other. The Spirit may lay by his comforting office to

promote his sanctifying work. God's interest is above your own, and the

new nature is the greatest evidence. Consolation is not the highest and

most necessary part of Christ's work. It is sin is the true cause of

our trouble; get that mortified, and you have an experience of Christ

working in you. Your cure may be working, though you have not present

ease.

2. Look to the thing, not to the measure and degree. If the Spirit of

God possesseth you, and ruleth you for God, and giveth you his nature

and image, and inclineth you to God, there is a change, though not

carried to such a degree.

Doct. 2. One great point or part of the experimental knowledge of

Christ is knowing the power of his resurrection.

We have showed you before that the knowledge of Christ is not a slight

and superficial knowledge, but such whereby we are made sensible of his

power, to what ends he died and rose again. It is not a naked

speculative knowledge. We know Christ aright when we feel his power,

and have experience within ourselves of the things which we know.

Now I must show you more particularly what is the power of his

resurrection.

1. This power is the Lord's work in regeneration, whereby he bestoweth

upon us a new life, a spiritual life of grace; for so it is explained:

1 Peter i. 3, Hath begotten us to a lively hope, by the resurrection of

Jesus Christ from the dead.'

2. This new life is not only an obligation to live in all purity and

holiness to the glory of God, but an inclination or a power to do so,

because it is from the Spirit of Jesus; for we live to God in the

Spirit: 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 quicken your

mortal bodies, by the Spirit that dwelleth in you,' Rom. viii. 11. The

profession of the name of Christ, into which we are baptized, inferreth

an obligation, but the actual indwelling of the Spirit in us implieth

an inclination, power, or ability to walk with God in all newness of

conversation.

3. This Spirit or renewing grace we receive from Christ: Titus iii. 5,

6, By the renewing of the Holy Ghost, shed upon us abundantly through

Jesus Christ our Lord.' We have it from Christ as the second Adam, or

head of the new creation. Look, as the first Adam was by his sin the

fountain cause of spiritual death, for in him all sinned,' Rom. v. 12,

and through the merit of his sin we were deprived of original

righteousness: Rom. v. 19, For as by one man's disobedience many were

made sinners;' in place whereof an universal inclination to all evil

succeeded: Gen. vi. 5, That every imagination of the thoughts of his

heart was only evil continually;' and our own particular actual sins do

lay us lower under the state of death, and make our deliverance more

difficult: Jer. xiii. 23, Can the Ethiopian change his skin, or the

leopard his spots? then may ye also do good that are accustomed to do

evil;' so Jesus Christ is the beginning, root, and fountain cause of

all the grace that we have; he is the second Adam.

4. This gift of the Spirit is procured for us by the intervention of

Christ's merit and mediation, whereby he satisfied divine justice, and

acquired those things which divine love and mercy had prepared for us.

They were lost in Adam, but purchased by Christ, who was made a curse

for us, that the blessing of Abraham might come on the gentiles through

Jesus Christ, that we might receive the promise of the Spirit through

faith,' Gal. iii. 13, 14.

5. Though this Spirit and renewing grace were purchased by Christ's

death, it is conveyed and applied to us with respect to his

resurrection, and so spoken of everywhere in scripture; as here it is

called, the power of his resurrection;' so it is said, Eph. ii. 5, He

hath quickened us together with Christ.' Not at the same time in our

own persons, for so we are quickened a long time after Christ's

resurrection in our effectual calling; but by the same power by which

Christ was quickened and raised we are quickened and we are raised

also, every one of us in his own time. Our head and lord was dead, but

is now alive and liveth for ever, for that end and purpose. By his

resurrection it appeareth that God is satisfied and appeased, death

subdued and overcome, and Christ in a capacity, and exalted, to give us

this new life, Acts v. 31. Christ rose as the first-fruits of the

regenerate,' 1 Cor. xv. 20; as the first-born from the dead,' Col. i.

18; The first begotten of the dead,' Rev. i. 5. He rose by his own

power to immortality and life. So by the same power and virtue will he

raise and quicken his members as the first-born among many brethren,

and give the rest a share of the Father's goods.

But more particularly, I shall show you how, by virtue of Christ's

resurrection, christians obtain the grace of a new life. [For this see

sermon on 2 Corinthians v. 15.]

Secondly, The fellowship of his sufferings, that I may be conformable

to his death.' Here is the second privilege, conformity to the death of

Christ; so the apostle accounts it in this place. Here take notice--

1. Those that would be partakers of Christ must not fancy to themselves

an easy life free from all sufferings, but such a condition as they may

be conformable to the death of Christ: Rom. viii. 17, If so be that we

suffer with him, that we may be also glorified together.' We must be

partakers of his sufferings if we would be partakers of his kingdom. If

we be dead with him, and suffer with him, we shall also reign with

him,' 2 Tim. ii. 12. The way to eternal salvation is to tread in

Christ's steps, by the cross to come to the crown.

2. These sufferings for Christ should not seem grievous to God's

children, and they should be so far from shunning sufferings when God

calleth them to it, or from any repining or heartless discouragement,

that they ought rather to think it their glory, and their great honour

and happiness; for Paul reckoneth it among his advantages. And else

where in scripture we are bidden to rejoice in it, if we suffer

anything for Christ and his truth; for indeed there is great comfort

and joy to be had in suffering for him and with him in his mystical

body. They that have tasted this sweetness count all things but loss

and dung in comparison of it; and so might we rejoice and be exceeding

glad if we consult with the privileges of the Spirit rather than the

interest of the flesh: James i. 2, Count it all joy when ye fall into

divers temptations;' Mat. v. 11, 12, Blessed are you when men shall

revile you, and persecute you, and shall say all manner of evil against

you falsely for my name's sake: rejoice, and be exceeding glad, for

great is your reward in heaven.'

3. The two grand things which lighten all our afflictions and

sufferings for Christ are those mentioned in the text--fellowship with

him, and conformity to him.

[1.] Fellowship with him, That I may know the fellowship of his

sufferings;' 1 Peter iv. 13, But rejoice, inasmuch as ye are partakers

of Christ's sufferings, that when his glory shall be revealed, ye may

be glad also with exceeding joy.' How partakers of his sufferings? He

suffereth with them, and communicateth his Spirit, and that in a larger

measure of comfort than to the rest of his people. As a special measure

of wisdom and strength, so a more liberal allowance of sup ports and

comforts: Col. i. 24, Who now rejoice in my sufferings for you, and

fill up that which is behind of the afflictions of Christ in my flesh;'

stere'mata Christou, the leavings. The sufferings of christians are the

sufferings of Christ, and the filling up of his sufferings. Not as if

his personal sufferings for the redemption of sinners were imperfect,

and to be supplied by our sufferings; that cannot be, for by one

offering he hath perfected for ever them that are sanctified;' but

partly because such is the sympathy between Christ and believers, that

their sufferings are his sufferings: Acts ix. 4, Saul, Saul, why

persecutest thou me?' How persecute me? Christ was far enough out of

his reach, but he persecuted him in his members. When the toe is trod

upon the tongue will cry out, You hurt me. And partly because so strict

is the union which is between them and Christ, that he and they make up

but one mystical Christ: 1 Cor. xii. 12, For as the body is one, and

hath many members, and all the members of that one body, being many,

are one body; so also is Christ.' That is not Christ personal, but

Christ mystical; they are one; he partaketh of their sufferings, and

they of his Spirit.

[2.] Conformity to Christ. We must be like him whom we have chosen for

our head and chief. What do we with christianity, if we refuse to be

like Christ? Rom. viii. 29, Whom he did foreknow he also did

predestinate to be conformed to the image of his Son;' to be holy as he

was holy, and to be afflicted as he was afflicted: 2 Cor. iv. 10,

Always bearing about in the body the dying of the Lord Jesus.' When

name dieth, and interests die and languish, when we are scorned,

reproached, despitefully used, we carry up and down the sufferings of

Christ. Patient undergoing crosses for Christ is an evident resemblance

of the cross of Christ; this maketh us like christians, yea, like

Christ himself. And however this seem troublesome and disgraceful to

those that are blinded with the delusions of the flesh, yet to a holy

man and a believer this should make a bitter cross lovely, that thereby

he may be more like his lord and master; as the apostle, That I may be

conformable to the death of Christ.'

Use 1. Look for sufferings. Every member of Christ's body hath his

allotted portion and share. The great wave of affliction did first beat

upon Christ, and some drops will light upon us. The bitter cup goeth by

course and round. Christ began and drank of it first, the apostles then

standing by: John xviii. 8, If ye seek me, let these go.' But their

course came next: 1 Cor. iv. 9, For I think that God hath set forth us

the apostles last, as it were appointed to death.' And thus it hath

gone from hand to hand ever since. All are not made to drink it at

once, that some still may be in capacity to pity, help, and sympathise

with others; but we have all our course and turn.

2. Propound to yourselves the pattern of Christ. It is a blessed thing

to know by experience the sweetness and comfort which cometh by

communion with Christ, and conformity to Christ in these sufferings. As

Christ suffered, we must suffer; as he died patiently, meekly, so must

we bear whatever God will lay upon us; as he had his consolation, so

have we sweet comfort and support too; as he had his glory, we must

carry it so that we may be partakers of eternal glory by Christ, and

our sufferings have the same issue.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VII.

If by any means I might attain unto the resurrection of the

dead.--Phil. iii. 11.

THE apostle in the context is reckoning up his gain by Christ. We have

insisted on two grand privileges and benefits already--justification

and sanctification. This latter consisteth of two parts--conformity to

his life and death. The first ennobleth the creature to be admitted

unto the life of God; the other part seemingly depresseth the creature,

the fellowship of his sufferings, and conformity to his death; yet that

is an honour too, and so should be valued and reckoned among other

privileges; partly because of its present use, as it helpeth to mortify

sin, and deaden our affections to the world; and partly because it is

the way and means to our future advancement, and its respect to the

third benefit, which is glorification. Our gain by Christ reacheth

further than to anything within time. It accompanieth a man, and

preserveth his dust in the grave until the last day, and maketh him a

partaker of the glorious resurrection of the just. This last benefit,

as the fruit of our closing with Christ, the apostle here represented,

If by any means we may attain to the resurrection of the dead.'

In the words observe--

1. The benefit to be obtained by Christ, The resurrection of the dead.'

2. The submission of a self-denying believer, If by any means I might

attain to it.'

1. The benefit. How is this a great privilege, since there is a

resurrection of the wicked? Acts xxiv. 15, That there shall be a

resurrection, both of the just and unjust.' But their resurrection

shall be to condemnation: John v. 29, But they that have done evil, to

the resurrection of damnation;' and so a fall rather than a

resurrection. Therefore the faithful and the righteous are only called

Children of the resurrection;' Luke xx. 36, Neither shall they die any

more, for they are equal unto the angels, and are the children of God,

being the children of the resurrection.' Not as if the other should not

rise, but they shall not rise to glory. And Grotius observeth the word

in the text is not ana'stasis, but exana'stasis, to express that full

and blessed resurrection which no death, no evil shall ever follow.

Therefore by the resurrection of the dead' he understandeth that

eternal life and blessedness which is consequent thereupon: Luke xiv.

14, And thou shalt be blessed, for they cannot recompense thee; for

thou shalt be recompensed at the resurrection of the just.'

2. The submission of a self-denying believer to use any means to obtain

it: If by any means I may attain to the resurrection of the dead.' The

words seem to express a doubtfulness, but indeed they do not. Paul was

not doubtful of his particular interest: 2 Cor. v. 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.'

Paul could not be doubtful whether by these means he might obtain a

blessed resurrection, for there is no uncertainty or fallibility in

God's promise; why doth he then thus express himself?

[1.] To intimate the difficulty, thereby to quicken his desire and

diligence; as if he had said, I know it is hard to come by this happy

estate, but I resolve to pursue it by any means. It is a matter of

great difficulty to attain to the glorious resurrection of the just,

and have our portion in it; but though it be a difficult thing, yet

where the reality is believed, difficulties do but kindle desire and

excite our diligence.

[2.] To express the variety of the means, or the way by which God

bringeth his people into glory. There is doing good, and suffering evil

for his sake. Now whether it be by living to God or suffering for God,

Paul submitted to both or either way; and therefore this, If by any

means,' must be referred to his exercising himself to godliness,

implied in that expression, Knowing the power of his resurrection;' or

his patient suffering for Christ, implied in this expression, The

fellowship of his sufferings, and conformity to his death.' Holiness of

life is not the only means, nor are the afflictions of the gospel the

only means; sometimes God will use both. Some may get through and

escape to heaven without any remarkable afflictions, if they be of

eminent holiness; or if they have afflictions, yet they may get to

heaven without persecution, as in quiet times when the churches have

rest: Luke ii. 29, Now lettest thou thy servant depart in peace

according to thy word.' Others with persecution, but not to effusion of

blood: Heb. xii. 4, Ye have not resisted unto blood, striving against

sin.' Some only suffer spoiling of goods: Heb. x. 34, And took joyfully

the spoiling of your goods, knowing in yourselves that you have in

heaven a better and enduring substance.' And others by plain and direct

martyrdom: Rev. xii. 11, They loved not their lives unto the death.'

Some have store of inward troubles, as Heman; others not, but are

exercised with outward crosses.

[3.] To set forth his full submission. We must neither except one means

nor another in bringing us to glory. We know not which way he will

take, but we must submit to all, even to death itself: Luke xiv. 26, If

any man come to me, and hate not his father and mother, and wife, and

children, and brethren, and sisters, yea, and his own life also, he

cannot be my disciple.'

[4.] His unwearied diligence and earnest endeavour to obtain this

happiness whatever it cost him; and therefore he resolveth to be any

thing and do anything, if he might be happy at length. Though in the

meantime we meet with many troubles and crosses, and are put upon

duties displeasing to the flesh, yet we must not stick at any means to

obtain so excellent an end.

[5.] The value of this benefit, and his ardent and vehement desire to

attain it. Paul did all things for the resurrection's sake, or that

happiness to which the resurrection of the body is an introduction. He

did rest satisfied with the hopes of eternal life, and that perfect

holiness and felicity he should then enjoy, as a sufficient recompense

for all his losses and labours, disgraces and troubles. The word is

emphatical, ei' pos katante'so. The word antan, which we translate

attain,' signifieth to come to the place which is directly opposite to

that we are now in. So is the state of glory to the present life; here

is misery, there is happiness; here is sin, there is holiness; here

shame, there glory; here labour, there rest; here the cross, there the

crown; here the conflict, there the full and absolute conquest; here

the work, there the reward; here absence from God, there for ever

present with him; here weakness, there perfection; then all good is

perfected, and all evil shall cease; here we are capable of a

dissolution, the body and soul may be severed, but there eternally

united never to part more; here God's children are scattered up and

down, living in several places and ages of the world, there all God's

family shall meet together in one great congregation. So that the

resurrection of the dead is the mark we should aim at in the whole

course of our lives, and we should say, If by any means;' as if he

should say, I shall account it well with me, and that I am recompensed

enough, if at length I shall attain the perfection and happiness of

that blessed estate.

Doct. That the blessedness of the saints at the general resurrection is

so great, that we should be content to use any means, to run any

hazards, so we might attain it. I shall show you--

1. What is the happiness of the saints in that day.

2. Give you a short account of the means by which God bringeth us

thither.

3. Why we must submit to be guided by him in his own way to this

glorious and blessed estate, or use any means that we may attain the

resurrection of the dead.

I. What is the happiness of the saints in that day. The blessedness is

either subjective and inherent, or relative and adherent.

1. Our personal inherent blessedness is glory revealed in us, Horn,

viii. 18. Now this glory in us is a complete felicity in body and soul.

[1.] The body hath its felicity, for several reasons; partly--

(1.) Because the man cannot be happy till the body be raised again. The

soul alone doth not constitute human nature, or that kind of creature

which we call man; the body is one essential part, which doth concur to

the constitution of man, as well as the soul; therefore the soul,

though it be a spirit, and can live apart from the body, yet it was not

to live apart for ever, but to live in the body; and so remaineth a

widow as it were, till the body be raised up and united to it; for with

out its mate and companion, it remaineth destitute of half itself,

which though it may be born for a while, yet not for ever. The soul is

waiting to be sent again into the body; and when the hour is come, what

shall hinder? There is a relative union, and a deep rooted love and

inclination of the soul to its body; so that it is mindful of it, and

waiteth with longing when the command of God shall send it to receive

the body.

(2.) It is agreeable to the wisdom, justice, and goodness of God, that

the body, which had its share in the work, should have its share in the

reward. It is the body which is most gratified by sin, and the body

which is most pained in obedience. What was it which was wearied and

tired, and endured all the labours and troubles of christianity, but

the body? Therefore the body, which is the soul's sister and coheir, is

to share with it in its eternal estate, whatever it be. Before the

general resurrection, the wicked are but in part punished, and the

godly in part rewarded: there is a time when God will deal with the

whole man.

(3.) The estate of those that die will not be worse than the state of

those that are only changed at Christ's coming. Now their bodies are

not destroyed, but perfected; the substance is preserved, only it is

renewed with new qualities. Now there would be a disparity among the

glorified if some should have their bodies, others not.

(4.) In the heavenly estate there are many objects which can only be

discerned by our bodily senses; as the human nature of Christ, the

beams of the heavenly mansion wherein the blessed have their residence,

with other the works of God, which certainly are offered to our

contemplation. Now if God find objects, he will find faculties. How

shall we see else those things which are to be seen, or hear those

things which are to be heard, unless we have bodies and bodily senses?

(5.) As Christ was taken into heaven, so shall we; for we shall bear

the image of the heavenly one. He carried no other flesh into heaven

but what he assumed from the virgin. The very body which was carried in

her womb, offered up as a sacrifice for sin, that very body was carried

into heaven. Now this soma tes tapeino'seos, this vile body,' shall be

likened unto Christ's glorious body, Phil. iii. 21. That body that is

now subject to so many infirmities, which is harassed and worn out with

labours, obnoxious to such pains and sufferings, even this body shall

be likened unto his glorious body. This body shall be then immortal,

free from all diseases, imperfections, and defects. It shall not be

decayed with age, nor wasted with sickness, nor need the supplies of

meat and drink to repair it, nor be subject to pains and aches, but

remain for ever in an eternal spring of youth. And for clarity and

brightness, it shall shine as the sun: 1 Cor. xv. 42-44, So also is the

resurrection of the dead; it is sown in corruption, it is raised in

incorruption: it is sown in dishonour, it is raised in glory: it is

sown in weakness, it is raised in power: it is sown a natural body, it

is raised a spiritual body. There is a natural body, and there is a

spiritual body.' In short, it is endowed with all the perfections a

body is capable of; but the greatest perfection is this, that it shall

be united to a soul fully sanctified, that shall never use it as an

instrument of sin more.

[2.] For the happiness of the soul, we shall be satisfied with the

vision of God, and transformed into the likeness of God: 1 Cor. xiii.

12, For now we see through a glass darkly, but then face to face. Now I

know in part, but then I shall know, even as also I am known;' 1 John

iii. 2, Beloved, now we are the sons of God, and it doth not appear

what we shall be: but we know, when he shall appear, we shall be like

him, for we shall see him as he is.' Our souls shall be naturally and

graciously perfected both in our faculties and qualities, and so firmly

established in a state of holiness as never to sin more, or to be in

danger of sinning again. We shall fully enjoy the vision of God, and by

seeing be made like him. If specular vision transformeth us (2 Cor.

iii. 18, But we all with open face, beholding as in a glass the glory

of the Lord, are changed into the same image, from glory to glory, even

as by the Spirit of the Lord), much more the light of glory. We shall

be filled with eternal joy and delight, and securely possess our

eternal blessedness. The light of God's eternal favour shall shine upon

us in its full strength, without cloud or night.

2. Adherent privileges, justification, adoption, and redemption, they

are all perfect.

[1.] Justification. We are justified now as soon as we believe. We have

a right by covenant to justification, but the solemn sentence is not

passed. Then we have our absolution from our judge's mouth sitting upon

the throne: Acts iii. 19, That your sins may be blotted out, when the

times of refreshing shall come from the presence of the Lord;' that is,

our full and final justification, when sin shall never rise up in

judgment against us any more.

[2.] Adoption. We have a right now: John i. 12, To as many as received

him, to them gave he power to become the sons of God.' But the full

fruition is hereafter: Now we are the sons of God; but it doth not

appear what we shall be;' Rom. viii. 23, Even we ourselves groan within

ourselves, waiting for the adoption, to wit, the redemption of our

body;' when God shall not only take us into his family, but his

presence and palace; not only give us a right, but the possession;. not

only some remote service and ministration, but everlastingly employed

in loving, delighting, and praising God; and the tokens of his fatherly

affection to us are not only privately exhibited, but manifested before

all the world. Then adoption is adoption indeed.

[3.] Redemption. Therefore that day is called the day of redemption,'

Eph. iv. 30, because then we are completely redeemed out of all misery,

both of soul and body: Luke xxi. 28, Your redemption draweth nigh;'

Eph. i. 14, Which is the earnest of our inheritance, until the

redemption of the purchased possession unto the praise of his glory;

for then we are completely redeemed from all sin and misery, both in

soul and body at once, when all tears shall be wiped from our eyes, sin

and sorrow no more. Christ is a saviour now, a redeemer now; he hath

saved us, and redeemed us from all evil as to the fulness of his merit;

yea, he is a redeemer now, a saviour now, as to partial application,

when guilt is pardoned, and the power and reign of sin broken; but at

death he is a more perfect saviour and redeemer, when we receive the

salvation of our souls. Now the evils introduced by sin yet remain upon

the body, but at death the last enemy is destroyed, and the effects of

sin cease.

II. The means by which God bringeth us thither. They may be referred to

two heads: there is a way of holiness, and patient enduring the cross.

In the general, it will cost us something to obtain it, for all

excellent things are hard to come by; in particular, that is by

self-denial, both in the active and passive part of our obedience.

Therefore the apostle, when he showeth what use we should make of the

doctrine of the resurrection, he referreth all to these two heads: 1

Cor. xv. 58, Wherefore, my beloved, be ye steadfast and immovable,

always abounding in the work of the Lord, forasmuch as ye know your

labour is not in vain in the Lord.' We ought to be steadfast and

unshaken in afflictions, and we ought also to abound in the work of the

Lord. Of the two, holiness is the most necessary and indispensable. God

may bate some men suffering, but he never bated any man holiness; for

no unclean thing shall enter there,' Rev. xxi. 27; and without holiness

no man shall see God,' Heb. xii. 14. There must be mortification of

sin, and there must be living to God. Besides, sufferings for religion

without holiness are but a scabby sacrifice, and swine's blood offered

to him, which are an abomination to the Lord.

1. For the way of holiness, and the active part of our obedience, that

consists in two things--dying to sin and living to God.

[1.] Dying to sin. Certainly we must die unto sin; we must crucify the

flesh with the affections and lusts;' for if pride, worldliness, and

sensuality live, we die; for every one of these turneth us to another

happiness, and we have our heaven elsewhere than in the habitation of

the blessed: Luke xvi. 25, Son, in thy lifetime thou receivedst thy

good things.' The pleasures, honours, and profits of the world, whilst

we make these things our felicity and scope, we discharge God from

giving us any other reward. The covetous have their portion in this

world, and the voluptuous sell their birthright for one morsel of meat,

and the ambitious and vainglorious are not contented with the honour

which cometh from God only. We shall have pleasures enough, and riches

enough, and honours enough, if we can be contented to tarry God's

leisure, and will continue with patience in well-doing. But when we

will be our own carvers, and set up sense instead of faith, and an

imaginary and corrupting felicity instead of the real and sanctifying

felicity which is offered to us in the promises of the gospel, we can

blame nothing but our perverse choice; and no wonder if God deny to us

the happiness we contemn. Flatter not yourselves; there is no leaping

from Delilah's lap into Abraham's bosom; no hope to get to heaven at

last, when all our care hath been to heap up treasure to our selves

here in the world; no such connection between vainglory and eternal

glory, that after we have served the one, we should obtain the other.

No; the scripture is peremptory with us: Rom. viii. 13, If ye live

after the flesh, ye shall die; but if through the Spirit ye mortify the

deeds of the body, ye shall live;' Gal. vi. 8, He that soweth to the

flesh, shall of the flesh reap corruption; but he that soweth to the

spirit, shall of the spirit reap life everlasting.' If the world

present to the flesh the bait, faith should show it the hook, and set

our loss against our gain. God will not give us two heavens, here in

our passage, and hereafter at the end of the journey.

[2.] Living to God. None shall live with God but those that first live

to God in a state of holy communion with him, and glorify him upon

earth. The spiritual life is heaven begun: if it be begun, it will be

perfected; if not, we eternally miss of it. If we look for the

resurrection of the dead, we must prepare for it by giving all

diligence to be found of him in peace,' 2 Peter iii. 14, by watching

and praying, that we may be counted worthy to stand before the Son of

man,' Luke xxi. 36, that we may meet him with cheerfulness and

confidence, not fear any evil from him: Acts xxiv. 15, 16, And have

hope towards God, that there shall be a resurrection of the dead, both

of the just and the unjust. And herein do I exercise myself, to keep

always a conscience void of offence toward God and toward men.' Surely

it is no easy thing to attain to this blessedness, and therefore we

must set ourselves if by any means to seek after it.

2. As to passive obedience, this must be minded too, that so dying with

him, and after his example, we may consequently obtain to rise with him

to everlasting life. So great a good as eternal blessedness is to be

sought, though with the communion of the sufferings of Christ.

Now here I shall observe two things.

[1.] That no suffering must be excepted out of our resignation. Though

all that shall be happy do not suffer death for Christ (for all are not

called to so great an honour), yet all must be ready to die for Christ;

for he is a christian, and none but he, that can deny life itself for

Christ's sake. I prove it, because when Christ would teach his

disciples self-denial, he doth instance in this point, to put our

self-denial to the trial: Mat. xvi. 25, He that saveth his life, shall

lose it; and he that loseth his life, shall save it.' Whether you love

an immortal holy life with God, or else your fleshly and earthly life

better. This is the great question to be resolved, whether you are

heirs of heaven or hell? The unsanctified may have some love to God,

but not a love to him above their lives. But if you can, for the love

of God, and the hopes of glory, submit even to death itself, this is

the proof of your sincerity. Again, Luke xiv. 26, If any man come unto

me, and hate not father, and mother, and wife, and children, and

brethren, and sisters, yea, and his own life also, he cannot be my

disciple.' You will think it is a note of excellency, and a commendable

qualification of some few extraordinary saints. No; it is that measure

of saving grace which constituteth sincerity. Some may more willingly

and readily lay down their life for Christ, but all must be contented

to do so. If you think this is a hard saying, and who can bear it? I

answer--

(1.) There is no room for objections against so plain a word of Christ

It is the wisdom of God, and not our reason, which disposeth the crown

of life, and which way we shall obtain it; and when Christ hath stated

his terms, it is too late for the vote of man to think to bring down

christianity to a lower rate.

(2.) This self-denial must be acted. When there is no way to escape

such sufferings but by sinning, you must cheerfully lay down, not only

all your interests, but your lives for Christ's sake. As those martyrs,

Heb. xi. 35, They were tortured, not accepting deliverance, that they

might obtain a better resurrection.' When they might have been upon

certain conditions freed from these cruel pains, they chose rather to

suffer and die than accept of these conditions, being contrary to the

laws of God. Why? Because they looked for a resurrection to eternal

life, that God would give them a glorious, immortal, blessed life, for

a little miserable, short, and mortal breath, and would recompense

their cruel pains with eternal pleasures. This will explain the

apostle's expression, If by any means I might attain to the

resurrection of the dead.'

III. The reasons why, rather than fail and miss of eternal. life, we

must submit to any means which God hath appointed in this world, or for

our trial doth put us upon in the course of his providence.

1. From the absolute dominion and prerogative of God, both to make laws

and to put us upon what trials he pleaseth to appoint. He is our lord

and sovereign, and therefore it is his wisdom, and not our reason, must

determine by what we shall attain to that blessedness for which we were

created. In his word he hath prescribed the duties, and hath reserved

to himself a liberty in his providence to appoint our trials. To repine

against his laws is to question his sovereignty: Ps. xii. 4, Who have

said, With our tongue we will prevail, our lips are our own; who is

lord over us?' If we think to speak and do what we please, and as our

affections and interests shall move us, we go about to disannul his

authority, and question his right to govern. So also to murmur against

his providence. He may do with his own as he listeth, Mat. xx. 15.

Therefore we must submit to his sharpest dispensations, and be in

perfect subjection to the Father of spirits, Heb. xii. 9. Our comforts,

our lives, are not our own; God, that doth require them, is absolute

lord of them. If he cannot dispose of us and our comforts at his own

pleasure, he is not, at least he is not owned as our lord and governor.

2. From the temper of his government, or the mitigation of his

sovereignty, which he observeth in all his dealings with his people.

God is an absolute sovereign, and giveth no account of his matters;

therefore we must acquiesce in his laws and providences, though we know

not the reasons of them. Yet his sovereignty in the exercise of it is

always mitigated, and made sweet to us by his wisdom, power, and

goodness, as to the case in hand. For his laws, they are holy, just,

and good; there is no modelling and bringing them down to our humours

and fancies, but they must stand as they are, being built on eternal

equity, and commending themselves by their own evidence to our

consciences.

But for his providential dispensations--

[1.] There is much wisdom in them: for he doth not call us to any

eminent act of self-denial till we are prepared for it, sufficiently

enlightened and confirmed, before we are called to suffer for the

truth, or upon the hopes of glory. As Jacob drove as the little ones

were able to bear, so doth God lay upon his people no more than they

are able to bear, 1 Cor. x. 13. His castles are well victualled before

they are besieged; first enlightened, then afflicted: Heb. x. 32, After

ye were illuminated, ye endured a great fight of affliction;' Gen.

xxii. 1, After these things God did tempt Abraham.' After solemn

assurances of his love, then he put him upon offering up Isaac. So he

deals proportionably with all his children. Their afflictions are

according to their strength, and the degree and measure of grace

received.

[2.] From the power of God. We have no reason to be discouraged in his

service. God can deliver you from hard trials by forbearing to call you

to them, and restraining the rage of enemies by delivering out of their

hands by his almighty power; only it is your duty to resolve to be

obedient to him, whether he will deliver you or no, and make a way for

your escape. This was the resolution of the three children: Dan. iii.

17, 18, We are not careful to answer thee in this matter. If it be so,

our God whom we serve is able to deliver us from the burning fiery

furnace, and he will deliver us out of thine hand, O king: but if not,

be it known unto thee, O king, that we will not serve thy gods, nor

worship thy golden image which thou hast set up.' So Paul: Acts xx. 22,

24, And now I go bound in the spirit to Jerusalem, not knowing the

things that shall befall me there: but none of these things move me,

neither count I my life dear unto myself, so I may finish my course

with joy, and the ministry which I have received of the Lord Jesus, to

testify the gospel of the grace of God.' We must be positive in our

duty, but refer it to God to determine of our lot. If the worst come to

the worst, he is able to support us: 2 Tim. iv. 17, 18, I was delivered

out of the mouth of the lion; and the Lord shall deliver me from every

evil work, and preserve me to his heavenly kingdom.' It becometh not

the servants of God to be tender of the interests of the flesh, if they

will be kept blameless to his heavenly kingdom.

[3.] There is relief in his goodness too, who doth extraordinarily

support, assist, and comfort his suffering servants in all their

conflicts and trials: 1 Peter iv. 14, If ye be reproached for the name

of Christ, happy are ye; for the spirit of glory and of God resteth

upon you.' Cordials are for a fainting time; and his people in

sufferings have a more liberal allowance of his supporting presence, a

sweeter taste of his love: Rom. v. 5, The love of God is shed abroad in

our hearts.' Clearer hopes of glory than others have. All the saints of

God are in a way to glory, but his suffering saints are in the nearest

way; yea, they have a reward above the common reward, for those that

come out of tribulation wash their garments white in the blood of the

Lamb, and are admitted to stand before the throne, Rev. vii. 13, 14.

Now since these things are so, we may be contented by any means to

attain unto the resurrection of the dead.

3. The great difficulty lieth, not in a respect to the end, but the

means; and so the trial of our sincerity must be rather looked for

there. There is some difficulty about the end, to convince men of an

unseen felicity, but the greatest difficulty is to convert them from

worldly vanities, and to draw them to seek after it. We have a quick

ear for offers of happiness, but we snuff at the troublesome conditions

of duty, and obedience, and entire subjection to God. All would attain

to the blessed resurrection, but they do not come to this, If by any

means,' Balaam could say, Let me die the death of the righteous, and

let my latter end be like his,' Num. xxiii. 10; but he loved the wages

of unrighteousness. If the wicked are said to despise eternal

happiness, it is not simply as happiness, nor eternal; they like

happiness well enough, for they love themselves, and would be happy;

nor as eternal, for man, that lost the right object of his desires,

hath not lost the vastness of them; he would be happy for ever, but it

is not in conjunction with the means. Thus the Israelites despised the

pleasant land, and murmured in their tents,' Ps. cxvi. 24, 25. What

ailed them? The land was a good land, a most fruitful possession; but

when the spies brought back word, as of the great fertility of the

land, so of the giantly strength and stature of the people and their

fortifications, they thought God had deluded them, and resolved to give

over the pursuit of Canaan. Canaan was not thought worthy of the pains

and difficulties to be sustained in going towards it. So it is in the

case of heaven. Heaven is a good place, but out of indulgence to the

ease of the flesh, and because of the strictness of holy walking, and

the difficulties of obedience, we give over the pursuit after heaven.

Therefore if we would be sincere, we must submit to any means

prescribed or required.

4. The hope propounded will bear this submission, and so the reason of

the thing showeth it. Immortal happiness is most desirable, and endless

misery is most terrible. This world is vanity, and hath nothing in it

worthy to be compared with the hopes which Christ hath given us of a

better life; therefore upon due deliberation we must resolve to let go

all that is inconsistent with these hopes. I say, this hope will bear

all the costs we lay out upon it.

Reason will teach us two things--(1.) To submit to lesser evils to

avoid a greater; (2.) To undergo a lesser evil to obtain a greater

good; and both are in the present case.

[1.] To submit to a lesser evil to avoid a greater. You escape at a

dear rate when you must sin to escape any trouble in the world. You run

into eternal sufferings that you may avoid temporal. No fire like the

fire of hell. Christ says, Luke xii. 4, 5, Be not afraid of them that

kill the body, and after that have no more that they can do: but I will

forewarn you whom you shall fear, Fear him, which after he hath killed,

hath power to cast into hell; I say unto you, Fear him.' Parce

imperator, tu carcerem, ille Gehennam--Excuse me, sir; you threaten me

only with a prison, but he with hell. It is better for a man to suffer

the most cruel punishments, and the worst of torments which man can

inflict, than to lie under extreme everlasting pains and the loss of

heaven. This is the case here.

[2.] To undergo a lesser evil to obtain a greater good than that evil

depriveth us of. This is another head of reasoning the scripture uses

in this case: Rom. viii. 18, For I reckon that the sufferings of this

present time are not worthy to be compared with the glory that shall be

revealed in us;' 2 Cor. iv. 17, For our light affliction, which is but

for a moment, worketh for us a far more exceeding and eternal weight of

glory.' The pain and suffering will be short; within a little time you

will feel it no more than if it had never been; and if pain be

remembered, it will be only to increase our joy.

Use 1. Let us not sit down contented with a worldly portion and

happiness. There is another state to be enjoyed after the resurrection.

This you must seek after, and propound to yourselves as your great end

and scope. This life was not intended to be the place of our

perfection, but a preparation to it. God led his people out of Egypt,

not to keep them in the wilderness, but to carry them through the

wilderness into Canaan. The world was intended for our passage, but

heaven for our home; carry yourselves then as strangers and pilgrims,

Heb. xi. 13, seeking for the city of God, where you may dwell for ever.

You come to renew this profession in the Lord's supper. The Israelites

in their first passover stood in the posture of pilgrims, with their

loins girt, and their shoes on their feet, and their staff in their

hands, Exod. xii. 11; so must we be, in the course and frame of our

souls, pilgrims seeking a heavenly country. The ordinances are our

songs in the house of our pilgrimage.

Use 2. Let us seek after this happiness without sticking at any

difficulties either in active or passive obedience.

1. In active obedience. We must renounce all the pleasures of sense,

how near and dear to us soever they be: Mat. v. 29, 30, If thy right

eye offend thee, pluck it out, and cast it from thee; for it is

profitable for thee that one of thy members should perish, and not that

thy whole body should be cast into hell. And if thy right hand offend

thee, cut it off, and cast it from thee; for it is profitable for thee

that one of thy members should perish, and not that thy whole body

should be cast into hell.' Certainly the damage of sin is more

considerable than the delight; the honey will not countervail the

sting. If you be men and women of pleasure, how do you keep down the

body? 1 Cor. ix. 27. Oh, what kind of hearts have they who prefer every

vain delight and wanton pleasure before the honour of Christ and the

glory of the world to come! cannot leave a vain speech, a new-fangled

fashion, deny themselves in anything! Is this submitting to any means?

So also for any strict duty. Heaven is at the back of it, and that

should sweeten it to us. If it cost you labour, it is for the meat that

endureth for ever. Work out your salvation.

2. In our passive obedience. We are uncertain what changes we may see;

it is past our skill to understand the methods of providence. We know

not what God will do with us; but whatsoever he doth, you must say, If

by any means I might attain the resurrection of the dead.' If we never

suffer, we must be sure to have a heart to suffer if God call us to it.

You may be saved without suffering, yet not without a heart that is

willing to suffer, if God put you upon it: Acts xxi. 13, I am ready,

not to be bound only, but also to die at Jerusalem for the name of the

Lord Jesus.' We must be ready. Some cannot suffer a scoff, a frown, or

a scorn. This part also doth much concern us in the Lord's supper;

because--

[1.] Here we renew our belief of the promise of eternal life: John vi.

39, 40, And this is the Father's will which hath sent me, that of all

which he hath given me, I should lose nothing, but should raise it up

at the last day. And this is the will of him that sent me, that every

one that seeth the Son, and believeth on him, may have everlasting

life; and I will raise him up at the last day.' Christ hath engaged his

fidelity to take charge of our very dust, and to gather it up again,

and to give a good account of it at the last day, and raise it up in

glory. Our death and rotting in the grave doth not make void his

interest, nor cause his affection to cease. Though we die, Christ is

still living, and under this obligation to God, and engaged to us by

his promise to us, and inclined by his love to receive our dead bodies.

[2.] Here we come to make application of Christ: John vi. 54, Whosoever

eateth my flesh, and drinketh my blood, hath eternal life, and I will

raise him up at the last day.' A sincere application of Christ begins

that life which shall be perfected by the vision and fruition of God,

and he will raise us up that we may enjoy the perfection of it.

[3.] Here we come to bind ourselves by any means to seek after this

life, to make a full resignation to give up ourselves to be what God

would have us to be, and to do what God would have us to do.

[4.] Here we come to get that peace which may enable us to encounter

all troubles which may befall us in our way to heaven: Eph. vi. 15,

Having our feet shod with the preparation of the gospel of peace.' No

going to heaven without this shoe. When the quarrel is taken up between

God and us, we can the better bear the frowns of the world. He calleth

it the gospel of peace,' because it mainly dependeth on the terms of

grace revealed to us in the gospel or new covenant. The law discovereth

the enmity and breach, but the gospel discovereth that peace and

friendship may be had. He calleth it the preparation,' because this

peace breedeth a firmness and resolution to go through all

difficulties, and hardships, and crosses: Acts xxi. 13, I am ready, not

only to be bound, but to die at Jerusalem;' 1 Peter iii. 15, And be

ready to give an answer to every man of the hope that is in thee.' The

peace renewed between God and sinners breedeth a resolution to hold on

our way to heaven, not broken with crosses and continual hardships.

Use 3. When we are actually tried we must do four things--

1. Be sure you do not ask counsel of the flesh; that will prompt us to

present ease. The voice of it is, Favour thyself, love the present

world. Ease is pleasing to flesh and blood. We are all by nature

addicted to sensuality, or the gratifying of the senses; to say with

Issachar, Gen. xlix. 15, That rest is good.'

2. Get a right esteem of this world: 1 Cor. vii. 29, The fashion of the

world passeth away.' It is momentary and fading, and can never give us

full content.

3. Look not to the state in which we are, but to that to which we are

a-going. God is preparing us for this felicity. And set faith, hope and

love a-work.

[1.] Faith, to see it as present. We have it in the promise, though not

in possession: Heb. xi. 1, Faith is the substance of things hoped for,

the evidence of things not seen.' You see not the world to come that

you are passing to, but faith believeth the reality of it.

[2.] Hope, which is an earnest expectation, a looking joined with

waiting: 1 Peter i. 13, Gird up the loins of your mind, be sober, and

hope to the end for the grace that is to be brought unto you at the

revelation of Jesus Christ;' Titus ii. 13, Looking for the blessed

hope, and the glorious appearing of the great God, and our Saviour

Jesus Christ.' Think often what you must be and do and possess for

ever.

[3.] Love. All your looking to the reward must be mixed with a love to

God, that there may be longing as well as looking. Our spiritual joys

consist in a holy love and fruition of God. This is that we desire and

value: Phil. i. 23, Having a desire to depart, and to be with Christ,

which is far better.' To be with Christ is best of all: 2 Cor. v. 6,

Knowing that whilst we are at home in the body, we are absent from the

Lord.' It is love must incline us heavenward, to long after the

fruition of him whom we love, that we may see him, and enjoy him, and

be ever present with him.

4. By all means labour to get and maintain the assurance of your title:

2 Tim. iv. 8, Henceforth there is laid up for me a crown of

righteousness, which the Lord the righteous judge shall give me at that

day; and not to me only, but unto them also that love his appearing.'

Now this is gotten by doing rather than searching. It is sin that

woundeth conscience, and wasteth comfort, and grieveth the spirit of

adoption, by which we are sealed to the day of redemption,' Eph. iv.

30. But it is holiness, and faithful obedience, and diligence in the

heavenly life, that you may keep up your assurance in vigour: Heb. vi.

11, And we desire that every one of you do show the same diligence to

the full assurance of hope unto the end.' When we grow slothful and

remiss, desertions follow to our great discomfort, but our certainty is

maintained by watchfulness and diligence: Acts xx. 24, But none of

these things move me, neither count I my life dear unto myself, so that

I might finish my course with joy.' He went bound in the spirit to

Jerusalem. He had a call, but knew not fully what the issue would be,

whether to die at Jerusalem or no; that bonds and afflictions abide me,

but I make no reckoning of any such thing: 1 Thes. iii. 3, That no man

should be moved by these afflictions; for yourselves know that we are

appointed thereunto.' A christian should be of such a temper, that out

of the hope of eternity he should not be greatly moved with any

temporal things.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VIII.

Not as though I had already attained, either were already perfect; but

I follow after, if that I may apprehend that for which also I am

apprehended of Christ Jesus.--Phil. iii. 12.

PAUL having spoken much of his self-denial for Christ, would not be

misinterpreted, as if there remained no more to be done by him. No; his

race was not yet finished, nor yet had he taken hold of the crown,

which conquerors in those races were wont to do, from some high place

where it was hung and fixed: Not as though I had already attained.'

In the words we have--

1. A disclaiming of present perfection.

2. An earnest endeavour to attain it for the future.

3. The reason of his diligence and earnestness; he was apprehended of

Jesus Christ' for this end.

1. A disclaiming or denial of present perfection, in two expressions,

proper to agonistical matters. They had their Olympian, Nemean,

Isthmian, and Pythian games, which were the same for nature, only the

place differed. Their usual exercises were wrestling, running and the

like.

[1.] Not as though I had already attained.' It is an agonistical word

put for receiving the reward due to the conqueror. In the races there

was a crown of leaves generally set over the goal, that he that came

thither foremost might catch it and carry it away with him: 1 Cor. ix

24, One receiveth the prize.' So 1 Tim. vi. 12, Take hold of eternal

life.' So here, ouch o'ti e'de e'labon, I have not yet catched the

crown from the top of the goal.

[2.] Or were already perfect.' This also is an agonistical word, its

Faber proveth at large. Though the runner was to catch at the crown,

and seize upon it as his right, yet the ellanodi'kai, the judges, did

first interpose their judgment before he could put it on his head, and

when he received the crown from them, he was judged as a perfect

wrestler and racer. The word perfect,' as applied to racing, was

sometimes used of their strength, and sometimes of their reward. Of

their strength and agility, having passed the agonistical exercises, 2

Cor. xiii. 9, For we are glad when we are weak, and ye are strong; and

this also we wish, even your perfection;' that is, it would be matter

of joy to him to see them strong and able to run the spiritual race.

Sometimes of their reward, that when the crown was adjudged to them, or

that they had done worthily, the more excellent of the racers had the

more excellent rewards: ta` te`leia tois telei'ois dido'mena, saith

Philo, which were called perfect rewards or crowns. Well, then, Paul

had not yet gotten his crown, but was as the racer in the pursuit, in

the way running as hard as he could, that at length he might possibly

catch and receive that prize, the crown of eternal life. That he was

not yet in heaven was evident, and needed not be so earnestly asserted;

therefore the meaning is, that though he were in the way to glory, yet

further difficulties remained; and though his estate were so far

secured as to exclude diffidence and doubting, yet not so as to exclude

caution and diligence; he had not ended his race so as to catch the

crown, or receive it from the hand of the judges. Though he were now in

prison at Rome, yet some time of living remained, and some further

difficulties to be undergone. He speaketh at another rate, 2 Tim. iv.

7, 8, I have fought a good fight, I have finished my course, I have

kept the faith; henceforth there is laid up for me a crown of

righteousness, which the Lord the righteous judge shall give me at that

day, and not to me only, but unto them also that love his appearing.'

2. An earnest endeavour for the future: But I follow after it that I

may apprehend,' dio'ko. I run as hard as I can, pursuing and striving

to overtake, with as great desire and diligence in that exercise, when

he was behind another; so though he had not attained his crown, yet he

would not slacken his diligence till he did attain: If I may

apprehend,' ei ka`i katala'bo, that at length he might take hold of it.

If I may apprehend,' to exclude security, and to keep on his earnest

pursuit by any means.

3. The reason of his diligence: That for which also I am apprehended of

Christ Jesus.' Christ's apprehending may be also interpreted in the

agonistical sense. Instead of the crown, he apprehendeth us; for we are

his joy, his rejoicing, his crown, if we hold out unto the end. Now we

are apprehended by him--

[1.] In effectual calling, as he puts us upon this race, or inclineth

us to this course of life. Paul was apprehended by Christ whet

persecuting the church, and running into destruction; then he converted

him, possessed him by his Spirit, thinking of no such matter, posting

quite another way. When an enemy, he took hold of him, converted him,

inclined him, fitted him for this race, that he might obtain

everlasting glory.

[2.] By constant support; for having apprehended us, he still upholdeth

us. We are on his hands, and he doth influence, animate, draw, and

strengthen us in this race, as concerned in it, that he may not lose

the fruit of his own agonies. By his constant influence we are

strengthened and quickened till we come to the goal.

Doct. 1. That God's best children, however assured of their good

estate, yet till their race be ended, cannot look upon themselves as

quite out of danger.

Doct. 2. Whatever degrees are already attained, we must press to wards

perfection.

Doct. 3. That Christ's apprehending us for the obtaining the end of the

spiritual race is a great encouragement to us to go on still.

For the first point, that none of God's children, however assured, can

look upon themselves as past all danger till their race be ended.

I will prove to you two things--

1. That God's eminent servants may have assurance.

2. That they are not to look upon themselves as quite out of all danger

till their race be ended.

I. That God's eminent servants may have assurance of their sincerity

and good estate before God. So had Paul; he asserteth it all along, as

we have seen. They may have assurance of their present grace, for Paul

looketh upon himself as in the race; and of their final perseverance,

for he was apprehended of Christ, that he might at length touch the

goal and obtain the reward, to excite his desire and diligence: they

may, I say, have assurance in these cases.

1. When grace is not small and indiscernible, but in some degree of

eminency, it may be discerned. When grace is weak and small, and doth

not discover itself in any eminent and self-denying acts, it is not

noted and observed, but where it is in some degree of eminency, it may

be discerned. As in Phineas, because he was zealous for God, Ps. cvi.

31, That was accounted to him for righteousness;' it was accepted by

God as a testimony of his holiness. Surely great things are more liable

to sense and feeling than little; a staff is sooner found than a

needle. Some stars are so small that they are scarce seen. A strong

faith, a fervent love, and a lively hope will soon discover themselves.

It is hard to think that the soul should be a stranger to its own

operations; though some lesser inconsiderable action may escape us for

want of advertency, yet we know, and others about us know our work of

faith and labour of love.'

2. It is eminent when this grace is not in their hearts, as a sleepy

habit or buried seed, but in continual act: 1 Thes. i. 3, I remembering

without ceasing your work of faith, and labour of love, and patience of

hope;' Gal. v. 6, For in Christ Jesus neither circumcision nor

uncircumcision availeth anything, but faith that worketh by love.' They

that keep grace in lively exercise seldom doubt of the truth of it. The

sap is not seen, but apples will appear upon the tree.

3. When they blot not their evidences by frequent interruptions of the

spiritual life, and so many sins as others do, which make their

sincerity questionable. Though it be hard to state what sins are, and

what are not consistent with grace, yet though conscience be not

observant of our particular actions, or be confounded by them, yet the

course, drift, and tenor of our lives cannot be hidden from it. A man

in a journey doth not count his steps, yet observeth his way. When a

man mindeth the business of going to heaven in good earnest: Phil. iii.

20, But our conversation is in heaven;' and of approving himself to God

in his whole course: 2 Cor. i. 12, But our rejoicing is this, the

testimony of our conscience, that in simplicity and godly sincerity,

not with fleshly wisdom, but by the grace of God, we have had our

conversation in the world;' 2 Cor. v. 9, Wherefore we labour, that

whether present or absent, we may be accepted of him.' Surely a man may

know his drift and scope.

4. They have assurance, because they have the spirit of adoption in a

more eminent degree. All God's children have it: Gal. iv. 6, And

because ye are sons, God hath sent forth the Spirit of his son into

your hearts, crying, Abba, Father;' Eph. i. 13, 14, In whom ye also

trusted, after ye heard the word of truth, the gospel of your

salvation; in whom also, after ye believed, ye were sealed with that

Holy Spirit of promise, which is the earnest of our inheritance, until

the redemption of the purchased possession, unto the praise of his

glory.' But much more they that do more eminently live in the Spirit,

and walk in the Spirit. In some the Spirit discovereth himself only in

childlike groans; they feel little of childlike joy and confidence.

Surely they find the Spirit a comforter who least grieve him.

5. They have a more abundant sense of the love of God and his rich

mercies in Christ.

[1.] By long acquaintance with him: Job xxii. 21, Acquaint thyself with

God, and be at peace, and thereby good shall come unto thee.'

[2.] By frequent converse with him in the word and prayer: 1 Peter ii.

3, If so be ye have tasted that the Lord is gracious;' Eph. iii. 12, In

whom we have boldness and access with confidence by the faith of him.'

[3.] By the experiences of their afflictions: Rom. v. 3-5, And not only

so, but we glory in tribulation, as knowing that tribulation worketh

patience; and patience, experience; and experience, hope: and hope

maketh not ashamed, because the love of God is shed abroad in our

hearts by the Holy Spirit which is given to us;' Heb. xii. 11, Now no

chastening for the present seemeth joyous but grievous: Nevertheless

afterwards it yieldeth the peaceable fruit of righteousness unto them

that are exercised thereby.'

[4.] By those rewards of obedience which belong to God's internal

government, God's hiding or manifesting his favour to his people. Now a

close walker hath many of these experiences: John xiv. 21, 23, He that

hath my commandments, and keepeth them, he it is that loveth me and he

that loveth me shall be loved of my Father, and I will love him, and

will manifest myself to him. If any man love me, he will keep my words;

and my Father will love him, and we will come unto him, and make our

abode with him.' They have more of sensible consolation. Now all these

tastes of the love of God conduce to establish the soul in holy

security and peace.

6. The change wrought in them by grace is most sensible, and plainly to

be discovered. They may see a manifest difference between them and

themselves. Their minds are changed: Eph. v. 8, Ye were sometimes

darkness, but are now light in the Lord.' They have another sight of

things, of sin, God, Christ, and heaven. So Paul here: Phil. iii. 7,

What things were gain to me, I counted loss for Christ.' Their hearts

are changed; they love what they formerly hated, and, on the contrary,

they esteem and choose what they formerly slighted: Phil. iii. 8, Yea,

doubtless, I count all things but loss for the excellency of the

knowledge of Christ Jesus my Lord; for whom I have suffered the loss of

all things, and do count them but dung, that I may win Christ.' Their

lives are changed: 2 Cor. v. 17, If any man be in Christ, he is a new

creature: old things are passed away, behold, all things are become

new.' And there is a difference between them and others: 1 John v. 19,

And we know that we are of God, and the whole world lieth in

wickedness.' There is somewhat of this in all, but in them the change

is more notorious and sensible; whereas others cannot so easily

interpret their sincerity.

[1.] This is not spoken to infringe the doctrine of the saints'

perseverance. No; far be it from me or you to think so; for none can

pluck them out of Christ's hands,' John x. 28. They are safe in the

love and care of Christ, and have his power engaged for their

preservation. None can unclasp those mutual embraces of love by which

Christ holdeth them, and they hold Christ: Rom. viii. 39, Nor height

nor depth, nor any other creature, shall be able to separate us from

the love of God which is in Christ Jesus our Lord.' Yet we must not

thence conclude that we have no more care to take, nor danger to be

afraid of, or no more to do as necessary to salvation. We have still

more work to do, and we have still to encounter new difficulties and

dangers till we are in heaven, and much care and diligence is required

at our hands in the use of all appointed means, much exercise of faith,

and love, and hope; for by these means doth Christ preserve us in a

state of holiness and obedience: 1 Peter i. 5, Who are kept by the

power of God through faith unto salvation;' 2 Peter i. 10, Give

diligence to make your calling and election sure: for if you do these

things, you shall never fall.'

[2.] Neither is this spoken to hinder the comfort and encouragement

which ariseth from the application of this doctrine. The belief of

perseverance in the general is one thing, and the belief of my

perseverance is another. That is not so evident and certain every way

as the doctrine itself; for my own sincerity is more questionable than

the truth of God's promise: conclusio sequitur debiliorem partem--the

conclusion follows the weaker part. It is certain that he that

believeth in Christ hath eternal life and shall not come into

condemnation,' John v. 24; because it is a truth revealed in the word

of God. Amen, the faithful witness, hath assured us of it. But I am a

true believer; this may be certain and evidenced to me by such real

arguments and grounds of confidence as I have no reason to doubt of it;

yet it depending upon spiritual sense and experience, it is not so

unquestionably certain as the word of God is. Therefore this being the

limiting proposition, the conclusion can bear no more weight than this

proposition hath truth in it. Therefore while I am but making out my

claim, as I am doing through out the whole course of my life; though

there be no uncertainty in the case, yet since there is no difficulty

in the case, I may, and must say with the apostle, I press on if I may

apprehend;' yet while I am labouring, and striving, and persevering in

my faith, love, and obedience, I may encourage myself in the love,

faithfulness, and power of God to keep me as he hath kept me hitherto,

and that he will preserve me in all difficulties and temptations: 1

Cor. i. 9, God is faithful, by whom ye were called into the fellowship

of his Son Jesus Christ our Lord;' 1 Thes. v. 23, 24, And the very God

of peace sanctify you wholly: and I pray God your whole spirit, and

soul, and body may be preserved blameless unto the coming of our Lord

Jesus Christ. Faithful is he that hath called you, who also will do

it.'

II. Yet they cannot look upon themselves as quite out of all danger,

and past all care and holy solicitude. We are not yet out of gun shot

till we come to the end of our race, and are conquerors over all

opposition.

Reasons.

1. Because there is no period put to our duty but life; and it is not

enough to begin with God, but we must go on in his way till we come

home to him. We must not give over working till we obtain our reward:

Heb. iii. 6, 14, But Christ as a son over his own house, whose house

are we, if we hold fast the confidence and rejoicing of our hope firm

unto the end. For we are made partakers of Christ, if we hold the

beginning of our confidence steadfast unto the end;' Heb. vi. 11, And

we desire that every one of you do show the same diligence, to the full

assurance of hope unto the end.' These places show we have not done our

work till we have done our lives. We must not give over running in the

race till we obtain the prize. Though we are translated from death to

life, we are not translated from earth to heaven; and therefore you

must work, and work out your salvation with fear and trembling,' Phil.

ii. 12.

2. During our lives upon earth there is somewhat yet more to do, and

something yet more to suffer; some lust to conquer, some grace to

strengthen. Paul was not perfect.

[1.] Sin is slowly weakened, and never perfectly subdued. There is a

continual conflict between the flesh and the spirit: Gal. v. 17, For

the flesh lusteth against the spirit, and the spirit against the flesh;

and these are contrary one to the other, so that ye cannot do the

things that ye would.' The leading and commanding faculties of the soul

do but imperfectly lead and command; and the faculties that should be

commanded and led do but imperfectly obey, yea, often rebel, being put

into a distemper by the senses. Now there is danger in a kingdom, where

there is a feeble empire, and rebellious subjects.

[2.] There are continual oppositions from the devil and the world,

whereby the weak measure of grace present is often interrupted. As sin

within disturbeth it, so Satan and the world incessantly assault it.

Therefore we must not give over watching till Satan give over tempting,

nor striving till the world give over opposing. Well, many a storm and

tempest you must expect, and possibly you may be put upon stranger

trials than any yet you have undergone. Therefore, if hitherto you have

forsaken all and followed Christ, you must follow him to the end.

Temptations will haunt you to the last hour of your lives; therefore

you must watch and pray that you fall not by these temptations, Mat.

xxvi. 41. The danger is not over whilst you are in the way.

3. Some have left their first love,' Rev. ii. 4, have fainted in the

race before they came to the goal: Gal. v. 7, Ye did run well; who

hindered you?' Men that have made long profession of the name of Christ

may find a great abatement of their integrity in their latter days: 2

Chron. xvii. 3, Jehoshaphat walked in the first ways of his father

David.' In his latter time he fell into scandalous sins, partly through

the suggestions of Satan. An importunate suitor may at length prevail

by his perseverance in his suit. Long conversing with the world, and

objects to which we are accustomed, taint the mind. Worldliness

formerly hated may creep in. A deformed object is most odious at first

sight, afterward it is more reconciled to our thoughts. Indwelling in,

long restrained, may break out again; as roses snipt in summer bud in

winter. A man, upon the supposition that he hath grace, and is

possessed of the love of God, may grow negligent, and thinketh there

needeth not such diligence as when he was doubtful.

4. The nature of the assurance is to exclude fear, which hath torment;

but not the fear of caution and diligence; for so, Blessed is he that

feareth always,' Prov. xxviii. 14; and we must pass the whole time of

our sojourning here in fear,' 1 Peter i. 17. We need not retain the

same doubting perplexities and fears of God's displeasure, but we must

retain a fear of sinning, and be much more in the love of God and his

service than ever we were before. So that this assurance, if it foe

right, doth increase our diligence and watchfulness, and make us more

obedient, holy, and fruitful towards God. We are never so thankful,

humble, and heavenly as when we do most certainly look for salvation.

Use 1. To show us the difference between carnal security and solid

assurance of our good estate before God. There are many differences,

but it will not suit with my purpose to pursue all.

1. There is a difference in the grounds; the one is a slight

presumption of the end without the means, the other goeth upon solid

evidences: 1 John iii. 19, Hereby we know that we are of the truth, and

shall assure our hearts before him.' The one buildeth upon a sandy

foundation, the other upon a rock.

2. They differ in the effects: the one benumbeth the conscience into a

stupid, quiet, and lazy peace; the other reviveth the conscience, and

filleth it with joy and peace in believing: Rom. xv. 13, Now the God of

hope fill you with all joy and peace in believing, that you may abound

in hope through the power of the Holy Ghost.' With joy and peace in

obeying: 2 Cor. i. 12, For our rejoicing is this, the testimony of our

conscience, that in simplicity and godly sincerity, not in fleshly

wisdom, but by the grace of God, we have had our conversation in the

world.' With joy and peace in suffering: 1 Peter i. 8, Though now in

tribulation, ye rejoice with joy unspeakable, and full of glory.'

3. They differ in the way, how either is gotten, or how maintained.

Foolish presumption costs a man nothing; like a mushroom, it groweth up

in a night, or like Jonah's gourd. We did not labour for it; it came

upon men they know not how nor why. The less such men exercise

themselves unto godliness, the more confident. A serious exercising of

grace would discover their unsoundness. A peace that groweth upon us we

know not how, and is better kept by negligence than diligence, is not

right. We may say to them, How earnest thou. by it so soon, my son? Men

leap into it upon slight grounds; hut a true assurance is gotten with

diligence, and kept with watchfulness.

[1.] It is gotten with diligence. The scripture everywhere calls for

it, when it persuades us to look after so great a benefit. And surely

the counsel of the Holy Ghost is not to be despised: 2 Peter i. 10,

Give all diligence to make your calling and election sure;' Heb. vi.

11, That ye show forth the same diligence to the full assurance of hope

to the end,' 2 Peter iii. 14, Be diligent, that you may be found of him

in peace, without spot and blameless.' Now see after all this warning

if the comforts of the Spirit will drop into the mouth of the lazy

soul. If you neglect your duty, your sense of your interest will abate.

God withdraweth his comforts to awaken his children and quicken them to

their duty.

[2.] It is kept with watchfulness. The scripture is plentiful in

warnings of that nature. See some places: Heb. iv. 1, Let us therefore

fear lest, a promise being left us of entering into his rest, any of

you should seem to come short of it.' The more confident we are of the

promise, the more should our caution increase: Heb. xii. 28, 29,

Wherefore, we receiving a kingdom which cannot be moved, let us have

grace, whereby we may serve God acceptably, with reverence and godly

fear: for our God is a consuming fire;' 1 Cor. x. 12, Wherefore let him

that thinketh he standeth take heed lest he fall.' The fear of caution

doth not weaken assurance, but guard it. And therefore if men be

confident of salvation, and gather some ill consequence of it, that

tendeth to security and remitting of their watchfulness and care,

surely their assurance is not right; that is, if they be bolder with

sin, if they stretch conscience, omit some of the more painful and

costly duties, take more fleshly liberty and ease, and say, Now I am a

child of God, out of danger, and therefore need not be so strict and

diligent; these think themselves something when they are nothing.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON IX.

Not as though I had already attained, either were already perfect; but

I follow after, if that I may apprehend that for which also I am

apprehended of Christ Jesus.--Phil. iii. 12.

USE 2. Is to teach us three duties which are to be observed to the very

last--diligence, watchfulness, and self-denial.

1. Diligence. The race is not ended as soon as begun; it is a race from

earth to heaven by the way of holiness. New converts are carried on

with a great deal of affection and zeal, and make a swift progress at

first, but flag and faint afterwards. Therefore you must renew your

resolutions for God and heaven. There is many a corruption yet to

resist and conquer, many a temptation to overcome, and much necessary

work to do, and you received life from Christ to do it. How much is all

that you have done already beneath your duty, beneath the majesty of

God whom you serve in the spirit, beneath the precious love of Christ,

which should both incline and oblige you to live more to him; beneath

the promises and advantages you have by grace for your growth and

increase; beneath the weight and worth of endless glory into which yon

are entering! And therefore you should be best at last, from good grow

better, and the nearer to enjoyment, be the more earnest in your

motions, and the more confidence of obtaining, the more abounding in

the work of the Lord.

2. Be not secure, but use all caution and watchfulness that you

miscarry not. Man is a very changeable creature, therefore we should

always stand upon our guard; considering--

[1.] The course of temptations may be altered; the devil doth not

always play the same game; as it is said of Joab, 1 Kings ii. 28, he

turned after Adonijah, though he turned not after Absalom.' A man may

withstand one kind of brunt, yet fail in another. Every new condition

brings new snares: Hosea vii. 8, Ephraim is a cake not turned;' that

is, baked but of one side. The children of God prosperous differ from

the children of God afflicted: Phil. iv. 12, I know both how to be

abased, and I know how to abound; everywhere and in all things I am

instructed, both to be full and to be hungry, both to abound and to

suffer need.' Age hath its weaknesses and frailties as well as youth.

[2.] Corruptions are sometimes strangely disguised. A man may withstand

open enemies, yet fail by the insinuations of those who have a show of

godliness: 1 Kings xiii. 4, 19, the man of God withstood the king, but

was overcome by the old prophet. We read in history of some that lost

their limbs in defence of the truth under pagan persecutions, but after

made shipwreck of the faith by errors. Many with stand violence, bear

it out well in a storm, yet are soon deluded and turned out of the way.

[3.] There is danger after suffering. Many suffer many things for the

truth who after make foul defection from God; they may suffer a while

upon the example of others; their particular interest is wrapt up in

the public applause which sufferers for the truth receive from the

lovers of truth, and that will make even hypocrites suffer much. Yea,

continued sufferings may make the soul faint for the present time; the

best, being left to themselves in the hour of temptation, may shrink,

and without continual aid from heaven will dishonour God and

themselves. No experience from heaven, no experience of former joy and

sweetness which they have found in the way of truth, nor their former

sufferings, will make them adhere to it.

[4.] Where there seemeth to be least danger there is many times most

cause of fear. Lot, that was chaste in Sodom, miscarried by incest in

the mountains, where was none but his own family.

[5.] When conscience is cast asleep, a child of God may fall into

grievous sins. David's heart smote him when he cut off the lap of

Saul's garment, yet fell into uncleanness and blood, and lieth asleep

in it for a long time, till Nathan the prophet roused him up. Who would

have thought that such a tender conscience could ever have been so

charmed? But the conscience of a child of God may be strangely deadened

and laid by for a time, even after he hath passed over the terrors of

the law, and gotten some peace and confidence.

3. Continual self-denial; if you have suffered for Christ, you must

suffer still, that you may not lose your cost: Gal. iii. 4, Have you

suffered so many things in vain?' They are lost as to anything you can

expect from God. If you have ministered to the saints, you must

minister: Heb. vi. 10, 11, For God is not unrighteous to forget your

work and labour of love, which ye have showed toward his name, in that

ye have ministered to the saints, and do minister. And we desire that

every one of you do show the same diligence, to the full assurance of

hope to the end.' If you have mortified and subdued the flesh, you must

mortify and subdue it more and more, that you may not be castaways: 1

Cor. ix. 27, But I keep under my body, and bring it into subjection,

lest that by any means, when I have preached to others, I myself should

be a castaway;' as those are who begin in the Spirit and end in the

flesh: 2 Thes. iii. 6, 7, Now we command you, brethren, in the name of

our Lord Jesus Christ, that ye withdraw yourselves from every brother

that walketh disorderly, and not after the tradition received of us.

For yourselves know how ye ought to follow us; for we behaved not

ourselves disorderly among you.' If you have endured afflictions, you

must endure still: Col. i. 11, Strengthened with all might, according

to his glorious power, unto all patience and long suffering with

joyfulness.' The danger is not over whilst you are yet in the way. Take

heed of miscarrying in the haven, and falling at last.

Doct. 2. That whatsoever degrees we have already attained, we must

press forward to perfection.

As Paul laboured hard after it, so should we all in the sense of our

defects, and endeavour a constant progress.

Reasons.

1. By this our title is assured. All that will be saved must either be

perfect or labour after perfection. Perfect none can be, but all must

labour after perfection, or else they are not sincere, and so far

labour as to be ashamed of defects in holiness, and mourn over them,

Rom. vii. Certainly we must not allow ourselves in them; still striving

after more, and making further progress every day: Mat. v. 48, Be ye

therefore perfect, even as your heavenly Father is perfect.' christians

are called to perfection, though they cannot fully attain to it in this

life. Many after they have gotten such a measure of grace whereby they

think they may be assured they are in a state of grace, never look

further, but set up their rest; think that hereafter God will make them

perfect when they die. Oh, consider, here is the time of growth. Corn

doth not grow in the barn, but in the field. Besides, they hazard their

claim of sincerity who do not aim at perfection; for where there is

true grace there will be a desire of the greatest perfection. As a

small seed will seek to grow up into a tree, and there will be trouble

about the relics of sin and grief, that they can serve God no more

perfectly.

2. By this our hearts are more prepared in this life for our happiness.

The more holy and heavenly we grow, the more meet: Col. i. 12, Who hath

made us meet to be partakers of the inheritance of the saints in

light.' We are remotely fitted by regeneration: 2 Cor. v. 5, Now he

that hath wrought us to this self-same thing is God, who also hath

given us the earnest of the Spirit.' But next and immediately by growth

and increase of grace: 1 John iii. 3, He that hath this hope in him

purifieth himself as Christ is pure.' He purifieth himself more and

more: Rom. ix. 23, 24, And that he might make known the riches of his

glory on the vessels of mercy, which he hath afore prepared unto glory,

even us whom he called: not of the Jews only, but of the gentiles.'

3. By this our glory and blessedness are increased. The best graces

have a more honourable crown; for according to the degrees of grace, so

will our glory be. Every vessel is filled according to its capacity;

they that are growing here have more in heaven. Glory and blessedness

standeth in communion with God and conformity to him, or the vision and

full fruition of God: Ps. xvii. 15, As for me, I will behold thy face

in righteousness: I shall be satisfied, when I awake, with thy

likeness;' 1 John iii. 2, But we know that when he shall appear we

shall be like him; for we shall see him as he is.' Now the more holy we

are, the more suited to this happiness, and therefore have larger

measures of it; if purity of heart be necessary to see God, to enjoy

communion with God now, as unquestionably it is: Mat. v. 8, Blessed are

the pure in heart, for they shall see God;' 1 John i. 7, If we walk in

the light, as he is in the light, we have fellowship one with another.'

It is unreasonable to imagine that clarified souls have no more

fruition of God than those who have only grace enough to make a hard

shift to go to heaven. Sicut se habet simpliciter ad simpliciter, ita

magis ad magis. If holiness fits to see God, and without it we cannot

see him, so a little holiness fits to take in a little of God; and the

more of holiness the more of God; and there is the same reason for

aiming at the degree as at the thing, heaven being the perfection of

holiness. If you do not desire more degrees, you do not desire heaven

itself.

Use. Is to persuade us to get ground in our race, which we do as our

title is more assured by self-denying obedience.

1. Our end will bear it, to see God and enjoy God: 1 Thes. ii. 12, That

ye would walk worthy of God, who hath called you to his kingdom and

glory.' How much is this better than all those worldly things upon

which we lay out our labour and diligence?

2. The glory of God requireth it. Less grace may serve for our safety

than our comfort; for our comfort than the glory of God: John xv. 8,

Herein is my Father glorified, that ye bear much fruit; so shall ye be

my disciples.' Your hearts will never serve you to do any excellent

things for God in the world, but you will betray his honour upon all

occasions by your weaknesses and infirmities. God hath most honour from

the strong and fruitful christian, who produces the genuine fruits of

godliness, and produces them in such plenty that God is mightily

honoured by them: Mat. v. 16, Let your light so shine before men, that

they may see your good works, and glorify your Father which is in

heaven.' By your zeal, constancy, and fidelity in your relations.

Meekness, patience, strictness, and heavenly-mindedness. But if our

lives be filled with sensuality, pride, envy, malice, wherein do you

differ from the ungodly world but only in the name, and some little

grace buried under a heap of sin?

3. The notion of grace implieth it. You must not only begin it, but

continue it till you come to the goal. Besides your entrance into

christianity, there must be a progress. There is a gate, and a way,

Mat. vii. 14. Will you always keep at the door and entrance? It is not

enough to begin, but we must finish in the way of mortification,

heavenly-mindedness, self-denial: Prov. iv. 18, The path of the just is

as a shining light, that shineth more and more unto the perfect day;'

Ps. lxxxiv. 7, They go from strength to strength;' 2 Cor. iv. 16, But

though our outward man perish, yet the inward man is renewed day by

day.'

Now there is requisite to this--

[1.] A strong faith, or a deep sense of the world to come: Heb. x. 39,

But we are not of them who draw back to perdition, but of them that

believe to the saving of the soul.'

[2.] A fervent love, levelling and directing all our actions to God's

glory: 2 Cor. v. 14, 15, For the love of Christ constraineth us;

because we thus judge, that if one died for all, then were all dead:

and that he died for all, that they which live should not henceforth

live unto themselves, but unto him which died for them, and rose

again.'

[3.] A lively hope, quickening and strengthening our resolutions for

God and the world to come: 1 Peter i. 13, Wherefore gird up the loins

of your mind, be sober, and hope to the end for the grace that is to be

brought unto you at the revelation of Jesus Christ.' In short, a faith

that we may believe the gospel with an assent so strong as constantly

to adhere to the duties prescribed, and to venture all upon the hopes

offered therein; a hope so strong that the heart be so set upon glory

to come, that present things do not greatly move us, whether the

delights or terrors of sense; such a love arising out of the sense of

our obligations to God, and a value and esteem of his grace, that we do

with all readiness of mind and delight, with frequency and constancy,

continue in the obedience of his will, seeking his glory.

Doct. 3. That it is a great encouragement in the spiritual race that

Christ apprehended us for this end and scope, that we may apprehend the

crown of eternal life.

Christ's apprehending of us implieth--

1. That any motion towards that which is spiritually good proceedeth

first and wholly from Christ. He apprehendeth us before we can

apprehend him; his person, ways, benefits, but especially our eternal

rewards. We have from him beginning and progress; he is the author and

finisher; he first layeth hold upon us, when we were dead in trespasses

and sins, by his grace, and still upholdeth us by his grace. He puts us

into the heavenly race; for till Christ changeth us we take up with

things next at hand. A blinded unbelieving sinner can not see afar off,

till the spirit of wisdom and revelation open his eyes: Eph. i. 17, 18,

That the God of our Lord Jesus Christ, the Father of glory, may give

unto you the spirit of wisdom and revelation in the knowledge of him:

the eyes of your understanding being enlightened, that you may know

what is the hope of his calling, and what the riches of the glory of

his inheritance in the saints.' Nor will he regard heavenly things, nor

set his heart on another world, nor lay up his hopes in heaven, and

forsake all the things he seeth for that God and glory which he never

saw. He slighteth the offer; his heart is shut up against it till God

open it: Acts xvi. 14, Whose heart the Lord opened, so that she

attended to the things spoken by Paul.' Christ's apprehending us in

effectual calling is by a work on the will and understanding; till

Christ open our eyes and turn our hearts, and instead of sensual and

worldly, make them spiritual and heavenly: Acts xxvi. 18, To open their

eyes, and turn them from darkness to light, and from the power of Satan

unto God.' We disregard these things till our understandings be

cleared; have neither sight nor sense of the world to come, will not

let go present advantages for heavenly hopes: 1 Cor. ii. 14, But the

natural man receiveth not the things of the Spirit of God, for they are

foolishness unto him; neither can he know them, because they are

spiritually discerned;' Prov. xxiii. 4, Labour not to be rich; cease

from thine own understanding.' Till the heart be turned our affections

are prepossessed, till Christ puts us in the race.

2. Christ's apprehending us implieth a motion on our part, a sub

ordinate operation; for he infuseth a new life, which we receive from

Christ, to use it and live by it.' There is a vital power, whereby we

are made to stir ourselves in a way of holiness, for thereby we are

fitted for operations becoming the new creature enabled and inclined;

and so the power of God and the liberty of man do sweetly consist

together. Where God is said to create in us a new heart, he is also

said to give us a free spirit, Ps. li. 10, 13. Where we are said to be

God's workmanship in Christ Jesus;' we are said To walk in them,' Eph.

ii. 10. Where he is said to take away the heart of stone, and to give

us an heart of flesh,' there it is said, I will cause you to walk in my

statutes,' Ezek. xxxvi. 26, 27; 2 Cor. iii. 17, 18, Where the Spirit of

the Lord is, there is liberty. But we all, with open face beholding as

in a glass the glory of the Lord, are changed into the same image, from

glory to glory, even as by the Spirit of the Lord.' God first worketh

on us, and then by us. God's work is first, ours subordinate: Cant. i.

4, Draw me, we will run after thee;' Ps. cxix. 32, I will walk at

liberty, when thou shalt enlarge my heart.' We are transformed by the

renewing of our minds, but so as to prove what is that good, that

acceptable and perfect will of the Lord," Rom. xii. 2. Well, then,

having such a spirit, and power, and principle of life, with which the

rest of the world are not acquainted, let us press forward.

3. The tendency of this life infused is to be considered by us, which

is to God and heaven. Converting grace draweth and bendeth the soul to

its end and rest, that we may grow more divine and heavenly; for you

are so far sanctified as you are divine and heavenly.

[1.] Divine: 2 Peter i. 4, Whereby are given unto us exceeding great

and precious promises, that by these ye might be partakers of the

divine nature.' So that we are or should be still growing, breathing,

and reaching forth after God, seeking after him, longing to be with

him, to be rid of sin, to see his blessed face, and to live in his

perfect love, praising him to all eternity. As the seed is working

through the dry clods, so doth this principle of grace; it tendeth

toward God, that it may have more enjoyment of God in conformity to

him, and be more perfectly subject to him, and never grieve him nor

dishonour him more. In the world there is not sufficient to answer the

desires and expectations of the new creature. Two things the heart

looketh for as soon as it is changed by grace--perfect enjoyment of

God, and perfect conformity and subjection to him, that he may be with

God, and free from sin. For this Paul groans: Rom. viii. 23, Even we

ourselves groan within ourselves, waiting for the adoption, to wit, the

redemption of our bodies.'

[2.] Heavenly; that we may live in heaven above the earth, and our

hearts may be above with God as our happiness. The heart is suited to

that exceeding glory promised us in the gospel, that we may affect it,

care for it, fix it as our scope and home, travel toward it with all

zeal and diligence. Well, then, if the first grace do in some measure

incline us to seek this happiness with God above as our treasure, hope,

and home, as the chief matter of our desires and joys, then we are

apprehended by Christ; for none but illuminated souls can discern this

glory, none but the sanctified soul is inclined to it: Col. iii. 1-3,

If ye then be risen with Christ, seek those things which are above,

where Christ sitteth at the right hand of God. Set your affections on

things above, not on things of the earth. For ye are dead, and your

life is hid with Christ in God;' 2 Cor. i. 12, For our rejoicing is

this, the testimony of our conscience, that in simplicity and godly

sincerity, not with fleshly wisdom, but by the grace of God, we have

had our conversation in the world.'

4. Christ having apprehended us, still keepeth us in his own hands, and

will not fail us, but stand by us in the race in which he hath set us;

for that we have from him beginning and progress. He is the author and

finisher of our faith; having laid hold upon us by converting grace, he

still upholdeth us by his confirming grace; and having begun life,

maintaineth it by a constant influence. His divine manutenency is often

spoken of in scripture; so that besides our care, and watchfulness, and

incessant labour, we receive a new life, vigour, and assistance from

Christ.

Use. Is to press us to answer Christ's apprehension of us by an exact,

resolved, diligent pursuit of eternal life, that only will declare that

we are apprehended by Christ, that we may be guided by him to the land

of promise.

I shall give you two motives--

1. Think often of our great obligation to Christ for the great love he

hath showed us in our calling and conversion; that he apprehended you

in your sins, called you with a holy calling, gave you some taste of

his graciousness in the pardoning of your sins, acquainted you with his

great and distinguishing love. And is this to be answered with a cold

obedience? Christ snatched you from the furnace of hell as brands

plucked out of the burning; you have just cause to bless God to all

eternity for making you new creatures, living members of Christ. But

wherefore did he make you new creatures, but that at length he might

perfect the work begun?

2. Consider how Christ is interested in your preservation. He had his

race and his agonies: Heb. xii. 1, 2, Let us run with patience the race

that is set before us, looking unto Jesus the author and finisher of

our faith; who, for the joy that was set before him, endured the cross,

despised the shame, and is now at the right hand of the throne of God.'

The joy before him' was principally eternal glory, for which end he

apprehended us. That is not all; we are his crown, his joy, a church of

holy believers: Isa. liii. 10, 11, When thou shalt make his soul an

offering for sin, he shall see his seed, he shall prolong his days, and

the pleasure of the Lord shall prosper in his hand. He shall see of the

travail of his soul, and be satisfied: by his knowledge shall my

righteous servant justify many, for he shall bear their iniquities.' A

numerous seed, these are called his purchased possession,' Eph. i. 14.

He had this in his eye as his crown and the reward of his sufferings:

Ps. ii. 3, Ask of me, and I will give thee the heathen for thine

inheritance, and the utmost parts of the earth for thy possession;'

given him as a recompense of his humiliation.

This consideration giveth you a double advantage--

[1.] It assureth you of his willingness and readiness to assist and

help you to the end of the race; for Christ will not lose his own

crown, if believers be his crown and rejoicing.

[2.] Our Saviour Christ hath given an example of enduring the highest

afflictions in this world. Of faith; he hath led us as a captain. Let

us lay aside our worldly love, and fear and obey him, for he will be

sure to crown all those that follow him.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON X.

Brethren, I count not myself to have apprehended; but this one thing I

do, forgetting those things which are behind, and reaching forth toward

those things which are before, I press toward the mark, for the prize

of the high calling of God in Jesus Christ.--Phil. iii. 13, 14.

IN the words observe two things--

1. The imperfection acknowledged, Brethren, I count not myself to have

apprehended.'

2. His eager desire and endeavour after perfection asserted, But this

one thing I do, forgetting those things which are behind, and reaching

forth toward those things that are before.'

I begin with the first general branch, an humble acknowledgment of his

imperfection renewed. He had said in the former verse Not as though I

had already attained, or were already perfect;' now he repeateth it

again, Brethren, I count not myself to have apprehended.'

This he saith for his own sake, and for the sake of the Philippians.

[1.] For his own sake; to keep himself humble, and solicitous about so

much of his duty as was yet behind. The meaning is not, I am not yet in

heaven. Who knoweth not that, or doubted of that? Surely that needeth

not to be disclaimed by this double denial. Nor doth he mean thereby as

if he had not a present right to eternal life. We have a right at

conversion, but yet this right to salvation is not full till all be

ended. It is continued and confirmed by our perseverance in well-doing.

Paul's meaning is, that though he had done and suffered many things for

Christ, yet there were more labours and difficulties to be undergone.

He had not done all which was necessary.

[2.] This he speaketh for the sake of the Philippians, to expel out of

them that conceit of perfection which they might foster and cherish in

themselves, as if, as soon as they were converted to the gospel, all

danger were over, either of deceit by error, or defection in point of

practice. No; he telleth them he had not that which they boasted of; he

was not yet come to the goal; he needed to do and suffer more things

before he could obtain the prize.

Doct. They that have made the furthest progress in christianity are

usually most sensible of their own imperfections.

The reasons of the point.

1. In respect of grace.

[1.] Because as grace increaseth, light increaseth, and so they are

more sensible of defects. Novices, who know little, are most apt to be

puffed up: 1 Tim. iii. 6, Not a novice, lest being lifted up with

pride, he fall into the condemnation of the devil.' A man newly

acquainted with religion looketh but to few things, and his knowledge

is very indistinct and imperfect; and therefore, looking not into the

breadth of religion, they are conceited of those few obvious truths

which they understand, as if they knew all that is necessary to be

known; as smatterers in learning are most conceited of their learning,

because they have not knowledge enough to discover their ignorance.

Plutarch recorded the saying of one Manedemus, that young men when they

came to study at Athens they were so'phoi; after they had studied a

little more, only philo'sophoi; but the more they studied, re'tores,

had some notions, could prattle of things, but not understand them; but

afterwards found themselves moroi, fools; as they studied deeper in

learning, they knew this only, that they knew nothing. So it is in

spiritual things. Who more confident than young professors? But as

their knowledge increaseth, they see every day more need of the

apostle's direction, Be not wise in thine own conceit.' In a clear

glass the least mote is soon espied. They discern many remainders of

pride, hypocrisy, worldliness, besides their latent corruptions, which

they knew not before; and their hasty confidence is soon routed, and

they see a need of establishing themselves in the hope of the gospel

upon surer terms.

[2.] As grace increaseth, their love to God is increased, and so they

hate sin more. Love begets a tenderness; as the spiritual life

increaseth, so doth spiritual sense. The least sin goeth to their very

souls, which maketh them to think viler of themselves than ever before.

We have but a gross sense of sin at first, because we know but a few

things, prize ourselves by some sensitive expressions of love to God,

or external conformity to his laws; but as we look into the breadth of

the commandment, make conscience of a thorough conformity to the will

of God, we are more sensible how much we come short of that purity, and

holiness, and exactness which the law of God requireth, and do more

sorely and bitterly complain of the relics of sin dwelling in us: Rom.

vii. 18, I know that in me, that is, in my flesh, dwelleth no good

thing; for to will is present with me, but how to perform that which is

good, I find not;' and ver. 24, O wretched man that I am! who shall

deliver me from the body of this death?' The increase of light showeth

sin to be more than we thought it to be, and the increase of love

maketh it to be more a burden to us. Look, as in the body, the better

the constitution, the more sensible of pain; so in the soul, the more

thoroughly the heart is set to please God, the more grievous is sin to

them.

[3.] The longer they live, the more experience they have, and that

maketh them wise and provident, that they are not so confident and

venturous as others; they have more experience of the craft and

subtlety of Satan, who easily surpriseth unwary souls: 2 Cor. ii. 11,

Lest Satan should get an advantage of us, for we are not ignorant of

his devices.' They know the rocks upon which they are apt to split

themselves; what advantage he maketh of their passions and affections,

and not only of their natural and carnal affections, but some times of

their religious affections. If they will be sorry for sin, he will

tempt them to an over-grief, that they may be swallowed up of sorrow.

He would turn their zeal to a furious zeal, that it shall exceed the

measure of the cause, or offend in its object. How is a child of God or

a disciple of Christ sometimes made Satan's instrument? Mat. xvi. 23,

Get thee behind me, Satan.' Therefore these things make them more wary

and watchful than younger christians, who fall as a ready prey into the

mouth of the tempter.

2. Because of the world. This flattering tempting world, whose delights

often tempt them from God, holiness, and heaven, they have proved it,

and tried it to be vanity and vexation of spirit' at the last. When the

apostle had differenced christians by their several ages and degrees of

growth, he adviseth all, 1 John ii. 15, 16, Love not the world, neither

the things that are in the world. If any man love the world, the love

of the Father is not in him. For all that is in the world, the lust of

the flesh, the lust of the eyes, and the pride of life, is not of the

Father, but is of the world.' All christians must take heed of the

world, but none are so likely to do so as those that have smarted for

their carnal complacency. They find that the world is more an enemy

when it smileth than when it frowneth; that the profits of it are a

greater snare than the losses, the pleasure than the pains, and the

honours than the disgraces; that the pomp and vanities of the world do

easily tempt them to forget God and their souls, death and judgment,

heaven and hell. The seasoned christian will be more humble and

watchful than the inexperienced.

3. Because of themselves; the longer they live, the more they are

acquainted with themselves. You would think it strange that two men

should intimately converse together for twenty, or thirty, or forty

years, and all this while should not know one another. But it is much

more strange that a man should live so long and not know himself, not

know his own heart. Too frequently is this so, because most men fly

themselves, shun themselves, run away from themselves, never commune

with their own hearts. But you cannot imagine a man to be godly and

serious, but he will use frequent observation, and ponder the path of

his feet,' Prov. iv. 26; and as one that hath eyes in his head will

consider what he doth, and that upon every weighty matter he will use

self-communings, and self-reflections: Ps. iv. 4, Stand in awe, and sin

not; commune with your own hearts upon your beds, and be still.' His

duties will often call upon him to examine himself, if he goeth about

them conscientiously: 1 Cor. xi. 28, Let a man examine himself, and so

let him eat of this bread, and drink of this cup.' If he omitteth it,

God will remember him by many a sharp providence, and put him

necessarily upon an inquiry into his state and ways: Lam. iii. 4, Let

us search and try our ways, and turn to the Lord.' Surely this is a

duty necessary, and upon solemn occasions indispensable. Now can a man

be observant of his course, and seriously examine and consider what he

has been before conversion, what he is after grace received, how much

he cometh short of his obligations to God, of his advantages by Christ;

how much he liveth beneath the provisions appointed for his growth and

increase, and beneath the worth and weight of endless glory which he

hopeth for; but he must be base in his own eyes, and have a higher

sense of his sinfulness than others have, and so bemoan and bewail

himself for his defects, and see that he hath not attained to the

height of perfection which christians should aim at?

4. By frequent commerce with God they know more of God, and so more of

themselves. A godly man hath much to do with that majesty and

perfection which continually aweth him, and keepeth him humble: Job

xlii. 5, 6, I have heard of thee by the hearing of the ear; but now my

eye seeth thee: wherefore I abhor myself, and repent in dust and

ashes.' When he had an apparition of God, it affected him more than all

the hearsay knowledge which he had of God before. We see our wants in

God's fulness; the ocean maketh us ashamed of our drop. We see our

vileness in God's majesty; what is the balance dust to the great

mountain, our impurity and sinfulness to God's holiness, our

nothingness to his all-sufficiency? All the creatures are nothing but

what God maketh them, and continueth them to be every moment. In his

supremacy and dominion we see the right that he hath in us to command

us as he pleaseth, and so may condemn ourselves for our non-subjection

to him. In his beneficence and goodness, we understand more of our

obligation to him: the more we think of his majesty and greatness,

every service we perform seemeth low and mean; we cannot satisfy

ourselves in it, as being much beneath the greatness of God. Certainly

sin is more grievous to every one that hath seen God, 3 John 11. Elijah

wrapped his face in a mantle when God's glory passed before him, 1

Kings xix. 13, and Isaiah crieth out, Woe is me, for I am undone; I am

a man of polluted lips, and I dwell among a people of polluted lips,'

Isa. vi. 5. The more large and comprehensive thoughts we have of God,

the more shall we humble ourselves for our own imperfection.

5. Their estate being changed, their work is now to look to the degree.

You know, besides the gate in christianity, there is the way. If you

have entered the gate, you must see that you walk in the way. Besides

making covenant with God, there is keeping covenant with God: Ps. xxv.

10, All the paths of the Lord are mercy and truth, unto finch as keep

his covenant and his testimonies;' Ps. ciii. 18, To such as keep his

covenant, and to those that remember his commandments to do them.'

Well, then, though we may be comforted that we have entered into

covenant with God, yet in keeping covenant we are conscious to many

failings, and the covenant is not fully kept till life be ended. All is

not done when men have begun a religious life. Many fall off who seemed

to have good beginnings. It is one thing to be planted into Christ,

another to bring forth fruit with patience. If there were more close

walking, the holy life would be a feast and pleasure to us, but by our

weaknesses and infirmities we often interrupt the comfort of it. Now

good men are troubled that they walk with no more accurateness and

resolvedness in the narrow way; that though they have consented to the

covenant, yet they do so weakly fulfil their covenant vow; that though

married to Christ, they bring forth no more glory to God; that their

course doth no more suit with their choice; at least while their

pilgrimage is continued, they see a need of constant caution and

solicitude.

Use 1. To teach us that growth in grace, and an increase of humility,

or a low esteem of ourselves do usually go together. The laden boughs

do most hang their heads, and the sun at the highest casts the least

shadow. The conceited seem to have more grace than the real christian,

but have indeed less; as swollen flesh is to appearance bigger and

stronger, but it is not sound; it is their humour, not their growth.

Most men are too great and too good in their own eyes. Self-love

representeth ourselves to ourselves in a false shape and feigned

likeness, much more wise, and holy, and righteous than we are. Whereas

the most serious, and they that most mind their business, humble

themselves even to the dust; as Agur did: Prov. xxx. 2, Surely I am

more brutish than any man, I have not the understanding of a man.' And

Paul calleth himself the least of the apostles,' 1 Cor. xv. 9; the

least of saints, Eph. iii. 8, Unto me, who am less than the least of

all saints.' The chiefest of sinners, 1 Tim. i. 15, Of whom I am the

chief.' Oh what a difference is there between them and the carnal

professor! They loathe other men's sins rather than their own,

extenuate other men's gifts and graces, and extol and cry up their own;

but true humility sits in the dust as in its own proper place. Only

here is a doubt: How can God's children say so in truth? For we must

not lie for humility's sake; that is to personate and act a part. There

is a threefold judgment, of verity, charity, and sense. First, the

judgment of verity is exact. So we are to search and try ourselves to

the uttermost, to pry into all the aggravating circumstances: 2 Cor.

xiii. 5, Examine yourselves whether you be in the faith; prove your own

selves: know ye not your own selves, how that Christ is in you, except

you be reprobates?' Out of a sense of their obligation to God, and deep

displeasure against sin; none can charge others as the godly will

charge themselves. Secondly, there is a judgment of charity, which

hopeth all things,' as long as possibly it can, 1 Cor. xiii. 7. Charity

teacheth us to hope the best of others, for it is a favourable

judgment. They may be better than we know, or they may have more to

excuse them than we know of, as being more violently tempted, or have

not such means to prevent sin. Certainly, charity forbiddeth us to pry

into or aggravate their failings For love covereth a multitude of

sins,' Prov. x. 12. And, thirdly, there is the judgment of sense and

experience. We are conscious to our own infirmities more than we can be

to others. We have a sense of our own sins, which being compared with

that remote view which we have of the sins of others, will make us more

condemn our selves than them. We know our own hearts; we know not

another's. We know our own infirmities by experience, others only by

speculation. A man that hath the toothache feeleth his own pain, not

that of another man's, therefore judgeth his own greater; or they that

are troubled with a sharp disease think no grief or pain like theirs.

Use 2. Let us be sensible of our imperfection, and take notice of our

defects for caution and humiliation.

1. In point of knowledge: Prov. xxvi. 12, Seest thou a man wise in his

own conceit? there is more hope of a fool than of him.' As he said of

learning, Many had come to learning, if they had not conceited

themselves learned already; so many had attained more perfect knowledge

of the ways of God, if they were not blinded by their own prejudices

and self-conceit, and their preconceptions. If we had a true sense of

our own imperfection, we would not refuse to yield anything we had

taken a liking to, if afterwards it were disproved by apparent and

clear light; but dogmatising, especially in doubtful points, hath much

divided the christian world.

2. In point of daily practice.

[1.] As to the humble and broken-hearted, suing out the pardon of in:

John xiii. 10, Jesus saith unto him, He that is washed needeth not save

to wash his feet;' that is, to cleanse himself from his daily

defilements; as a man under the law, if he had touched any unclean

thing, was to wash his clothes before even. We are not to sleep and lie

down in our sins, upon any pretence of our former justification, as if

errors would be pardoned of course, without such running to our

advocate, as there was to be a morning and evening sacrifice.

[2.] As to caution and watchfulness, as if quite out of harm's way, and

we might play with temptations to sin, and no harm come of it. No; this

playing at the cockatrice-hole will cost us dear: Mark iii. 37, And

what I say unto you, I say unto all, Watch.'

3. In point of perseverance, as if we might rest in former doing and

suffering for Christ: Ezek. xxxiii. 13, If he trust in his

righteousness, and commit iniquity, all his righteousness shall not be

remembered;' that is, if he presume upon his good estate so as

voluntarily and deliberately to fall into sin; if we think our

profession shall excuse us in our covetousness, or our countenancing

the ways of God in our oppressions, or our praying atone for our

sensuality. Man is very apt to make one part of his life a recompense

for another, and to excuse his defect in some duties by exceeding in

others. The indulgence is sometimes antedated, and we sin upon a

presumption we will afterwards repent of it Sometimes it is postdated;

because we have done thus and thus for God, we think God will not be

severe to us, but spare us for such a good service or property we think

to be in us. Oh, no! you must persevere in a constant, uniform, and

self-denying obedience: or [2] think, I am a child of God; as if that

would bear us out in sin.

Secondly, He asserts his endeavour after perfection.

Wherein observe--

1. The thing pursued after, The prize of the high calling of God in

Jesus Christ.'

2. The manner of his pursuit--

[1.] By fixing his end; for he calleth it sko'pon, his mark or scope.

[2.] By seriousness, making it his business, This one thing I do;' I

wholly mind this.

[3.] The earnestness of his pursuit, showed in his diligence and

perseverance.

(1.) His diligence, I press toward it.'

(2.) His perseverance, Forgetting the things that are behind, and

reaching forth to the things that are before.'

1. The thing pursued after, to` brabeion tes a'no kle'seos, the prize

of the high calling.' The thing pursued after was salvation by Christ,

or heavenly glory, which is set forth by the worth of it; it is

brabeion, a prize,' such as will countervail our endeavours in the

race.

2. The hopes of obtaining it, The high calling of God in Jesus Christ.'

We are invited to these hopes by the effectual call of God: 1 Thes. ii.

12, Walk worthy of God, who hath called us to his kingdom and glory.'

And this call is given us upon the account of Christ, who hath

purchased this favour for us, and opened this hope to us in the

promises of the gospel; therefore also called his calling,' Eph. i. 18,

That you may know what is the hope of his calling, and the riches of

the glory of the inheritance of the saints.' By his calling' he openeth

a large door of hope to us, and inviteth us to partake of this rich and

glorious reward, Yea, by this calling, as it ends in conversion, he

qualifieth and fitteth us for the participation of it. Calling, as it

respects the offer of the word, so it inviteth us; as it respects the

powerful and sanctifying operation of the Spirit, so it prepareth and

fitteth us for it.

Doct. That the prize of eternal glory is set before those whom God hath

effectually called in Christ.

1. There is a twofold calling, outward and inward.

[1.] Outward and external, when a man is by the word invited to the

communion of Christ and all his benefits: so Many are called but few

are chosen,' Mat. xxii. 14.

[2.] Inwardly, when a man is by the effectual operation of the Holy

Ghost actually translated and brought into this fellowship and

communion: 1 Cor. i. 9, God is faithful, by whom ye were called into

the fellowship of his Son Jesus Christ our Lord.' These two are so

distinct, that a man may have the one without the other, the external

without the internal; but the inward call is by the outward, and he

that slighteth the outward cannot well expect the inward. Some have

only heard the invitation of the gospel, but obeyed it not: Mat. xxii.

3, He sent forth his servants to call them that were bidden to the

wedding, but they would not come.' To these God offereth heaven, but to

these he will not give heaven, for he will save none against their

will, nor without their consent. Some seem to comply with the external

invitation, but yet are not effectually called, as the man that came to

the marriage-feast without a wedding-garment, Mat. xxii. 11. But those

have not the prize, for God is not deceived with shows; but those that

mind the message, choose the happiness offered for their portion,

pursue after it with all diligence and perseverance, in short, turn to

God with all their hearts and souls, these are the called, that receive

the promise of the eternal inheritance/ Heb. ix. 15.

2. In this calling God in Christ hath the greatest hand; it is termed

in the text e a'no klesis, the high calling of God in Christ Jesus.'

This calling is from above, that is, from heaven. The grace cometh from

above; it hath its rise from the Lord's goodness and compassion, and is

conveyed to us by the merits of Christ through the power of the Spirit;

certainly it hath not its rise from man. Yea, the external call may be

said to be from above. In Paul's instance especially; Christ called to

him from heaven: Acts ix. 4, He heard a voice from heaven, saying,

Saul, Saul, why persecutest thou me?' Yea, the ordinary call of every

christian is in a sense from above; with respect to the original

authority, the voice is from heaven: Heb. xii. 25, See that ye refuse

not him that speaketh from heaven.' He speaketh to you by his word in

the mouth of his messengers; but he in whose name and authority this

message is brought, and by whose power it is made effectual, is in

heaven.

3. The nature of this calling. Three things are considerable in

it--(1.) The work of God; (2.) The duty of man; (3.) The benefits

following on both.

[1.] The work of God (for he beginneth) is his giving grace by his

divine power, whereby the heart of man is changed and sanctified, and

turned to himself. God by his call giveth a real being to things which

were not before: Rom. iv. 17, He calleth the things that are not as

though they were.' Verba Dei sunt opera--God's words are works. As in

the first creation he called for those things to appear which lay in

the dark womb of nothing, and they presently came forth: Let there be

light, and there was light;' so of graceless he maketh us holy and

gracious, of enemies to become friends, of self-lovers to be lovers of

God. He bringeth light out of darkness: 2 Cor. iv. 6, For God, who

commanded the light to shine out of darkness, hath shined in our

hearts, to give the light of the knowledge of the glory of God in the

face of Jesus Christ.' This is the act of God's great power and grace

whereby he freely prevents man; and if he did not prevent him, he would

be for ever miserable; for we have neither ears to hear God's call, nor

a heart to turn to him. Yet his call to the deaf is not in vain; for he

giveth ears to hear, and quickens our dead hearts. It is past man's

skill to change himself, but not above the great power and mercy of

God.

[2.] The duty of man is to be obedient to the heavenly call: for

besides God's invitation, there is man's acceptation. God calleth us to

Christ as the only remedy for our lost souls, and we receive him by

faith: John i. 12, To as many as received him.' God calleth to

repentance: Mat. ix. 13, I am not come to call the righteous, but

sinners to repentance.' And we consent to return to God: Jer. iii. 22,

Behold, we come unto thee, for thou art the Lord our God.' God calleth

to obedience, and we say, Ps. xl. 8, Lo, I come to do thy will, O God.'

It is fulfilled in christians as well as in Christ. God calls to

communion with himself in holy worship: Ps. xxvii. 8, When thou saidst,

Seek ye my face; my heart said unto thee, Thy face, O Lord, will I

seek.' God no sooner calleth but they hear; and what God biddeth them

do they do, and forsake they forsake. To many God stretcheth out his

hands in vain; God calleth them to purity, but oh, the uncleanness of

heart and life! God looketh for grapes, but behold wild grapes. But

where God inclineth the heart, they obey his call, though it be to

mortify their dearest lusts, to cast away their beloved transgressions,

to part with anything rather than part with their God and their Christ.

When God called Paul, he made an absolute resignation of himself: Acts

ix. 6, Lord, what wilt thou have me to do?' ready to go where God will

lead him, to do what God will have him.

[3.] The benefit flowing upon both. There followeth a great change,

both in the disposition and condition of the man called. As to his

disposition, he is made of unholy, holy. As to his condition, of

miserable, he is made happy. Two attributes are given to effectual

calling; it is a holy calling and a heavenly calling: 2 Tim. i. 9, Who

hath saved us, and called us with a holy calling;' Heb. iii. 1,

Wherefore, brethren, partakers of the heavenly calling.'

(1.) As to his disposition, the man is powerfully changed, and there is

a plain alteration to be found in him; before sinful, now made holy,

called to be saints,' 1 Cor. i. 2; 1 Peter i. 15, 16, As he that hath

called you is holy, so be ye holy in all manner of conversation:

because it is written, Be ye holy as I am holy.' We are called out of a

state of sin into a state of holiness. God who hath called us is holy,

and he calleth us into communion with himself in holiness; and the

calling itself is the setting us apart from a common to a holy use; and

the grace and favour showed in our calling, obligeth us to holiness.

When we consider in what a sinful estate God found us, how freely he

loved us, with how great mercy he called us, passing by others worthier

than ourselves, we cannot be so unthankful as to deny obedience to his

holy will: Eph. iv. 1, Walk worthy of the vocation wherewith ye are

called.' Especially the honour of him that calleth us being concerned:

1 Peter ii. 9, That we should be to the praise of him who hath called

us.' In short, your calling giveth you great advantages of being holy,

a principle or nature in part healed: 2 Peter i. 4, Whereby are given

to us exceeding great and precious promises, that by these we might be

partakers of the divine nature.' A holy and perfect rule: Gal. vi. 16,

As many as walk according to this rule, peace be on them, and mercy,

and upon the whole Israel of God.' A pure reward: 1 John iii. 3, He

that hath this hope in him; purifieth himself as Christ is pure.' The

assistance of the Holy Spirit: Heb. xiii. 21, Make you perfect in every

good work, working in you what is pleasing in his sight, through Jesus

Christ our Lord.' Ordinances: John xvii. 17, Sanctify them by the

truth; thy word is truth.' Providences: Heb. xii. 10, They verily for a

few days chastened us after their own pleasure; but he for our profit,

that we might be partakers of his holiness.' Now all these things

considered, it is a holy calling.

(2.) Their condition is altered; of miserable he is made happy. The

great end of our calling is eternal glory: 2 Thes. ii. 14, Whereunto he

hath called you by our gospel, to the obtaining of the glory of our

Lord Jesus Christ.' That is the end and ultimate effect of it: 1 Peter

v. 10, The God of all grace, who hath called you to his eternal glory

by Jesus Christ.' The miserable estate out of which, the blessed estate

into which we are called, should deeply affect us. For the present he

is an heir of glory, and in due time he shall be translated into the

heavenly kingdom. We receive some part of this happiness here, in our

justification and adoption, but the great and chief part is not given

us in present possession, but reserved in heaven for us, 2 Peter i. 4.

Use. If there be such a prize set before us in effectual calling, then

all good christians should look upon themselves as deeply engaged to

pursue after it--

1. In respect of the invitation of the external call, that we may not

disobey God's call, and neglect this preventing grace, whereby God

would draw us to himself. Your sin will be more heinous than the gin of

others who were never called. God beggeth for entrance, he standeth at

your doors, but you deny entrance to him: Rev. iii. 20, Behold, I stand

at the door, and knock; if any man open to me, I will come in and sup

with him.' Christ will bring his entertainment with him, and he

knocketh that you may give entrance; he knocketh by the word; he

knocketh by his providence, mercies, and afflictions; he knocketh by

the motions of his Spirit. Men are a little roused, begin to hearken;

conscience stirs a little, yet lie down to sleep again. But God

knocketh again, and they are more awakened, and have some affections

and desires after heavenly things; but these are choked by the cares of

the world, and voluptuous living. Therefore God cometh a third, yea,

many a time, and giveth them further calling, that maketh them startle,

and awaken a little more; but if they return to their old lusts, and

negligent way of living, he may justly give them over to a spirit of

deep sleep, to that blindness and wilfulness, that they may be sealed

up to eternal condemnation, because they love darkness more than light,

a base dirty world before the glory and blessedness promised by Christ.

There are thousands, yea, millions in the world, who have not had such

an outward powerful call, nor an offer of heaven so importunately urged

upon them. Oh, how great is their ingratitude who have offer upon

offer, and motions and convictions, but outgrow all feelings of

conscience! You judge it disobedience and rebellion in a servant, if

called again and again, and yet he will not come; how shall God judge

it otherwise if you harden your hearts and will not hear his voice?

Certainly your punishment will be more grievous than that of others:

Prov. i. 24-26, Because I have called, and ye refused; I have stretched

out my hand, and no man regarded; but ye have set at nought all my

counsel, and would not turn at my reproof: I will also laugh at your

calamity; I will mock when your fear cometh; when your fear cometh as

desolation, and your destruction cometh as a whirlwind; when distress

and anguish cometh upon you.' When death cometh, you will only serve

for a warning to others not to make bold with God. In the anguish of

your souls God will not hear you.

2. To show whether the calling hath had its effect upon you. Doth it

make you more heavenly? They that obey this call, their hearts are more

heavenly. It is heaven they seek: Col. iii. 1, 2, If ye be risen with

Christ, seek those things which are above, where Christ sitteth at the

right hand of God. Set your affections on things above, and not on

things of the earth/ It is heaven they hope for: 1 Peter i. 3, Blessed

be God, who hath begotten us to a lively hope.' Heavenly things they

savour: Rom. viii. 5, They that are after the Spirit mind the things of

the Spirit,' This is their treasure and portion: Mat. xx. 21, Where the

treasure is, there will the heart be also.' Their home and happiness:

Heb. xi. 13, They declare plainly they seek a country.' It is their

scope: 2 Cor. iv. 18, We look not to the things that are seen, but to

the things that are not seen.' And therefore are heavenly: Phil. iii.

20, Our conversation is in heaven.' Their course is becoming their

choice: 1 Thes. ii. 12, That you walk worthy of God, who hath called us

to his kingdom and glory.' They live as heirs of glory. Heaven they

seek in the first place: Mat. vi. 33, First seek the kingdom of God.'

Their conversation, hope, and happiness is in heaven. But when you are

of the earth, and savour of the earth, you are not yet called off from

the world. Certainly when grace gets the mastery, when it is the

governing principle in our hearts, it sets up some scope and end which

was not before, for which it employeth our time and strength, life and

love, minds and hearts, cares and endeavours. A carnal mind is carried

out with greater estimation, resolution, and delight after earthly

things than after heavenly; but these are the proper good suited to the

divine nature in us. In heaven is the most perfect enjoyment of God and

conformity to him. Being born of God, they cannot live without him, nor

be satisfied with that partial enjoyment which the present world will

only afford. There is the consummation of the new creature.

3. The calling of God gives us hopes of a right to the blessing: No man

taketh this honour, but he that is called of God;' and of the

continuance of that right: 1 Peter v. 10, But the God of all grace, who

hath called us to this eternal glory by Jesus Christ.' If you have

consented to his holy calling, he will not leave till he hath brought

you to the full possession of what he hath called you unto.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[2] Qu. not'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XI.

I press toward the mark, for the prize of the high calling of God in

Jesus Christ.--Phil. iii. 14.

HAVING spoken of the thing pursued after, we come now to the second

branch, the manner of prosecution. Where, the first thing observable is

his fixing his scope. He propounded this prize of the high calling of

God in Jesus Christ' as his mark and scope which he aimed at, I press

toward the mark.'

Doct. 1. That those that would be christians indeed must make heavenly

things their scope.

First, Let me show you how many ways this is done--(1.) Habitually;

(2.) Actually.

1. Habitually, when you have first fixed your end, and renounced the

devil, the world, and the flesh, and did set upon hopes and resolutions

for heaven, and did take the world to come for your portion and

happiness, choosing the better part: 2 Cor. iv. 18, While we look not

to the things which are seen, but to the things that are not seen; for

the things which are seen are temporal, but the things which are not

seen are eternal.' You have fixed this as the end of your faith: 1

Peter i. 9, Receiving the end of your faith, even the salvation of your

souls.' The end of your diligence, and the drift and purpose of all

your serving and waiting upon God: Acts xxvi. 7, Unto which promise our

twelve tribes, instantly serving God day and night, hope to come.' This

is the end of all our labours: 2 Cor. v. 9, Wherefore we labour, that,

whether present or absent, we may be accepted of him.' Your great

ambition, that you may be accepted unto eternal life.

2. Actually; it is not enough to choose the better part, but we must

often actually think of it to renew lively affections. Having pitched

upon a right end, you must renew your estimation and intention of it,

that you may keep it strong and fixed: Prov. iv. 25, Let thine eyes

look right on, and let thy eyelids look straight before thee;' that is,

to the end of your journey; that you may still make it your business to

go to heaven.

Secondly, We must distinguish again, that the intention of the end and

scope is either explicit or implicit, formal or virtual.

1. The formal and explicit intention is by express thoughts of the

world to come, when the mind and heart is in heaven. Now these thoughts

should be frequent; for where the treasure is, the heart will be also,'

Mat. vi. 21. Can you travel one whole day to such an end, and never

think of the place you are going unto? Certainly the end must be

intended in every holy action, and therefore often thought of.

2. The implicit and virtual intention is by the ready unobserved act of

a potent habit. As a man in a journey doth not always think of the

place to which he is going, yet his motion is influenced by it, he is

still drawing toward that place; so by the impression of a powerful

habit, a christian liveth for God, and heaven, and glory, though he

doth not always think of it: But our conversation is in heaven,' Phil.

iii. 20.

But here ariseth a question, When doth the virtual intention suffice

without formal noted thoughts?

Ans. (1.) In momentous actions we must notedly, formally, and expressly

mind our great end, as when we are to do any notable thing for God. As

Moses in his eminent self-denial had an eye to the recompense of

reward, Heb. xi. 26. In lesser things the heavenly frame and bent of

heart sufficeth.

(2.) Weak habits and inclinations need more express, formal, noted

thoughts than the strong, for without them they cannot do their work;

and the habits of grace in most men are weak, temptations many, and the

difficulties of obedience great. They cannot easily keep up their

lively zeal and earnest diligence if they seldom think of heaven. They

are called upon to raise their minds and affections: Col. iii. 1, 2, If

ye be risen with Christ, seek those things which are above, where

Christ sitteth at the right hand of God: set your affections on things

above, and not upon things of the earth.' But now powerful and strong

habits, when men have accustomed themselves, and in a manner

naturalised themselves to a heavenly mind, the strength of the general

inclination sufficeth, and need not so often raise their thoughts as

the weaker christians; it is their constant frame: Phil. iii. 20, But

our conversation is in heaven.'

(3.) When spiritual necessity calleth for it through some present

distemper or temptation, drawn either from the delights of sense: 1

Peter i. 13, Wherefore gird up the loins of your mind; be sober and

hope to the end, for the grace that is brought unto you at the

revelation of Jesus Christ;' or from the terrors of sense: Rom. viii.

18, For I reckon that the sufferings of this present time are not

worthy to be compared with the glory which shall be revealed in us.' In

the general, there must be a frequent reviving.

But why must we keep up this fixed intention, and make heavenly things

our scope?

[1.] That we may be sincere. One main difference between the sound

christian and the hypocrite is in the end and scope; the one looks to

men, the other to God; the one is fleshly wisdom,' the other is godly

simplicity,' 2 Cor. i. 12. The one acts to be seen of men, respected

and applauded of men; the other maketh God his paymaster, for he

expecteth his reward in heaven, and so can go on with his duty when man

seeth not, because his Father seeth in secret,' Mat. vi. 8. When man

liketh not what he doeth: Mat. v. 11, 12, Blessed are ye when men shall

revile you, and persecute you, and shall say all manner of evil against

you falsely for my name's sake. Rejoice, and be exceeding glad; for

great is your reward in heaven.' Nobody will commend him but God. When

man persecuteth him for what he doeth, he looketh upon God that he will

recompense his loss, and repay all his cost: Mark x. 29, 30, And Jesus

answered and said, Verily I say unto you, There is no man that hath

left house, or brethren, or sisters, or father, or mother, or wife, or

children, or lands, for my sake and the gospel's, but he shall receive

a hundred-fold now in this time, houses, and brethren, and sisters, and

mothers, and children, and lands, with persecution; and in the world to

come eternal life.' As he taketh the other world for his whole treasure

and happiness, so he can take God's word for his whole security, which

is a notable point of sincerity.

[2.] To direct our way. When the heart and eye is upon the mark, you

may the better steer your course in order to it. Finis est mensura

mediorum--Men take their measures from the end, and by it can the

better judge of the aptitude and seasonableness of the means. As the

mark guideth the archer how to direct his arrow, so doth the intention

guide and direct the soul in all its actions. Certainly if a right mark

be in our eye, we are more like to level at it than if we mistake our

mark. Therefore fix your end, and you will the better understand your

way, and address yourselves to such means as are suited to that end;

for our Lord tells us that if our eye be single, the whole body is full

of light,' Mat. vi. 22. Our end shineth to us all the way along, and

helpeth us to cut off both those impertinences and inconsistences with

which men fill up their lives. What is the reason that men who hope to

go to heaven yet spend their time in vanities which have no respect to

such a purpose, yea, sometimes seem plainly to take the direct way to

hell? The reason is, because they have not resolvedly fixed and

determined their choice, or do not regard their end. It would cut off

and prevent impertinences if you be true to your end and great scope.

As when you are melting away your precious time in ease, and idleness,

or carnal vanities, either in trifling, or gaming, or impertinent

chatting, or censuring: What doeth it?' Eccles. ii. 2. Is this striving

to go to heaven? So for inconsistencies: Gen. xxxix. 9, How can I do

this wickedness, and sin against God?' By sin men do not only forget

their end and happiness, but run quite away from it.

[3.] To quicken our endeavours; for the end is the motive as well as

the measure. The thought of it makes us vigorous and lively: 1 Cor. xv.

58, Be steadfast, unmovable, always abounding in the work of the Lord,

forasmuch as ye know your labour is not in vain in the Lord;' 1 Cor.

ix. 24, So run that you may obtain.' The prize and worth of the reward

addeth spirits to the runner, maketh him run. more swiftly. There is

labour and difficulty, but we run for a crown. If now labour and

difficulty, hereafter it will be comfortable: John vi. 27, Labour not

for the meat that perisheth, but for that which endureth to everlasting

life, which the Son of man shall give you;' Phil. ii. 12, Work out your

salvation with fear and trembling.'

[4.] For our joy and solace. A man's end is his solace and support

during labours and difficulties, and that afflicted estate wherein God

seeth fit to keep us here in the world: Rom. v. 2, 3, We rejoice in

hope of the glory of God: and not only so, but ire glory in

tribulation, knowing that tribulation worketh patience.' A man's temper

is much known by this, from whence he fetcheth his comforts and

supports.

[5.] To defeat the delightful temptations of sense: Heb. xi. 24-26, By

faith Moses, when he was come to years, refused to be called the son of

Pharaoh's daughter, choosing rather to suffer affliction with the

people of God, than to enjoy the pleasures of sin for a season:

esteeming the reproach of Christ greater riches than the treasures in

Egypt; for he had respect unto the recompense of reward.' Most men look

to present pleasures rather than future joys.

[6.] To make us constant: Heb. x. 39, But we are not of them that draw

back to perdition, but of them that believe to the saving of our

souls;' that we may neither fail nor faint, because of difficulties in

the way. In the spiritual race there are stumbling-blocks in the way,

difficulties and discouragements which we cannot easily get over; now

the remembering the end puts courage into us.

[7.] To engage us in a uniform course of holiness. No one part of our

lives will agree with another if they be not firmly fixed by the power

of our last end, which runneth through all the parts, and so puts a

harmony into them. Our actions are as a mere lottery; the various

fancies men are governed by are jumbled together by chance; and so we

either walk at random, or having different ends, are double-minded and

unstable in all our ways,' James i. 8. The last end fixeth the mind,

which otherwise would be tossed up and down in a perpetual uncertainty,

and distracted by a multiplicity of ends and objects.

Use 1. To persuade us to make heavenly things our scope.

1. For this we were created and sent into the world. It is good to

consider the cause for which we were born, and the end for which we

were sent into the world: John xviii. 37, To this end was I born, and

for this cause came I into the world.' If our Lord Christ did thus,

surely man was made for some end, for the wise God maketh nothing in

vain. Now what is man's end? Not to fill up the number of things, as

stones; not to wax bulky, and increase in growth and stature, as plants

and trees; not to eat and drink, and gratify a present appetite, as the

beasts. That is a mortal happiness, which will not suit with that

immortal spirit which God hath put into us. If we had souls that would

perish, it would be more justifiable to look after things that perish.

No; they will survive these present things: Eccles. xii. 7, Then shall

the dust return to the earth as it was, and the spirit shall return

unto God that gave it.' We act here a while; are put upon the stage of

the world, and then gone into the other world. Now since we live

longest there, this should be our end and scope.

2. For this end we are redeemed. The saints are purchased to eternal

glory: Rev. i. 5, 6, Unto him that loved us, and washed us in his

blood, and hath made us kings and priests unto God and his Father.' As

our dominion and kingship is perfect in the other world, so is our

priesthood, when we minister in the heavenly temple immediately before

the throne. So it is said that Christ hath obtained eternal redemption

for us.' The virtue is everlasting: Heb. ix. 12, But by his own blood

he entered in once into the holy place, having obtained eternal

redemption for us.'

3. For this end we are sanctified or effectually called. Christ's

blessings are not bounded in time, but he hath blessed us with

spiritual blessings in heavenly places,' Eph. i. 3. They are of a

heavenly rise and nature, and of a heavenly tendency; there they began,

and there they are consummated.

Use 2. To persuade us often to think of this end and scope, or steadily

to fix your eye on this blessedness which is reserved for the people of

God, that you may have the mark still in view.

1. It is a certain and sure reward, so as we may expect it from him.

You have his promise for your security: 1 John ii. 25, And this is the

promise that he hath promised us, even eternal life.' Now a promise of

God should be as sure as if we had seen it with our eyes, or as those

things which we see with our eyes, a greater satisfaction and

encouragement to us than all the visible things upon earth. We should

do more and go further upon such a promise than we will for all that

man can give unto us. Though we be exposed to danger and sufferings and

unwearied labours, despised by great and small, yet our end, secured by

the Lord's promise, should bear us out.

2. It is a great and full reward. We should labour to get a due sense

of the worth of the prize of our high calling. Heaven and eternal glory

are no light things: Gen. xv. 1, I will be thy exceeding great reward.'

To have God for our portion and felicity, and in the highest way of

fruition we are capable of; what can be added more to our happiness?

3. It is a pure reward; not only complete happiness, but exact

holiness; to see God, and be like him. Surely one that is so sanctified

and purified in part, should level all his actions and endeavours to

this mark: 1 John iii. 3, He that hath this hope in him, purifieth

himself as Christ is pure.' And be working toward his final perfection.

Use 3. Measure and value all things with respect to your end. Man is

made wise by his end. Now above all things eternity must needs make us

wise, because it is the last end which we can propound to ourselves,

and so thereby we may understand the true measure and value of all

things.

We understand what is evil and what is good.

1. Evil things; as--

[1.] The weight and grievousness of sin. Present punishment doth

somewhat discover it: Jer. ii. 19, Thine own wickedness shall correct

thee, and thy backslidings shall reprove thee: know therefore and see

that it is an evil thing and bitter that thou hast forsaken the Lord

thy God, and that my fear is not in thee, saith the Lord of hosts.'

Briars and thorns and sensible smart will teach us that which bare

contemplation doth not, but our end will most show it to us; because

for temporal pleasures men lose eternal joys; for the ease, and mirth,

and pleasure of a moment they have lost all that happiness to which

they are called by Christ.

[2.] Afflictions are to be valued with respect to their end. It showeth

their lightness; they are not so bad as the world taketh them to be.

Tedious for the present, but it is but for a season: 1 Peter i. 6,

Wherein ye greatly rejoice, though now for a season, if need be, ye are

in heaviness through manifold temptations.' All things are lessened by

having eternity in our eye. It is grievous, but not eternal: 2 Cor. iv.

17, For our light affliction, which is but for a moment, worketh for us

a far more exceeding and eternal weight of glory.' A man in the deep

waters, as long as he can see banks, is not out of all hope.

[3.] Sufferings for Christ. If we may win eternity with the loss of all

the world, we are no losers: Heb. x. 34, And took joyfully the spoiling

of your goods, as knowing in yourselves that ye have in heaven a better

and a more enduring substance.' On the contrary, it is a sorry bargain

to lose eternity for the enjoyment of all the world: Mat. xvi. 26, What

is a man profited if he shall gain the whole world and lose his own

soul? or what shall a man give in exchange for his soul?'

[4.] Death, the king of terrors. It is not feared by a christian,

because it is the entrance into eternal life; when he dieth he shall

live: John xi. 25, Jesus saith unto her, I am the resurrection and the

life; he that believeth in me, though he were dead, yet shall he live.'

It separateth us from our worldly comforts, but bringeth us to God,

with whom we shall abide for ever.

2. Good things are also to be valued with respect to their end.

[1.] There are many things which the vain deceived world dotes upon,

but they suit not with our scope, help us not to the crown, but divert

us rather. What doeth it?' is the question we should ask: The pleasures

of sin are but for a season,' Heb. xi. 25.

[2.] The enjoyments of this world. They are valuable upon a natural

account, but we must consider them with respect to our end. Are they

helps or hindrances to heaven? If hindrances, it is the greatest misery

that can befall us. It is a great part of God's curse to condemn some

men to worldly felicity: Jer. xvii. 13, All that forsake thee shall be

ashamed, and they that depart from me shall be written on the earth,

because they have forsaken the Lord, the fountain of living waters;'

Luke xvi. 25, Son, remember that thou in thy lifetime receivedst thy

good things.' A little as a help to heaven is a great mercy, and an

estate is more valuable by the use than the possession: Luke xii. 21,

So is he that layeth up treasure for himself, and is not rich toward

God.'

[3.] Duties. Time spent with God in order to our great end is the best

part of our lives: Ps. lxxxiv. 10, For a day in thy courts is better

than a thousand: I had rather be a doorkeeper in the house of my God

than to dwell in the tents of wickedness;' because there is trading for

heaven. When you are employed in the world, you make provision for a

few months or days, it may be hours.

[4.] Graces are glorious things, because they are the seed and earnest

of eternal glory. It is called an immortal seed,' 1 Peter i. 23. By

these we are more prepared for, and assured of, our great end.

[5.] Christ is valued as the only way to the Father a John xiv. 6,

Jesus saith unto him, I am the way, the truth, and the life; no man

cometh to the Father but by me.' And therefore all things are lessened

in our estimation in comparison of him: Phil. iii. 8-10, Yea,

doubtless, I count all things but loss, for the excellency of the

knowledge of Christ Jesus my Lord; for whom I have suffered the loss of

all things, and do count them but dung that I may win Christ, and be

found in him, not having mine own righteousness, which is of the law,

but that which is through the faith of Christ, the righteousness which

is of God by faith: that I may know him, and the power of his

resurrection, and the fellowship of his sufferings, being made

conformable to his death.'

[6.] The favour of God. It is heaven begun; the first taste we have of

our everlasting comfort, which, if we get, we need not envy the best

estate of worldlings: Ps. xvii. 15, As for me, I will behold thy face

in righteousness; I shall be satisfied when I awake with thy likeness.'

Use 4. Do we make heavenly things our scope? Whither are we going? What

is the thing we intend? Riches, pleasures, and honours in this world,

or eternal blessedness? Our scope will be known by our work. What do we

most resolvedly carry on? None so wicked but they will be religious,

till religion crosseth that one thing which they do desire. If we

design heavenly things for our scope and happiness, all things will be

subordinated to them, and we will hold on our way, though disappointed

in other things; for then you will only mind temporal things in order

to eternal.

I come now to the next thing to be noted, which is his seriousness. He

maketh it his business: This one thing I do.' Our scope is known by our

work, the main thing we attend upon as our great care and business.

That which is our first care and chiefest business is usually called in

scripture our one thing,' Ps. xxvii. 4, One thing have I desired of the

Lord; that will I seek after;' as if all other things should be

forgotten for this one thing's sake: Luke x. 42, But one thing is

needful, and Mary hath chosen the better part.' In short, that is our

one thing which is most minded, which taketh up our life and love,

heart and mind. It is our work, our one thing which must be more

esteemed by you than all things in the world besides; other things must

stoop to this one thing, and serve this one thing. This is the business

which you have to do, and the end for which you live in the world.

Doct. 2. Those that make heavenly things their scope must also make

them their business.

There is a double notion which is of great use to us in the spiritual

life--making religion our recreation, and making religion our business.

1. It must be our recreation, in opposition to tediousness and

wearisomeness; so we must delight or recreate ourselves in God's

statutes: Ps. cxix. 16, I will delight myself in thy statutes;' ver.

47, I will delight myself in thy commandments, which I have loved.'

2. It must be our business in opposition to slightness.

Why must religion be made our business?

[1.] Because otherwise it is not our scope; for an end is not

thoroughly intended unless we use the means to obtain it. True wisdom

lieth in the intention of a right end, the choice of apt means, and a

dexterous and ready prosecution; the whole fabric falleth if one be

wanting. If we have good aims, and do not choose right means, that is

superstition. Men have direct aims, but they mistake their way; or if

good means, and they refuse to use them, that is sluggishness and

spiritual idleness. But when all three concur, a good end, fit means,

and a diligent pursuit, that is true wisdom. Some are out in the end;

as they that labour for the meat that perisheth,' John vi. 27, or lay

out their strength upon that which satisfieth not,' Isa. lv. 2; they

lay out all their industrious cares about paltry vanities. Others err

in the means, while they seek for happiness in a false religion, and

the way they take for their cure is a great part of their disease; as

Judaism, Turcism, and Popery. But the most common error among us is a

defect in the pursuit. Men are convinced of better; they see the right

way, but are loath to walk in it. Some decline it wholly, and whilst

they talk of heaven, take the way which directly leadeth to hell.

Others superficially look after it, and by the by only; they trouble

themselves about many things, but they are but trifles and childish

toys in comparison of what they should be most taken up withal.

Heavenly things have some underling respects, but they bring nothing to

perfection, but are carried away with the cares of the world and

voluptuous living: Luke viii. 14, And that which fell among thorns are

they who, when they have heard, go forth, and are choked with cares and

riches, and pleasures of this life, and bring no fruit to perfection.'

[2.] Because this is a matter of unspeakable importance, which must not

be forgotten and left undone for three reasons--

(1.) It is not a business arbitrary, but necessary. One thing is

necessary. It is not a business that may be done or left undone. No; it

must be done or you are undone for ever. If you lose the crown of

glory, you lose yourselves everlastingly; nothing concerneth you so

much. Within a while it will not be a pin to choose what part you have

acted in the world, high or low, rich or poor; as in a choir of voices,

it is no matter what part we take, bass, or mean, or treble, but

whether we sing well.

(2.) It is a business that must principally be regarded: Mat. vi. 33,

But first seek the kingdom of God, and his righteousness.' First seek;'

all other things must give way to it. The apostle saith here, This one

thing I do;' nothing wholly alien or contrary to this must be regarded;

nothing but what keeps a due subordination to this. This is the one

thing you have to mind, that is, the one great thing, to make sure of

everlasting life. Therefore progress and growth in holiness must be

minded seriously, and above other things.

(3.) This is a business that you must be continually a-doing. Our whole

life is but a constant progress in the way to heaven. Every day we take

is a step nearer; yea, every action, morally considered, is a step to

heaven or hell. We must always be treasuring up a good foundation: 1

Tim. vi. 19, Laying up in store for themselves a good foundation for

the time to come, that they may lay hold on eternal life.'

[3.] If it be not made our business, some other baser pursuit will be

our business. There are two masters, God and mammon, and they go

contrary ways, and require our whole strength: Mat. vi. 24, No man can

serve two masters; for either he will hate the one, and love the other,

or else he will hold to the one, and despise the other. Ye can not

serve God and mammon.' To serve God is to give up a man's mind, and

heart, and whole man, to do what he requireth, and to do nothing in

matter of profit, pleasure, and preferment, but what God alloweth him,

or in any other thing. To serve mammon is to follow the world as hard

as we can, whatever cometh of it. You cannot serve God and your lusts

too; you must make a business of the one or the other. In short, our

strength is too small, it will not suffice for every thing; and our

time is too short to be divided, therefore the most necessary things

must be regarded.

Use. Is self-reflection. What is the prize you run for? what is the

life of your affections employed about? There are a sort of men whose

hearts are upon God and the life to come, and make it their first and

chiefest business to seek him and serve him, and whose whole life is

but a preparation for the world to come. And there are others who are

gaping after worldly greatness, and gratifying the desires of the

flesh. The world morally considered is divided into two societies; the

one of the devil, the other of God. Some seek their happiness upon

earth, others an eternal abode in heaven; some are pleasing the flesh,

others are pleasing God. By nature we are all of the earthly society,

but by grace we are of a heavenly extraction, and tend thither. Of

which sort are you? What have you been doing in the world, and what is

the end and business for which, and in which, you have laboured until

now? What thing or prize have you had in your view and chase? Have you

lived for the world or for God? have you spent so many years, and you

know not why nor about what you have spent your time? You have been

strangely careless and inconsiderate. Certain it is you have not been

most for God and most for heaven, for that would more sensibly appear;

and religion cannot be your business unless you seriously mind it.

The third thing in the text is his earnest pursuit, showed in his

diligence and perseverance.

1. His diligence. It was earnestly sought after, as well as intended;

implied in the words epekteino'menos and dio'ko, reaching forth and

pressing towards; which imply vehement desire and earnest endeavour,

using all means, bending all the powers of body and soul; I press as

hard as I can.

2. His perseverance is expressed--

[1.1 With respect to what was past, Forgetting the things behind.'

[2.] With respect to things before, which are to come, Reaching unto

the things before.'

[1.] What are the ta` opi'so?

(1.) It may be understood of the things forsaken and renounced, such as

pharisaical righteousness, the world, and credit, and honour; that and

whatsoever was contrary to Christ's kingdom. The world and the flesh

are things behind. We turned our backs upon them in conversion when we

turned to God. It is these things that would now call back our thoughts

and corrupt our affections when we should run on and reach forward in

the heavenly prize.

(2.) Some understand it of the degrees of grace already attained, or

services already performed. The apostle did forget, or not consider

(which is called forgetting' in scripture) how much of the race he had

overcome or got through. He overlooked all that was past, how much of

the way already spent; he did forget it, so as not to rest in what was

already done, or to be puffed up with a vain conceit, as if there were

enough done, so as to slacken his pace, or retard himself in his

heavenly progress.

[2.] What are the ta` e'mprosthen, the things before us? They are God,

and heaven, and the remaining duties of the holy life; what sins are

yet unmortified, what duties are yet almost untouched, what trials you

may yet be called to undergo. We must still take pains to advance

forward, and do that which is yet unfinished; there is much of the way

yet before us. From the whole we see the expressions are agonistical,

both the forgetting or reaching forth, and pressing forward, and do

give us this third note--

Doct. 3. Those that would make a business of christianity must look

upon it or deal in it as a race or passage from earth to heaven.

All things agree.

1. In a race there was a beginning and ending, a place whence we set

out, and the goal to which we run. The race should begin at baptism,

but it doth at conversion or effectual calling, and endeth not till

death; that is the goal, and then we receive the prize: 2 Tim. iv. 18,

The Lord shall deliver me from every evil work, and will preserve me to

his heavenly kingdom.' We should start forth or engage in this race

betimes. Some defer it till they die; but a stride cannot be called a

race: we have already lost the morning of our lives, and a great deal

of precious time, of our freshest and flowery time. Surely the time

past should suffice us,' 1 Peter iv. 3. We have been long enough

dishonouring God and destroying our own souls. Now let us be obedient

to the heavenly call, and begin to set forward, though it be late. But

then we must double our diligence; life is uncertain, and our work is

long. We were long since called, now let us rouse up ourselves. Death

is a time of ending the race, not to begin it. It is not called a jump

or a leap, but a race.

2. Between the two terms, that is, from the starting-place to the goal,

there was a way marked out, but called kano`n, the rule, which was a

white line, marked out the path within which they were to run; if they

transgressed, or went over it or beside it, they did not nomimos

athlein: 2 Tim. ii. 5, And if a man strive also for masteries, yet is

he not crowned except he strive lawfully.' Strive lawfully,' or run

regularly, or else he lost the prize; so that there was a place where

he set out, the goal whither he went, and the way by which he passed to

his mark. There are frequent allusions to this: As many as be perfect,

walk by the same rule,' Phil. iii. 16. And we have a rule, a straight

line to direct our course: Gal. vi. 16, As many as walk according to

this rule.' We all aspire to the crown, but few take the way. We must

make straight steps to our feet, run in the way prescribed, within

certain bounds and limits: Ps. cxix. 32, I will ran the way of thy

commandments, when thou shalt enlarge my heart.'

3. In this race there is a prize, a crown of endless glory which we are

running and striving for: 1 Peter v. 4, Ye shall receive a crown that

fadeth not away.' Their crowns were made of flowers and oaken leaves.

We have somewhat in hand that is worth all our pains, but much more

when we come home and meet our Lord.

4. There was an agonothetes. This prize is given by a judge: 2 Tim. iv.

8, Henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous judge, shall give me at that day.' Our claim

must be justified before his tribunal.

5. No obtaining the crown without running: Heb. xii. 1, Let us run with

patience the race that is set before us;' 1 Cor. ix. 24, Know ye not

that they which run in a race, run all, but one receiveth the prize? So

run that you may obtain.' And that is no lazy posture. Here is reaching

forth, pressing forward; we must bend all the faculties and powers of

our souls and bodies to obtain it by faithful and constant diligence.

We must do things as for heaven indeed, and make as much speed as we

can to get the crown which is offered to us by Jesus Christ.

6. In a race we must hold on without any discontinuance. We are not to

stand still and give over, but with a constant earnestness to press

toward the mark. So here, there is no standing still, by omitting good

duties; by slight occasions we come to leave them off. The fire of the

altar was never to go out.

7. There must be no looking back; we must still take pains to press

forward. As the true racers do not use to stand still, or look behind

them to see how much of the way is already past, or to see how much the

rest come short of him, but sets to his business to get through the

remainder of the race; so they that set themselves to the heavenly race

must not look back in a double sense; first, not to think of what he

hath forsaken for Christ: Luke ix. 62, No man having put his hand to

the plough, and looking back, is fit for the kingdom of God.' We must

not mind or look at anything behind us; that will turn us back, and

stop us in our course. Secondly, not contenting ourselves with that we

have got, possibly, heretofore, with what we might have done, but must

hold till we apprehend the prize or mark, and still make forward with

all our might. The saints in a sense forget what they have done for

Christ: Lord, when saw we thee an hungry?'

Use. To persuade us to continue in our christian course till we come to

the end of the race. Some races are longer, some shorter; but the end

of every man's race is the end of his life.

1. We that have gone so far in the way must hold out, though never so

many difficulties and assaults: You did run well, who hindered you?'

When you have gone so far in the way to heaven, do you begin to look

behind you, as if you were about to change your mind? Have you fixed

upon these hopes with so great reason and deliberation, and will you

draw back and be slight in the pursuit?

2. Is the world and the flesh grown better, or God grown worse? Jer.

ii. 5, Thus saith the Lord, What iniquity have your fathers found in

me, that they are gone far from me, and have walked after vanity, and

are become vain?'

3. All former watching, striving, and praying is lost. The Nazarite was

to begin again the days of his purification if he had defiled himself,

Num. vi. 12; 2 John 8, Look to yourselves, that we lose not those

things which we have wrought, but that we receive a full reward;' Gal.

iii. 4, Have ye suffered so many things in vain? if it be yet in vain.'

[The doctor's sermon on the 15th verse being printed already among the

discourses on peace and holiness, [3] the reader is referred thither.

The sermon on the 16th verse never came to the publisher's hands.]

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[3] See vol. ii. p. 56 of this edition.--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XII.

Brethren, be followers together of me, and mark them which walk so, as

ye have us for an ensample.--Phil. iii. 17.

IN this verse the apostle persuadeth the Philippians to agree in the

imitation of his practice of forsaking all for Christ. There were

differences among them; some were thus minded, and some otherwise

minded. He would have them agree in one common rule, one common hope,

and one common example, that they might avoid deceitful workers, whose

walking was not so regular as to become a pattern to others, as in ver.

18. Therefore since all were not to be promiscuously imitated, they

should follow the best, viz., himself who had taught them christianity,

and those other servants of the Lord who hold on the same course and

way of salvation as he did, and breathed out nothing but faith in

Christ and holiness, Brethren, be ye followers together of me,' &c.

In which words the apostle propoundeth his own example, both at first

and second hand.

1. At the first hand, in his own immediate practice, Be followers

together of me.'

2. At the second-hand, and in the rebound, as it was transmitted to

them by the practice of others, And mark them that walk so, as ye have

us for an ensample.'

1. For the first consideration, as his own practice was a pattern to

them of sincere love to Christ. Summimetai' mou gi'nesthe. The words

may bear a double sense

[1.] Thus do together with me; be followers of Christ as I am. Or--

[2.] Let not a few, but all of you together imitate me; which sense I

prefer.

2. For the second consideration, Mark them which walk so as ye have us

for an ensample.' Where we have--

[1.] A description of the better sort amongst them, in opposition to

the deceitful workers who did walk disorderly. If a man would imitate

others, he should conform himself to the best, and not the worst of

christians. Man is sequacious, inclined to do as others do. Now they

should imitate them who were willing to suffer for Christ, rather than

enemies to his cross.

[2.] The charge is skopeite, Mark them.' In another epistle, Rom. xvi.

17, it is, Mark them which cause divisions and offences, and avoid

them.' Here, mark these and imitate them.

Well, then, here is a double example propounded, Paul's and their

fellow-christians'.

Doct. That it is the duty of christians to imitate those good examples

which God hath set before them.

See this elsewhere: 1 Cor. iv. 16, Wherefore, I beseech you, be ye

followers of me;' 1 Thes. i. 6, And ye became followers of us and of

the Lord;' 1 Thes. ii. 14, For ye, brethren, became followers of the

churches of God, which in Judea are in Christ Jesus: for ye also have

Buffered like things of your own countrymen, even as they have of the

Jews.' So 2 Thes. iii. 7, For yourselves know how ye ought to follow

us; for we behaved not ourselves disorderly among you;' and ver. 9, Not

because we have not power, but to make ourselves an example unto you to

follow us;' Heb. xiii. 7, Remember them that have the rule over you,

who have spoken unto you the word of God, whose faith follow,

considering the end of their conversation.' These and many other places

show--(1.) That there are some to whom God hath given graces to make

them holy and fit for our imitation; (2.) That he hath commanded us to

consider them seriously, that we may imitate them, and follow them in

holiness and patience, that our latter end may be like theirs. For the

clearing this point, let me show you--

1. The several sorts of examples.

2. What is this imitation.

3. How far we are bound to imitate them.

4. Why we must imitate and follow them.

I. The several sorts of examples.

First distinction. There are the examples of the saints living in

former ages, and the saints living in our times.

1. The saints living in former ages, whose faith and zeal and holiness

is recommended to us in the faithful records of time, especially in the

scriptures. We are often commanded to imitate them; as Heb. vi. 12,

That ye be not slothful, but followers of them who through faith and

patience inherit the promises.' None went to heaven but they first met

with occasions to try and express both their faith and patience. We

must look for the like; they had faith, so must we; they had patience,

we must be patient also if we would attain the happiness offered in the

promises: Heb. xii. 1, Wherefore seeing we are also compassed about

with so great a cloud of witnesses, let us lay aside every weight, and

the sin that doth so easily beset us, and run with patience the race

that is set before us.' The apostle had given us a spiritual chronicle

in the former chapter, or a little book of martyrs, and then frameth

his inference or practical deduction from that series of instances.

Having such a cloud of witnesses;' he calleth them a cloud,' to show

the number and multitude of these witnesses; for as a cloud is made up

of a multitude of vapours gathered together and condensed into one

body, so here there are many witnesses that concur in one testimony. So

the expression is often used: Isa. lx. 8, Who are those that fly as a

cloud, and as doves to the windows?' noting the multitude of converts.

So Ezek. xxxviii. 7, They shall be as a cloud to cover the land.' Well,

then, we are not solitary, nor is our condition singular. So James v.

10, Take, my brethren, the prophets, who have spoken in the name of the

Lord, for an example of suffering afflictions and patience.' They are

examples of hard sufferings and great patience. We are not better than

our fathers, and should not look for more privilege than the prophets.

They have been cast into prisons and dungeons, and burnt and butchered,

and sawn asunder, and shall we stick at a little sufferings? Surely,

having such forerunners, we may go the more cheerfully. Now these

examples should be regarded by us--

[1.] Because they are so many and various, and suited to persons of all

degrees and ranks of men, and for all christian ends. In the word of

God we have many examples on record fit for all persons to imitate. The

prince in Josiah and Hezekiah; the counsellor in Hushai; the rich man

in Abraham; the poor in the Shunamite; officers in court, in the eunuch

of Candace; the captive in Daniel and the three children; the afflicted

in Job; the banished in Joseph; the soldier in Cornelius; women in

Sarah, 1 Peter iii. 6; the magistrate in Moses and Joshua or Nehemiah;

ministers in the apostles of Jesus Christ, a zealous, self-denying

company, who left their all to promote the gospel. And then of all

graces, Abraham for faith, David for devotion, Job for patience,

Timothy for temperance, Paul for diligence and activity in the Lord's

work.

[2.] Because these show that there is nothing impossible in our duty,

and nothing so difficult but hath been overcome, and may be overcome

through Christ strengthening and enabling us. That which is done and

hath been done may be done. Our duty is reconcilable with our frailty.

The saints departed had the same nature with us, and we the same

assistances and encouragements with them. They the same nature with us;

flesh and blood as we are: James v. 17, Elias was a man subject to like

passions as we are.' They had the same interests, relations,

concernments, wants, weaknesses, doubts, fears; and we the same

encouragements with them, the same cause, the same recompense of

reward, the same God, the same Saviour; and did he not surfer as much

for us as for them? and therefore we should follow them, and walk in

their steps.

[3.] Their examples are a standing testimony to confirm by experience

the truth and reality of our blessed hopes, therefore called a cloud of

witnesses,' Heb. xii. 1. They all spake to future generations to

believe constantly in God as they did, that we may receive the like

reward. The scripture telleth us that every one that believeth hath put

to his seal that God is true,' John iii. 33. Much more these eminent

ones; they are an instance of God's fidelity to those that faith fully

adhere to him and self-denyingly believe in him, and so they confirm

our faith, and excite and quicken our hope and love.

(1.) It doth confirm our faith. Are the wisest and soberest that ever

the world knew deceived? or were the comforts wherewith they were

sustained in the most grievous sufferings fantastical impressions? They

continually professed the certain knowledge of and comfort in the hopes

of an unseen glory, and died in the Lord, Heb. xi. 13, commending their

souls into the hands of Christ. And is not this to our satisfaction,

that surely there is such an estate? And should not we believe to the

saving of our souls? Heb. x. 30. That bringeth in the catalogue.

(2.) It doth excite and quicken our love and hope, or that desirous

expectation of the promised glory which maketh us delightfully and

patiently to continue in the love, service, and honour of God, that we

may be where they are: Ps. lv. 6, Oh, that I had the wings of a dove!

for then would I flee away and be at rest.' And may come to the spirits

of just men made perfect, Heb. xii. 23. We are entered into that

society now, and are companions with them in the faith and patience of

the gospel, that at length we may be companions with them in heavenly

glory.

2. The example of the saints now living; for God hath left us a

continual succession of good examples. Every age hath its stars, or

some that shine as lights in the midst of a crooked and perverse

generation: Phil. ii. 15, 16, Holding forth the word of life.' We still

have our examples of faith, and patience, and sobriety, and

watchfulness, and self-denial, and heavenly-mindedness. And present

examples are of great use; for though the ways of God be lovely in

themselves, and worthy to be chosen, though few or none walk in them:

Josh. xxiv. 15, Choose you this day whom you will serve, whether the

gods which your fathers served, that were on the other side of the

flood, or the gods of the Amorites, in whose land ye dwell: but as for

me and my house, we will serve the Lord;' Ps. cxix. 126, 127, It is

time for thee, Lord, to work, for they have made void thy law.

Therefore I love thy commandments above gold, yea, above fine gold.' In

the most degenerate times we should not slacken our zeal. Yet it is no

small comfort and encouragement to have companions in the way to

heaven. Woe to him that is left alone. The coals by lying together

enkindle one another; and not we alone, but divers others, make the

ways of God their choice and practice. Present examples add this above

those that are past.

[1.] That they are in our eye. It is a saying of Seneca, that men live

non ad rationem sed ad similitudinem, not by reason so much as custom

and conformity to the practice of others; as beasts follow the drove,

and consider not qua eundum est, sed qua itur not how all should walk,

but how others do walk. Certainly example hath a great force in evil,

because it is before our eyes. There are two senses of learning--sight

and hearing; and proportionally it is an encouragement in good to see

others mortify those fleshly lusts which the greatest part of the world

make it their business and work to please, and to rule their senses,

appetites, and passions. Certainly it is a greater engagement and

encouragement to us than barely to read of it and hear of it. We see in

foece Romuli, in the very dregs of christianity, some can be

self-denying, mortified, and heavenly. God expects we should profit by

what we see, and go and do likewise; for these holy ones were raised up

for this very purpose, to instruct the present age and reprove the

present age. They are the light of the world and the salt of the

earth;' Mat. v. 13, 14, to season and direct the world, if it grow

unsavoury and noisome.

[2.] There is a greater provocation in the examples of the living;

there is direction and confirmation in the examples of the saints

departed, but more of excitement and provocation in the examples of the

saints living: 2 Cor. ix. 2, Your zeal hath provoked many;' and Heb. x

24, Let us consider one another, to provoke to love and good works.'

There is agathe` e'ris, a holy contention or emulation who shall most

excel in godliness. When others are forgetful, negligent, cold, back

ward, we provoke them by the light of a heavenly conversation, which

shineth into their consciences, and we stir them up to the love of the

best things.

[3.] These are yet in the way, and not yet past the pikes, and so

partly can the better help and pity us, as being within the reach of

our commerce; Remember them that are in adversity, as being yourselves

also in the body,' Heb. xiii. 3. We have the examples of the saints

departed, but not their counsel. And partly, besides, they are yet

filling up the measure of their hardships and conflicts: 1 Peter v. 9,

Knowing that the same afflictions are accomplished in your brethren

that are in the world.' They are under like trials; we are not dealt

with more hardly than they; and so engage us to more patience.

Second distinction. There are the examples of the guides and pastors,

and of ordinary and private christians.

1. Ministers are more bound to be examples to the flock 1 Peter v. 3,

Neither as being lords over God's heritage, but being examples to the

flock.' To have such a conversation as may be worthy their imitation;

and their example is more recommended to us: I have be gotten you to

God, therefore be ye followers of me;' 1 Cor. iv. 15, 16; Heb. xiii. 7,

Who have spoken unto you the word of the Lord, whose faith follow.'

2. Private christians. Not only public eminent persons, such as

apostles or pastors, and public teachers, but those in a private

sphere. They might have been discouraged if only the example of an

apostle or the more eminent christians had been propounded; therefore

those of a weaker sort are propounded also, who followed his example,

who walked so as they had him for an example. The apostle giveth them

his example at second-hand, to show that people of their rank and

degree might attain this self-denial.

II. What is this imitation or following? It implieth three things--(1.)

Factum; (2.) Alieni facti expressio; (3.) Studium et pro positum

imitandi.

1. There must be factum, an action. To imitate is not to commemorate,

but to walk in the steps of those whom we pretend to imitate; not to

admire and commend, but to do likewise. The Jews commended Abraham, and

stood much upon the honour of Abraham. Christ tells them, If ye were

Abraham's seed, ye would do the works of Abraham,' John viii. 39; as

the pharisees, that honoured the dead prophets but persecuted the

living, did not imitate the prophets, but their ancestors that

persecuted them.

2. Alieni facti expressio. There must be not only an action, or some

thing done, but a correspondent action, or a conformity to the example,

both for matter and manner. We must walk as they walk, do such actions

with a like mind. As John Baptist is said to go before Christ in the

spirit and power of Elijah,' Luke i. 17, with the same affections of

zeal and courage against sin.

3. Studium et proposition imitandi, a purpose and endeavour of

imitating. Casually a man may fall on some things which another doeth,

but then we propound them as a pattern when we fit and frame ourselves

to be like him or them whom we imitate. Christ must be imitated

principally; secondarily, his choice servants, which is done when we

study to express their graces to the life; skopeite, in the text, Mark

them,' and so resemble them for zeal, faith, patience, and meekness.

Well, then, here is doing, and doing that which others do, with an

endeavour to resemble them. Thus should we look to any one that hath

any good thing in him worthy of imitation; as those that delight in a

garden, if they hear others have any choice flowers, they will be sure

to get a slip or a root, that they may also have somewhat of the kind;

the rather because the Spirit worketh uniformly in all the saints.

III. How far we must imitate them.

1. Not in evil things; for the best have their blemishes, and the

saints are not mensura mensurans, the rule measuring, but mensura

mensurata, the copy, the instance, not the standard. Therefore the

apostle saith, 1 Cor. xi. 1, Be ye followers of me, as also I am of

Christ.' No farther than they agree with the original pattern. You may

observe in the saints departed, whose memory is continued to us in

scripture, that some of their practices were sinful, wherein they

bewray human infirmity; as we read of Noah's drunkenness by the power

and strength of wine; Lot's incest by surprise; Abraham's dissembling

about Sarah, as not being his wife; Jacob's deceit in getting the

blessing; Joseph's swearing by the life of Pharaoh; David's sin in the

matter of Uriah; Peter's denial of Christ; Paul apt to be exalted, 2

Cor. xii. 7. In these things the saints are represented as spectacles

of natural frailty, written for our caution, riot imitation, set up as

rocks that we may avoid them.

2. There are exempted cases, or some things done by special

dispensation; as Abraham's offering Isaac at God's particular command,

Gen. xxii. 10; the Israelites spoiling the Egyptians, Exod. xii. 35;

Phineas's slaying the adulterer, Num. xxv. 27; Elias's calling for fire

from heaven, 2 Kings i. 10. So infallible gifts and the universal

charge of all the churches were peculiar to the apostles. When the

disciples would imitate Elias, Luke ix. 54, 55, Christ saith to them,

Ye know not what spirit ye are of.' This proposal of yours is an abuse

of that extraordinary power which Elijah had, and contrary to the

spirit of the gospel, and that meekness which should be expressed by

christians. So that in things peculiar to their persons and

dispensation we should not imitate them, for so we have not like

warrant.

IV. Why we must imitate the good examples God hath set before us.

1. Because it is a great part of the communion of saints to profit by

one another's graces, or to drive on a joint trade for heaven, wherein

they may be mutually helpful to one another: Rom. i. 12, That I may be

comforted together with you by the mutual faith both of you. and me.'

We ourselves should provoke and encourage by our example and

experience, and should be excited and encouraged by their experience

and example, to be more obedient, to God, and patiently and comfort

ably to wait for his salvation. Good is diffusive, and seeketh to

propagate itself, as fire turneth all about it into fire. Christian

society was appointed for this end and purpose. Temporal society

tendeth much to the good of persons civilly associated; but spiritual

society, or the communion of saints, is far more excellent and

beneficial, that the good and holy may live together, to strengthen and

quicken each other by their soundness in the faith, diligence in holy

practice, which is a great advantage to poor souls seeking salvation.

We are neither born, nor born again for ourselves, but that in several

communities and societies we may edify one another in love.

2. It is one end of these graces; for God hath bestowed them, not only

for the benefit of those that have them, but also for the sake of

others, that by their example they might be gained, and quickened, and

awakened: Phil. i. 11, Filled with the fruits of righteousness, which

are by Christ Jesus to the glory and praise of God.' We have not grace

only that we may be saved, but grace that God may be glorified. Many

make a hard shift to get to heaven, and may have grace enough for their

own salvation, yet have not grace enough for the honour and glory of

God in the world. But when it is so, and God hath raised up some rare

choice spirits, surely this should be regarded, or an advantage to gain

upon the world is neglected. Noah was raised up in his age to condemn

the world, Heb. xi. 7, that is, of their sensuality, and laziness, and

contempt of God's warnings; and in every age God raiseth up some to

quicken the rest. Now this is lost unless we are alarmed and awakened

thereby: Mat. v. 16, Let your light so shine before men, that they may

see your good works, and glorify your Father which is in heaven.' The

graces of the saints serve not only to please God, but to honour God

thereby. They are as light that shineth to others, that God may be

glorified in their conversion and edification: 1 Peter ii. 12, Having

your conversation honest among the gentiles, that whereas they speak

against you as evil-doers, they may by your good works which they shall

behold, glorify God in the day of visitation;' that is, when it shall

please him to visit them with his saving grace. Now if this end be

neglected, one means of saving grace is received in vain: 1 Thes. i. 7,

So that ye were ensamples to all that believe in Macedonia and Achaia.'

3. Because they show us the way to heaven more clearly and

compendiously. Longum iter per praecepta, breve per exempla--The way is

long by precepts, but short by examples. Men can sooner understand an

example than they can understand a rule. We see how religion is to be

acted and carried on. The ignorant understand it by practice rather

than description; and therefore Christ would not only give us a rule,

but an example how we should walk in his steps. There are many disputes

about the rule and doctrine, but Christ's example is obvious to every

considering eye. So by proportion the example of the saints; it is not

so exact as the example of Christ, but for the main they are such in

the world as he was in the world; and therefore their example is

instruction, so far as the rule is exemplified thereby. The apostle

saith that many that are not won by the word may be moved by the

example of those that profess it, 1 Peter iii. 1. In practice, they see

the beauty and usefulness of religion; in the rule it is but in notion

and idea. The best discourses will not reclaim them when example may

reclaim them. Religion put into act is a less disputable thing than

religion in the theory. The beauty, use, and excellency of it is seen

in practice. Many suspect a rule when strangely surprised by practice.

It affects their senses, and by their senses, their minds and hearts.

4. In the example of others we have encouragement as well as

instruction. Indeed, this is the great use of examples; they do not

bind so absolutely, as encourage, because men are not infallible or

impeccable. We may be mistaken if we take them as a rule, but yet when

the rule is clear they are a great encouragement. Though they do not

prove a duty so surely, or that all is commanded which is practised by

them, yet they are an encouragement, as proving that those duties

required are not only possible but comfortable. We have no thing to do

but what many thousands have done before us: Jer. vi. 16, Stand upon

the ways and see, and ask for the good old paths, where is the good

way? and walk therein, and you shall find rest for your souls.' And

there is nothing to suffer but what they have suffered: 1 Peter v. 9,

Knowing that the same afflictions are accomplished in your brethren

that are in the world;' 1 Cor. x. 13, There hath no temptation taken

you but such as is common to man.' We want no grace, help, or comfort

which they had; we seek and hope for the same glory which they possess:

Heb. vi. 12, That ye be not slothful, but followers of them who through

faith and patience inherit the promises.' If we were now to begin

before the way were smoothed, it were more discouraging; but the ice is

broken, the briars and thorns are cut down, the way to heaven is not

untrodden. Others have ventured on the promise of the Mediator, why not

we?

Use 1. To show us that good examples must be given and taken.

1. Given, and how exemplary we should be to others. To this end--

[1.] Consider what reverence we owe to weak christians, that w may not

set them an ill copy. The poet could say, Maxima debetur puero

reverentia--We owe more reverence to a child than a man. His meaning

is, it is dangerous to let them be privy and conscious to any lightness

of ours, lest they adopt it into their manners. Young beginners in

religion are apt to take offence, and it is a dangerous thing to lay

stumbling-blocks in the way of young converts. Gehazi's crime is mainly

aggravated upon this account: 2 Kings v. 26, Is this a time to receive

money and garments?' A Syrian nobleman had newly experience of the

goodness of the God of Israel, which was a means to gain him; the

master had refused a reward, and should the servant with a lie receive

it, and prejudice Naaman against the true religion which he had newly

begun to like?

[2.] We are to account for those sins we cause or draw others to fall

into. It is often repeated that Jeroboam the son of Nebat caused Israel

to sin by his command and example; his idolatry outlived him. When Jehu

destroyed the idolatry of the house of Ahab, or the worship of Baal,

yet he kept up the idolatry of the house of Jeroboam, or the calves of

Dan and Bethel. And so a man may sin after he is dead. His example

surviveth him; therefore, that none of us may be involved in more sins

than his own, we had need be cautious. Ab alienis parce servo tuo, Ps.

xix. 13. It is a mistake; they read zarim for zedim; but it bears a

good sense. It is worthy the care of every good man not to be partaker

of other men's sins,' 1 Tim. v. 22. What is done by our example will

redound to our account. We were first in the transgression; and then

what is done by others is but a copy and transcript of our practice.

[3.] How severe God is upon his scandalous children. Though he may

pardon their faults as to eternal punishment, yet they smart for it in

the world: 1 Sam. xii. 14, Howbeit, because by this deed thou hast

given occasion to the enemies of God to blaspheme.' That sin cost David

dear, because he had made others judge ill of the ways of God. His

child died, his daughter was ravished, his son Amnon slain in his

drunkenness; Absalom driveth him from his palace royal; his subjects

deserted him; his wives and concubines were ravished; he forced to go

weeping up and down, and forced to shift for his life. He was foretold

these should be the effects of his sin, 2 Sam. xii. 10-12. There is no

dallying with God; though our eternal estate should be secured, our

pilgrimage may be made very uncomfortable.

[4.] The office God hath imposed upon his people; they are to show

forth his praises, or his virtues, to the world, 1 Peter ii. 9, chosen

out from the rest of mankind for that purpose, to be a mirror of divine

virtues, or to be his image and representation to the world, that he is

good, wise, and powerful; and therefore we are to take heed what

representations we make of God. By our sin fulness we blaspheme his

goodness; by our folly, his wisdom; by our weakness, his power. So

again, we are called his witnesses;' Isa. xliii. 30, Ye are my

witnesses, saith the Lord.' They are to witness for God to the world,

as having experience of his providence and of fulfilling of promises.

We are to give a testimony for God to the prejudiced world of the

reality of our hopes, and the excellency of our religion, and that

purity and strictness which is necessary to everlasting happiness. If

we discredit Christ and his profession, we are not witnesses for him,

but against him: Isa. xliv. 8, Ye are my witnesses; is there any god

besides me?' Now, how do you convince, reprove, and convert the world?

The best testimony given for God is by deeds rather than words; by holy

example, and keeping his commandments, than by a loose profession, and

empty complimented respect.

[5.] It is a greater honour for us to be examples and precedents unto

others, than to take example from others and be followers of them: 1

Thes. i. 7, Ye became examples to all that believed in Macedonia and

Achaia.' To be a ringleader in evil is more damnable and evil than to

be a follower; so to be the first beginner of any good is most

commendable and beneficial: Eph. i. 12, That we should be to the praise

of his glory who first trusted in Christ.' Difference of heavenly

rewards are propounded for the same purpose. The disciple hath a

disciple's reward, and a prophet a prophet's reward. The least measure

of sound grace is saving; but he that is allowedly content with a

little grace hath none at all.

2. If you would prove a motive and encouragement to others, let us take

good example.

[1.] It is a shame to come short of those who are upon the same level

with us, have the same rule that we have, the same hopes, the same

spirit of Christ with we, to heal, and cure, and strengthen them. I

profited,' saith the apostle, above many of my equals in the Jewish

religion,' Gal. i. 14. And should we riot do so in the christian?

Surely what we do in religion we should not do negligently and lazily,

but should advance and grow in religion, both as to knowledge and

practice, and labour to be so far from coming short of our equals for

time, age, and means, that we should rather outstrip them. Still our

business is to excel.

[2.] There is none but may learn somewhat from others; for every child

of God hath his distinct excellency, either as to knowledge, or

judgment, or government of passions, or affections, or holy conference,

for they have their peculiar gift to the use of edifying. Now their

graces are ours, and ours are theirs, and thereby excite and quicken

one another, as good stewards of the manifold grace of God, 1 Peter iv.

12. All gifts or graces we have not as absolute owners, but as

dispensers and stewards, that these various graces may make us helpful

one to another, and we may learn from one another.

[3.] You lose the benefit of God's dispensation, who hath given us good

examples, and set them before our eyes for this very end, that wo may

do as they do; and we are accountable for examples, as well as for

other helps and means of grace. For examples of evil and punishment:

Dan. v. 22, And thou, O Belshazzar, hast not humbled thy heart, though

thou knowest all this,' viz., Gods punishment on his father for his

pride. So examples of good: Mat. xii. 42, The queen of the south shall

rise in judgment against this general ion, and shall condemn it: for

she came from the uttermost parts of the earth to hear the wisdom of

Solomon; and behold a greater than Solomon is here.' The examples of

such as have taken pains to get knowledge shall he made use of to

aggravate their sins to deeper judgment, who do not make use of it to

increase their faith and diligence. So also Dionysius and Damaris

aggravated the unbelief of the Athenians, Acts xvii. 34. There want not

self-denying christians in every age to condemn the laziness of the

rest: Heb. xi. 7, By faith Noah, being warned of God of things not

seen, prepared au ark, by which he condemned the world.'

Use 2. To show us how cautious we should be that we be not infected by

bad examples. Example is of great force either way.

Here I shall show you what examples are most forcible to draw us from

God and goodness.

1. The examples of those who are near to us in kindred; as Ruth, chap.

i. 15, And she said, Behold, thy sister is gone back unto her people,

and unto her gods; return thou after thy sister-in-law.' She spake this

to try her, it being a great temptation to do as kindred. Leah gave

Zilpah her maid to Jacob to wife, as Rachel had done, and Bilhah

before, Gen. xxx. 9. So Lot's younger daughter committed incest with

her father by the example of her elder sister, Gen. xix. 31, 32.

2. Who are gracious with us in friendship; as the disciples murmured

against the woman that brought the box of spikenard, by the example of

Judas: Mat. xxvi. 8, When the disciples saw it, they had indignation,

saying, To what purpose is this waste?' Compare John xii. 4, 5, Then

saith one of his disciples, Judas Iscariot,' &c. One murmurer may

infect a whole company, as Judas doth involve the other disciples in

his fault: Num. xi. 4, And the mixed multitude that was among them fell

a lusting; and the children of Israel also wept again, and said, Who

shall give us flesh to eat?' They begun, and the other follow.

3. Who are great over us in power; we tread after their track: as the

princes and nobles imitated David's liberality: 1 Chron. xxix. 6-8,

Then the chief of the fathers and princes of the tribes of Israel, and

the captains of thousands and of hundreds, with the rulers over the

king's work, offered willingly, and gave, for the service of the house

of God, of gold, five thousand talents, and ten thousand talents of

silver, and eighteen thousand talents of brass, and one hundred

thousand talents of iron. And they with whom precious stones were

found, gave them to the treasure of the house of the Lord.' And

Hezekiah's piety: 2 Chron. xxx. 24, For Hezekiah king of Judah did give

to the congregation a thousand bullocks, and seven thousand sheep; and

the princes gave to the congregation a thousand bullocks, and ten

thousand sheep.' And the king of Nineveh's devotion: Jonah iii. 5, 6,

10, And the people of Nineveh believed God, and proclaimed a fast, and

put on sackcloth, from the greatest of them to the least: for word came

unto the king of Nineveh, and he rose from his throne, and he laid his

robe from him and covered himself with sackcloth, and sat in ashes.'

4. The examples of men eminent, learned, and gracious, are very

powerful: Gal. ii. 13, And the other Jews dissembled likewise, insomuch

that Barnabas also was carried away with their dissimulation.' This is

of great force, and prevaileth not only over the weak, but over the

strong also. Such as are endowed with grace and parts will be corrupted

by it. We do not so narrowly examine their actions; all is taken for

current that they do. A plausible error of theirs is not like a duel,

but a war.

5. When examples are general and universal, an evil thing is as it were

authorised. Public example is like an inundation, it carries all before

it: Exod. xxiii. 2, Thou shalt not follow a multitude to do evil.'

Therefore we should follow Micaiah's resolution; when the messengers

entreated him to comply with the rest of the prophets in his advice to

the king, he replied, As the Lord liveth, what the Lord saith unto me,

that will I speak,' 1 Kings xxii. 13, 14.

Helps to make us exemplary.

[1.] Love to God, or zeal for his glory: Ps. cxix. 165, Great peace

have they that love thy law; and nothing shall offend them.'

[2.] Love to the brethren's souls: 1 John ii. 10, He that loveth his

brother abideth in the light, and there is no occasion of stumbling in

him.'

[3.] A sincere seriousness in our profession: Phil. i. 10, That ye may

approve the things that are excellent, that ye may be sincere and

without offence till the day of Christ.'

[4.] Watchfulness: 2 Cor. vi. 3, Giving no offence in anything;' 1 Cor.

x. 32, Give no offence to Jew, nor gentile, nor to the church of God;'

Luke xvii. 3, Take heed to yourselves; if thy brother trespass, against

thee, rebuke him; and if he repent, forgive him.'

[5.] Mortify your dearest lusts, deny and resist the pleasures of

sense. Mat. v. 9; as Mahomet cut off the head of beautiful Irene, who

was an occasion to draw him from public affairs, to the offence of his

bassas. Carry a severe hand over all those affections which carry you

to earthly things.

[6.] A heart in heaven, and a way with the wise above. The end shineth

to us in all our actions.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XIII.

For many walk, of whom I have told you often, and now tell you even

weeping, that they are enemies of the cross of Christ.--Phil. iii. 18.

HERE is the reason given why they should be cautious whose example they

followed, because there were crept into the church a licentious sort of

christians, who framed and accommodated their principles and practices

to the ease and indulgence of the flesh.

In the words there is--(1.) An introduction; (2.) The character and

brand which he puts on these false teachers.

I. In the introduction three things are asserted--

1. The multitude of these deceitful workers, Many walk.'

2. His frequent giving warning of this pest formerly, Of whom I have

told you often.'

3. His compassionate way of mentioning them for the present, And now

tell you even weeping.'

1. The multitude of them. Error fretteth like a gangrene; and God

suffereth seducers to multiply in a church, partly to punish the small

respect that hath been given to his truth: 2 Thes. ii. 10, 11, With all

deceivableness of unrighteousness in them that perish;. because they

received not the love of the truth, that they might be saved: and for

this cause God shall send them strong delusions, that they should

believe a lie.' Partly that the approved may be made manifest,' 1 Cor.

xi. 19, and the light chaff distinguished from the solid grain. The use

of this is, we must not follow the drove, nor be carried away with the

current and inundation of evil examples. Many walk; yet, Be ye

followers of me.' We should keep with the sounder part. The errors of

those that are counted godly draw away many. Vice is a duel, error a

war, in which many are killed.

2. His frequent warning. God's faithful ministers must give frequent

warning of hazard from errors. Never any epistle was written by the

apostles but you will find in them cautions and warnings of this kind.

It, is our duty not only to fodder the sheep, but hunt out the wolf.

Error is touchy, and loath to be meddled with; yet we must warn, and

warn often.

3. The compassionate manner wherein he speaketh of them. This is

mentioned partly to show what a burden this was to his spirit, and a

superaddition of sorrow to his sorrow. When Paul was at liberty he told

them of these things; now in prison he writeth about them; for they

were the same men of whom he spake before, that they added affliction

to his bonds,' Phil. i. 16. Partly that his warning might be the better

received. The apostle did not inveigh against them out of envy and

ill-will, but speaketh with sorrow and tears, out of pure zeal for the

glory of God and love to souls.

Doct. There should be more of compassion than of passion showed in

reproving persons that err and go astray from their duty.

Because the apostle's example is of great use to us in like cases, let

us a little inquire into the causes of Paul's grief.

1. Negatively. It was not hatred and ill-will to their persons, nor

emulation of their credit, nor a desire of venting reproaches. Some

men's zeal against error is as much to be feared as others lapsing into

it; they encounter sin with sin, and speak against those who dissent

from them, and it may be from the truth, out of little affection; as

Ithacius had nothing good in him but his hatred of the Priscillianists,

who were better men than himself, only fallen into separation from the

church, and this so far transported him, that every zealous man was to

him a Priscillianist. When wicked men, who have no love of God in their

hearts, will be inveighing bitterly against errors, they do not reclaim

the wandering, but further alienate and harden them.

2. Positively. The causes were these four--

[1.] Pure zeal for the glory of God, which is more dear to God's

servants than all their own interests. Compare Ps. lxix. 9, with Rom.

xv. 3, The reproaches of them that reproached thee fell on me.' Carnal

men are hot in their own cause, cold in God's; but the contrary is true

of gracious spirits; as Moses, who was meek in his own; cause, but

zealous in God's. The dishonour done to God goeth near their hearts.

[2.] The church's welfare, which is highly prized by them: Ps. cxxii.

9, Because of the house of the Lord our God, I will seek thy good;'

Isa. lxii. 1, For Zion's sake I will not hold my peace;' Ps. cxxxvii.

6, If 1 do not remember thee, let my tongue cleave to the roof of my

mouth; if I prefer not Jerusalem above my chief joy.' Now to persons

thus affected, when others do by their false doctrine and disorderly

life seduce and disturb the church, it is a real grief to them.

[3.] Pity to souls, both of the seducers and the seduced, the

ring-leaders and their proselytes, because they brought destruction

upon their own heads. It is a grief to a serious christian to see

people go to hell by droves. True christians are led by the Spirit of

Christ, who was nil made up of bowels of compassion. We find him

weeping for friends and enemies. Friends, as Lazarus: John xi. 35,

Jesus wept.' Enemies, as the Jews: Luke xix. 41, When he came near, he

beheld the city, and wept over it.' Now his people have the bowels of

Christ: Phil. i. 8, God is my record how greatly I long after you in

the bowels of Jesus Christ.' When others incur God's displeasure and

endanger their own salvation, it is grievous to them.

[4.] They have a clearer apprehension of the mischievous effects of

sin, see more danger in it than the deluded world do: Jer. xiii. 17, If

ye will not hear, my soul shall weep in secret places.' Faith hath a

great sagacity and foresight in it. As to things hoped, it is a

substance; so it is the evidence of things not seen, which compriseth

the threatenings: Heb. xi. 1, 7, Faith is the substance of things hoped

for, the evidence of things not seen. By faith 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

the heir of righteousness which is by faith.' When the merry world,

blinded with the delusions of the flesh, never thought of a flood, Noah

maketh preparation. Paul is in tears whilst those besotted worldlings

glory in their shame. God's children know that his threatenings are not

a vain scarecrow; they see a storm coming when the clouds are

a-gathering, a judgment in the causes, and execution in the sentence;

and however men slight the word now, it will one day be found true.

These things being realised and set before their eyes by a clear faith,

they are affected even to weeping.

I have the more dilated upon these things, because they are so useful

to us in times of general apostasy and detection from God.

II. The brand and character he puts upon them, They are enemies to the

cross of Christ.'

This may be understood either of their doctrine or practice.

1. By their doctrine; and so again two ways--

[1.] As they did detract from the merits of his death by urging the

observation of the law of Moses as necessary to justification. They

taught sins might be expiated and men saved some other way than by the

cross of Christ. The pure gospel is the preaching of the cross; by the

adding of the rituals of Moses, they made the cross of Christ of none

effect: For if righteousness come by the law, Christ is dead in vain,'

Gal. ii. 21. By the blood of his cross Christ made our peace with God,

Col. i. 20, and that was enough; but they cried up the ceremonies as

necessary, and so frustrated the grace of God in Christ.

[2.] Another particular doctrine of theirs was, that they might

confidently abjure the faith in time of persecution, as Eusebius

informeth us. Basil ides and the Gnostics had crept into the church in

Paul's time; and in scripture we may trace the footsteps of this

opinion, by which they persuade a compliance with Jews and gentiles, to

avoid the danger of the cross or persecution. Jews: Gal. vi. 12, As

many as make a fair show in the flesh, constrain yon to be circumcised,

lest they should suffer persecution for the cross of Christ;' and Gal.

v. 11, If I yet preach circumcision, why do I yet suffer persecution?

then is the offence of the cross ceased.' Gentiles: that it was an

indifferent thing to be present at idols' feasts, and to eat things

offered to idols, 1 Cor. x. This was their doctrine to shun

persecution.

2. Their practice, which was suitable to their doctrine. They were of

an unchristian spirit and temper, savouring nothing but the world and

the commodities and pleasures of the flesh, loath to suffer anything

for Christ, or venture on anything that might bring affliction upon

them, but wholly gave up themselves to gratify the present life;

therefore they are said to be enemies to the cross of Christ.

This interpretation I prefer for these reasons--

[1.] Because in the next verse, where the apostle explaineth this

clause, he doth not instance in their opinions, but their practice:

ver. 19, Whose end is destruction, whose god is their belly, whose

glory is in their shame, who mind earthly things;' where they are set

forth as sensual and earthly-minded men, and upon that account enemies

to the cross of Christ.

[2.] By the antithesis or description of the opposite state of the true

christians, But our conversation is in heaven.' True christians are not

described by their opinions, but their conversations; and the kind of

their conversation was heavenly, and carried on with respect to their

happy state in another world. These then are worldly, and so enemies.

3. Their temper had an influence upon their opinions, as well as their

opinions had an influence upon their practice. Their religion was

according to their frame of heart, fitted for the conveniency of the

flesh, or their ease and quiet in the world.

Doct. That men of an earthly, carnal spirit are enemies to the cross of

Christ.

To clear this, observe--

1. That those that profess friendship to Christ may yet be enemies to

him. These Gnostics were a sort of christians. There are open enemies,

and secret. The open enemies are such as bid defiance to Christ, and

live in professed infidelity; the secret are such as seem to own Christ

crucified, yet do really oppose the power and virtue of his passion,

not mortifying their fleshly and worldly lusts. So that there are

enemies of Christ, not only out of the church, but in the midst, where

his kingdom is set up; for he ruleth in the midst of his enemies, Ps

ex. 1. Now these secret enemies are of two sorts--such as are enemies

to his laws, and enemies to his cross. To his laws, or kingly power:

Luke xix. 27, These mine enemies, which would not that I should reign

over them,' &c.; Ps. lxviii. 21, He will wound the head of his enemies,

and the hairy scalp of such as go on still in their trespasses.' He is

a God of salvation. To his cross: so those who professed the name of

christians, but by their sensual walking and worldly-mindedness

declared themselves enemies of the cross of Christ.

2. That friendship and enmity to Christ is not interpreted so much by

external profession as by the constitution of our hearts, and the

course of our conversations. Christ never respected pure profession,

where men have the hearts of infidels and pagans or the lives of

infidels: Luke vi. 46, Why call ye me Lord, Lord, and do not the things

that I say?' Mat. vii. 21, Not every one,' &c.; and 1 Peter i. 17, With

out respect of persons, he judgeth according to every man's work.' God

is not prosopole'ptes. God will not accept of men according to their

appearance; as it is a perversion in man's judgment when persons are

accepted for things extrinsical and foreign, and such as have no

respect to the merits of the cause. Though you may say, I am a

christian, no Jew nor infidel, I am a minister; yet, if carnal, if an

enemy to the cross which you preach up, if the constitution of heart he

quite opposite to the spirit of religion which you profess, you are

reckoned not among the friends, but enemies; Christ will not own you.

3. That the worldly spirit is that constitution of heart which is quite

blank opposite to the cross of Christ. This is that which I am to

prove;. but before I go about it, let me drop a consideration or two.

The first is, that the cross of Christ is twofold--what he hath endured

for our sake, what we must endure for his sake. The worldly spirit is

opposite to both, loath to suffer, though Christ hath commanded us to

take up the cross daily, Luke ix. 23. In a resolution and preparation

of mind we must do so; but then the cross which he endured for our

sakes, we are enemies to it whilst we resist the power of it, and are

not by it crucified to the world; then this great end o the cross is

not fulfilled in us.

The second consideration is, that worldliness is not only opposite to

the cross of Christ, but also to the glory of Christ, in several

respects. There are two considerations set before us in scripture to

wean us from the world--Christ crucified and Christ glorified. Of the

former by and by; the latter, Col. iii. 1, Being risen with Christ,

seek those things that are above.' It doth not become the members of a

crucified Christ to be earthly-minded, nor the members of a glorified

Christ to set their hearts on things so low. A christian should live in

a perfect correspondence to all the acts of Christ's mediation. The two

solemn acts are his dying and rising again. As he died and was

crucified, we must not mind earthly things; as he rose again, our

conversation must be in heaven. The one enforceth mortification, the

other vivification, or seeking things above. If we feel not the virtue

of the one, or the other, or both, we have lost the benefit of our

christianity, and shall not be reckoned among the friends and

disciples, but enemies of Jesus Christ.

Now I prove that the worldly spirit is most opposite to the cross of

Christ.

1. The scripture clearly asserts it: James iv. 4, The friendship of the

world is enmity with God:' Mat. vi. 24, Ye cannot serve God and

mammon;' 1 John ii. 15, Love not the world, neither the things that are

in the world, if any man love the world, the love of the Father is not

in him.' It is apparent in our baptismal vow we are to renounce the

world, as one of the enemies of our salvation, as well as the devil and

the flesh, when we first enter upon christianity, and seek after the

benefits of the cross.

2. Experience confirmeth it. What is it that most opposeth, and ever

hath opposed, the gospel, and lieth point-blank opposite to the spirit

of it, but the worldly spirit?

[1.] It was the worldly spirit which caused the Jews to be such

obstinate unbelievers, and to persecute Christ and his servants: James

ii. 5, 6, Hath not God chosen the poor to be rich in faith, heirs of

the kingdom which God hath promised to them that love him? Do not the

rich men oppress you, and draw you before the judgment-seats?' The poor

Christ and the poor christians they hated. And Luke xvi. 14, And the

pharisees, which were covetous, heard all these things, and derided

him.' And this is that which continueth them in their unbelief unto

this very day; they would have a temporal pompous Messiah, which should

come in worldly glory and power, and free them from captivity, and make

the rest of the nations stoop to them. This humble crucified Jesus is

not for their turn.

[2.] This maketh the Turks adore their Mahomet, because he promiseth

success in their worldly enterprises in this world, and a sensual

happiness in the world to come.

[3.] This maketh the nominal bastard christian to be such an opposer of

Christ's spiritual kingdom, and only to content himself with the name

of christianity. When the church ran into the world and the world into

the church, religion began to be corrupted. The rabble of nominal

christians, they are worldlings, and measure all by outward pomp,

pride, and fleshly glory. There is a contest between the evangelical

church of Christ and the carnal worldly church of antichrist, who are

most esteemers of the cross of Christ. Now of this controversy you

shall be judges where the right lieth. The carnal church pleadeth. she

is all for the cross; you have crucifixes everywhere painted, carved,

gilded; yea, they are ready to worship the cross of Christ with holy

worship; they set it in their temples, altars, yea, their highways,

market-places; and in every place where they meet with it, bow down to

it; they adorn it with gold, and silver, and all costly precious

stones; their popes and prelates have it carried before them, their

laity wear it in their bosoms; yea, at all times, when they come out of

their houses, when they come into churches, when they address

themselves to almost anything, sign themselves with the sign of the

cross. And are not these better friends of the cross than these new

upstart heretics, that are frightened, displeased at the sight of it?

But alas! these outward semblances and May-games do but deceive the

world, whilst in their doctrine they detract from the merits of Christ

crucified, and in their worship turn the simplicity of the gospel into

a theatrical pomp, and the discipline of the church into a temporal

domination; so that their christianity looketh like another thing than

Christ hath established, like a design and frame of religion calculated

for the present world rather than a serious preparation for the world

to come. Here the evangelical church, they profess to know nothing but

Jesus Christ and him crucified; on him is bottomed all their comfort

and hope, 1 Cor. ii. 2, and give him the whole honour of our

redemption, justification, and salvation, and desire to rejoice in

Christ Jesus, and worship him in the spirit, and have no confidence in

the flesh, without such pompous and ridiculous ceremonies, or any

worship and adoration of the material cross, or the sign of it; but to

be crucified to the world, and quit all things, that they may have

pardon, and peace, and life by the cross of Christ. Now judge you who

are friends or enemies to the cross of Christ, those who seek to check

their worldly lusts, or they who, since Christ's religion came in

fashion, do rest in an outward pageantry and seeming devotion to the

cross?

[4.] It is the worldly spirit that distinguished the hypocrites from

the sincere in the true church, and where the doctrine of the cross is

purely preached. Hypocrites are of two sorts--either such as have the

grace of the stony or thorny ground, more gross and open, or more

secret and refined.

(1.) Such as have the grace of the stony ground. They are described,

Luke viii. 13, That which fell on the rock are they who, when they

hear, receive the word with joy; and these have no root, which for a

while believe, and in time of temptation fall away.' These are such as

are impatient of adversity, and therefore change their minds as their

carnal interest doth change, and set their sails to that wind which

will most bring them to their worldly ends. They have a liking to

religion, and are loath to quit the profession of it, but yet loath to

endanger their worldly interests; therefore fit their principles to the

humours of men, and fashion themselves for all times. This is

libertinism, carnal policy, not religion. Of this sort were those

spoken of in the text, who would be accounted christians, yet suffer

nothing for Christ. To eschew sufferings by lawful means is not

culpable: Mat. x. 23, When they persecute you in one city, flee into

another.' Yea, commendable: Prov. xxii. 3, A prudent man foreseeth the

evil; and hideth himself.' But to disguise religion, and to writhe

ourselves into all postures and shapes, that we may secure our temporal

interest or worldly portion, is the fault of the third ground, or the

property of those hypocrites who are represented thereby. And so we see

the world was their bane, because, to shun the cross, or avoid hazard

and trouble, they were willing to comply with the persecutors, and

tamper with them to abate their edge. And therefore till you are so far

divorced from the world as to take up with a naked Christ and the hopes

of a heavenly felicity which he hath promised, you cannot escape this

snare.

(2.) There are another sort of hypocrites, who are represented by the

thorny ground. They are described, Luke viii. 14, And that which fell

among thorns are they who, when they have heard, go forth and are

choked with cares, and riches, and the pleasures of this life and bring

no fruit to perfection.' These either are not assailed with

persecutions, or, it they are, endure the brunt, but do not tame their

own flesh; though they conquer outward opposition, and keep the

profession and form of godliness, deny the power; have not so far felt

the power of Christ crucified, as to overcome their worldly affections

and sensual inclinations; and so religion is still kept as an

underling, and they are not brought into that state of the divine

nature or heavenly life that God may have most interest in their

hearts, and the main drift and bent of their lives may be for God and

the life to come. They do not make heaven their end, so as to part with

all to obtain it; therefore they are dwarfs and cripples in religion

all their days, never make any sound work of it, so as to honour God,

and awaken the careless world to mind better things. Now these are

enemies to the cross of Christ, because God hath least of the heart,

and the world most, and the strongest interest is that which is

opposite to God; the cross hath not had its effect in them.

[5.] It is the worldly spirit that is the great let and hindrance to

the sincere, that they cannot do for God as they would. The sincere,

and christians indeed, are such as do in affection and resolution

forsake all that they have in the world, and look for a portion in the

world to come. They by experience find the world to be an enemy to the

cross of Christ. I say, they are a people who seek more diligently

after heaven than earth, and can let go the world when Christ calleth

them to it; yet these find the world and the worldly spirit a mighty

impediment both in doing and suffering for Christ. Till we put off the

flesh, the world will never lay by its enmity.

(1.) For doing. The world is always hindering you in the way to life.

It is continually a snare in all that you do, clogging and retarding

you in your heavenly flights and motions: Heb. xii. 1, Let us lay aside

every weight, and the sin which doth so easily beset us,' &c. Though

you do believe a life after this, and are convinced that it is your

happiness, and have your estimation and love most set upon it, and do

for the main contemn the riches, and honours, and pleasures of the

world, yet you find a difficulty to comply with the precepts of

christianity, those of mortification, self-denial, charity, meekness,

temperance, heavenly-mindedness; cannot do as yon would, because of

your inclination to present things, nor so thoroughly comply with that

manner of living which Christ hath appointed. Therefore a great part of

our religion and constant duty is to keep ourselves unspotted from the

world, James i. 27. Many christians can hardly escape the blemish of

being worldly, and not attending upon communion with God, and the

duties of justice and charity, which we owe to men, so entirely as the

law of christianity doth enforce. And that is the reason why the

doctrine of overcoming the world is subjoined to the warning of keeping

the commandments without grievousness: 1 John v. 3, 4, For this is the

love of God, that we keep his commandments; and his commandments are

not grievous. For whosoever is born of God overcometh the world; and

this is the victory that overcometh the world, even our faith.' He

knoweth not his own heart that findeth not this.

(2.) Suffering for Christ. What is it that maketh men so tender of

suffering but love of the world? If men were crucified to the world, it

would be more easy; for we can readily part with things that we do not

much value and esteem. These are but small matters in comparison of

what Christ hath promised you and purchased for you. If you must endure

disgrace for Christ, elachiston, it is a small thing with you, 1 Cor.

iv. 3; if bonds, and afflictions, and hard trials, these things will

not much move you, Acts xx. 23, 24; Rom. viii. 13, If ye live after the

flesh, ye shall die: but if ye through the Spirit do mortify the deeds

of the body, ye shall live.' But alas! every one hath not this

constancy of mind, and deep sense of the world to come, this weanedness

from the present world, and therefore maintain their resolution for God

and heaven with great difficulty; the heavenly life is obstructed and

weakened by worldly affections.

(3.) Reason will plainly evidence it to you--(1.) From the intent of

the cross; (2.) From the nature of the religion that is founded on the

cross of Christ, and the graces wherein the life of that religion

consisteth.

First, From the end and intent of the cross. Why the Lord did appoint

this way to save the world.

1. It was to be an all-sufficient expiatory sacrifice for sin: Eph. v.

2, He hath given himself for us, to be an offering and a sacrifice to

God of a sweet-smelling savour.' By it satisfaction is made to God for

the sin which the world enticed man to commit. Our first sin was a

turning from God to the world. Man would be at his own finding, and

left the happiness which he had in God for somewhat in the creature.

Now by his stripes we are healed,' Isa. liii. 5. Therefore they cross

this end, and so are enemies, who would tear open Christ's wounds, and

make them bleed afresh. These refuse God's remedy.

2. By this cross Christ purchased for us that Spirit of power, and all

those ordinances and helps of grace, by which we may overcome the

world: Gal. i. 4, He gave himself for our sins, that he might deliver

us from this present evil world, according to the will of God and our

Father.' Both the internal operation of his Holy Spirit, and the out

ward ordinances of God, or means of grace, were given us to this end,

that our estimation and love which is set upon the creature might be

recovered to God, that we might be called off from the creature, and

brought back again to God. Now those who mind earthly things are direct

enemies to the cross of Christ, because they go about to defeat the end

of it, and this Spirit, which would take them off from the world.

3. By his cross he hath purchased to us that glorious kingdom which is

propounded as our happiness; and being formerly shut to all man kind by

sin, it is opened by the death of Christ, that believers may enter into

it: 1 Thes. v. 9, 10, God hath not appointed us to wrath; but to obtain

salvation by our Lord Jesus Christ, that whether we sleep or wake, we

should live together with him.' This was his end; and how do they

contradict this end who only aim at a worldly happiness, and live as if

they desired no better satisfactions than those of the belly and bodily

life. Surely these hate the cross, and lightly esteem the glory

purchased thereby.

4. That it might be a pattern and example to us of three things--(1.)

Of suffering; (2.) Contentment and patience under suffering; (3.) A

glorious issue. Now those that are of a worldly spirit can have no

liking to the cross of Christ, but hate, and are enemies to it.

[1.] Of suffering. He endured the cross for our sakes, that we might

endure the cross for his sake; take up our cross and follow him, Mat.

xvi. 24. We must have our cross, Col. i. 24, ustere'mata Christou. We

have the remnant of those sufferings which Christ began on the cross,

that thereby he may convince us of the vanity and emptiness of the

world, which is more than doctrine and hearsay. When we are despised

and contemned, and become as the filth and off-scouring of the world,

it turneth us more against the world than a lecture or speculative

contemplation of these things do, and being sanctified by Christ, doth

produce in us a low esteem of the world, and a desire of a better

portion.

[2.] Of contentment and patience under sufferings: For Christ died,

leaving us an example that we should follow his steps,' 1 Peter ii. 21.

And truly to eye our pattern, Christ, hanging and dying on the cross,

will pierce the world to the very heart. He was contented to be the

most despicable object upon earth in the eyes of men. If christians be

not ashamed of their head and glorious chief, this spectacle should

kill all our worldly affections, and make us despise all the honour,

and riches, and pomp, and pleasure of the world, the favour or frowns,

the love or wrath, the praise or dispraise of men, so far as it is

opposite to the kingdom of Christ. When it is crucified to us, we

should be crucified to it: Gal. vi. 14, God forbid that I should glory

save in the cross of Christ, by whom the world is crucified unto me,

and I unto the world.' The applause of the world should be contemptible

unto, and actually abhorred by, a sincere believer; yea, the power,

beauty, allurements, as they would interpose to weaken our esteem of

Christ, or pursuit of that happiness which he hath offered to us, it

should all be trampled upon and rejected by us for Christ's sake.

[3.] Of a glorious issue; for Christ escaped out of death, and entered

into glory, which he promised us, and so still by his example calleth

us off from the world to heaven: Heb. xii. 1, 2, Let us run with

patience the race which is set before us, looking to Jesus, the author

and finisher of our faith; who, for the joy that was set before him,

endured the cross, and despised the shame, and is set down at the right

hand of the throne of God.' His cross was the ready way to the crown.

Now, as it was to him, it will be so to us; for if we suffer with him,

we shall also reign with him,' Rom. viii. 17. The way is rough, but the

prize is excellent. He endured cruel pains of body, bitter agonies of

soul; but there was a glorious estate at the back of it in the close

and issue; not only to recompense his sufferings, but to be a pledge of

our hopes. This now is the cross interpreted, and judge you what a

perfect contradiction here is all along to a sensual and worldly

spirit.

Secondly, Consider the religion founded on the cross; which may be

considered--(1.) On God's and Christ's part, as to its precepts and

promises; (2.) On our part, as to the graces wherein it is exercised.

I shall only now touch at the latter, and show you that all grace is at

mortal enmity with the world: faith, hope, and love, these all engage

us to another world, and do subordinate this unto it.

1. Faith, which is a dependence upon God for something which lieth out

of sight. The nature of it is to carry us off from things present to

things to come; therefore this being a main grace in the gospel

covenant, surely requireth we should be dead and crucified to the

world. The spirit of faith spoken of 2 Cor. iv. 13, is a temper of mind

prepared for all dangers and hazards, or a ready confession of Christ,

with courage, without pusillanimity, or love to our own ease. This is

the true spirit of faith, opposite to that spirit of the world which

maketh men afraid to venture for Christ.

2. Love. They that love not Christ in sincerity, they are enemies to

his cross and kingdom. It argueth such an high esteem of God, and

Christ, and his precious benefits, that our souls are drawn off from

Other things, and all things are made to give way to them: Ps. lxxiii.

25, Whom have I in heaven but thee?' &c. The love of the world

remaining, the love of the Father is not in us.

3. For hope. This wholly carrieth us to a future happiness; for hope

that is seen is not hope. To long for a better estate: Rom. viii. 23,

We groan within ourselves, waiting for the adoption.' To look for it

and prepare for it: 1 John iii. 2, 3, Now we are the sons of God, but

it doth not yet appear what we shall be,' &c. So that the spirit which

is in religion is not the spirit of the world, 1 Cor. ii. 12; and they

that are under the power of a worldly spirit have neither true faith,

nor love, nor hope.

Use 1. To show how much they are mistaken who think they shall ever be

counted friends of Christ, who would indulge the flesh, and reconcile

the love of the world with a profession of godliness. No; be you

professors, be you preachers, you are enemies of the cross of Christ,

especially they who serve themselves of Christ, and make religion a

design and cover to some worldly end. The first sort are confuted by

the instance of the young man. He had a mind to be a christian; but

when Christ telleth him of selling all, and looking for a reward in

another world, he goeth away sorrowful, for he was very rich, Luke

xviii. 23. There you see plainly that minding earthly things is enmity

to the cross of Christ. For the second, none worse enemies than they

that think to serve themselves and their worldly ends upon religion;

better keep in the world among worldlings, than creep into the church

of Christ, and dishonour religion by greediness of filthy lucre, 1

Peter v. 2; Rom. xvi. 18, They serve not our Lord Jesus Christ, but

their own belly.' To make that your inducement to be religious, to

bring your base earthly minds among Christ's servants to infect them,

it is worse than if you never professed. No; both one and the other

must sit down and count the cost. Never dream of being Christ's unless

you can forsake all and follow him under the cross, upon the assurance

of a promised treasure in heaven.

Use 2. To press those who would be accounted sincere christians to

mortify their affections to earthly things.

1. Else you are not friends to Christ, but enemies. He counteth none

friends but those that are prepared to take him and his yoke, take him

and his cross; therefore we should examine the strength of our

resolution. Can we follow a naked Christ, and be content to obey his

counsel for another world, whatever be our lot here? Never dream of

building a tower before you sit down and count the cost, whether you

have sufficient to finish it, Luke xiv. 28.

2. Else you feel not the true virtue of Christ's cross. And how will

you glory in it when you hear of such a mighty Christ, and feel

nothing? Gal. vi. 14, God forbid that I should glory, save in the cross

of Christ.' Therefore consider, What benefit have I found by Christ? I

profess to believe the doctrine of the cross, but what good hath it

done me? If I pretend it giveth me ease in my conscience, and doth not

mortify my lusts, this is the fashion of hypocrites, who would have

Christ pacify their conscience, and the world gratify their hearts

beside. You will never find rest without taking on Christ's yoke and

taking up his burden, Mat. xi. 29.

3. You are never dead to the world till the flesh be crucified; for

they whose god is their belly will mind earthly things; and flesh must

be crucified if the world be crucified, Gal v. 24, for the world is the

provision of the flesh.

4. Till you tame the flesh and grow dead to the world yon are under the

power of Satan: 1 Peter v. 8, Be sober, be vigilant; because your

adversary the devil, as a roaring lion, walketh about seeking whom he

may devour.' The worldly and carnal are led captive by him at his will

and pleasure,' 2 Tim. ii. 26, 2 Cor. iv. 10.

5. Your faith in Christ, love to God, and hope of heaven will still be

questionable till you be more mortified to the world. What! do you

believe in a mortified Christ? What similitude is there between you and

him? a christian, and yet worldly! a christian, and yet sensual! a

christian, and yet proud! It is as great a contradiction as to say, a

believer, and yet an infidel. You that are given to pleasures, do you

believe in Christ, a man of sorrows? You that are carried after the

pomps and vanities of the world, do you believe in Christ, whose

kingdom is not of this world? You that are proud and lofty, do you

believe in him who said, Learn of me, for I am meek and lowly?'

So your love to God is questionable. What! love an invisible God, and

yet dote so inordinately on visible things! A mind that is enchanted

with the delusions of the flesh, can it be lifted up to God who

dwelleth in another world? Can you love God, and do so little for him?

Love him, and the world hath so much of your time, and strength, and

care, and delight, and God so little? They are a very corrupt sort of

men who are described to be lovers of pleasures more than lovers of

God,' 2 Tim. iii. 4. So far as we set our hearts upon these things, so

far are they deadened and estranged from God. Can you love God when his

favour, if not parted with or quite lost, is put to hazard for the

world's sake?

Your hope of heaven is questionable. What are you? whither are you

a-going? Are you passing to heaven, and are so greedy of this world? Do

you look and long for a better estate, that are so satisfied with your

portion here, that seek so earnestly after present things, and so

slightly and coldly after those blessed things which are to come? Who

is the carnal fool but he that heapeth up treasure to himself, and is

not rich towards God? Luke xii. 21. Doth he long for heaven that is so

loath to depart, and maketh so little preparation for it, or giveth so

little diligence to clear up his title or interest in it? To profess

the hope of another life, and yet to be digging like a mole in the

earth, is incongruous.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XIV.

Whose end is destruction, whose god is their belly, and whose glory is

in their shame, who mind earthly things.--Phil. iii. 19.

HERE is a further description of evil-workers, to show why they should

have no fellowship in their sin, either by giving them countenance or

following their example, that they might not be involved in their ruin

and destruction, Whose end is destruction,' &c.

In these words three things are observable--(1.) Their sin; (2.) The

aggravations of their sin; (3.) The punishment.

1. Their sin is Minding earthly things.'

2. The aggravations are two, further discovering the nature of it--(1.)

Whose god is their belly;' (2.) Whose glory is in their shame.'

3. The punishment, Whose end is destruction.'

1. Their sin, They mind earthly things,' which must be interpreted of

their doctrine and practice; for they are considered as a carnal sort

of christians, and as seducers of others by their carnal opinions.

[1.] By their doctrine. They corrupted the gospel, and obstructed the

progress and power of it, by suiting it to their carnal ends. Such

false teachers are elsewhere described by their earthly mindedness,

where we are bidden to try the spirits: 1 John iv. 5, They are of the

world, therefore speak they of the world, and the world heareth them.'

Their doctrine is a doctrine of licentiousness, calculated for secular

interest, or a worldly design, to save themselves from persecution; and

worldly-minded men follow them.

[2.] As to their practice, they principally respected their profit and

ease, and the commodities of the flesh; so that if their doctrine had

been true, their hearts were naught; as if a man should intrude into

the ministry, and preach truth, but for worldly ends, not to work in

the Lord's vineyard, but to feed on the portion of the Levites; or if

they pretend to love God and souls, it is but a net to catch riches,

honours, and pleasures.

2. The aggravations of their sin.

The first is, Whose god is their belly.' They did in effect set up

another god, preferring the things which belong to the belly and bodily

life before the honour of God. You have a like description elsewhere:

Rom. xvi. 18, They that are such serve not our Lord Jesus Christ, but

their own belly.' Under the pretence of being servants of God and

Christ, they opposed God and Christ. They pretend to serve Christ, and

love Christ, but indeed were acted only by their own fleshly ap petite;

temporal ease and pleasure was all they sought after, not the honour of

God and salvation of souls, but the satisfying their own sinful

inclination.

The second is, Whose glory is in their shame;' that is, that they can

avoid trouble, and live a life of pomp and ease, when others are

afflicted.

Here observe two things--

[1.] How much human nature is distorted and depraved. Man fallen is but

the anagram of man in innocency. As in an anagram, the letters are the

same, but the order is inverted, so we have the same affections that

innocent Adam had, but they are misplaced; our hatred is where our love

should be, and our love where our hatred should be; and (that I may not

carry the observation too far) our glory is there where our shame

should be, and our shame where our glory should be; we are bold in

sinning, but ashamed of Christ and strictness. You shall have some men

glory in their oaths, and a graceless grace of rash swearing. Some

glory in their new-fangled apparel, which is but an ensign hung out to

show the vanity of their minds. Some will glory in painting or spotting

their faces, which really is their shame. Others will boast of their

base and brutish lusts, which certainly are things they ought to be

deeply ashamed of.

[2.] Observe how worldliness showeth itself in all the properties of

it. We read, 1 John ii. 16, For all that is in the world, the lust of

the flesh, the lust of the eyes, and the pride of life, is not of the

Father, but is of the world.' By the lust of the flesh is meant sensual

pleasures; by the lust of the eyes, inordinate desire of riches; by

pride of life, ambition, or affectation of honour and glory. Again we

read, James iii. 15, This wisdom descendeth not from above, but is

earthly, sensual, devilish.' The wisdom which descendeth not from God

is the wisdom of the flesh; that is, earthly, such as carrieth us to

the profits of the world; sensual, to the delights of the flesh;

devilish, aspiring after greatness and esteem in the world; for pride

is the condemnation of the devil,' 1 Tim. iii. 6; that is, the sin for

which the devil was condemned. So here is covetousness expressed by

minding earthly things;' sensuality, their god is their belly;' pride,

whose glory is in their shame.' The fruit whereby the devil tempted our

first parents, Gen. iii. 6, was good for food;' by that he tempted the

lusts of the flesh; pleasant to the eyes,' and so came in the lust of

the eyes; and to be desired to make one wise,' and that was the pride

of life, affecting a higher condition than that wherein God had placed

them. And with these kind of weapons he sets upon the second Adam, our

Lord Christ, in the wilderness, Mat. iv., tempting him to the lusts of

the flesh, when he would have him turn stones into bread;' to the lusts

of the eyes, when, he showed him all the kingdoms of the world, and the

glory of them;' to pride of life, when he persuaded him to cast himself

down,' out of vainglory, and tempting God, to show some extraordinary

miracle in his preservation. Well, then, there are more sorts of

earthly-mindedness than one. A man may love the world that is sensual,

as well as a covetous muckworm, because the profits of this life are

but one branch of the enticing world. Many a sense-pleaser will think

that he despiseth wealth, because he lavisheth it out freely upon his

lusts; yet he may be earthly-minded for all that. Voluptuous living

breedeth a senselessness of heavenly things, and choketh the good seed,

as well as the cares of this world: Luke viii. 14, They go forth, and

are choked with cares, and riches, and pleasures of this life.' Yea, a

man may love the world though he should contemn both riches and

pleasures, because there is a third evil as dangerous to the spiritual

life, and that is pride of life, or glorying in the flesh, or affecting

credit, esteem, and reputation with men: John v. 44, How can ye

believe, who receive honour one of another, and seek not the honour

that cometh from God only?' It is destructive to faith.

3. The last thing is their punishment, Whose end is destruction.'

Sinners gain little by their sin at last. We swallow the bait, but do

not mind the hook: Whose end is destruction.' This is the end, not

intended by them, but appointed by God as the wages of the carnal life.

Finis operis, the end of the work; though not operantis, of the doer.

Their punishment is the reward of their sin. By destruction' he meaneth

they shall be punished by God with eternal damnation, called elsewhere

destruction and perdition;' 1 Tim. vi. 9, They that will be rich fall

into temptation and a snare, and into many hurtful and foolish lusts,

which drown men in destruction and perdition.' So Gal. vi. 8, For he

that soweth to the flesh, shall of the flesh reap corruption; but he

that soweth to the Spirit, shall of the Spirit reap life everlasting.'

Corruption is there opposed to eternal life. Though the substance of

body and soul is not annihilated, yet that glory, pleasure, and gain

wherein they placed their happiness shall then be consumed; and when

all their comforts are gone, they shall for ever remain under the wrath

of a highly provoked and then irreconcilable God.

Doct. Earthly-mindedness is the temper and disposition of such men who

are for the present in a state of damnation.

Christians, I am upon a profitable point, though it be a terrible one;

we cannot be cautious enough of earthly-mindedness, whether we consider

the heinousness of the sin or the greatness of the danger. For your

help I shall--

1. Show you what is earthly-mindedness.

2. The aggravations of this sin as they lie in the text.

3. The sore punishment appointed to it.

I. What is earthly-mindedness? for this is the crime charged upon these

evil-workers, that they mind earthly things.' Now it seemeth hard to

say that we should not at all mind earthly things. These are necessary

to sweeten our pilgrimage, and to support us during our service. We

carry about earthly bodies, that need daily sustentation. We have an

earthly house,' that must be maintained, 2 Cor. v. 1; and the people of

God are subject to the common necessities of an earthly life. Therefore

surely God, that doth give us these earthly bodies, doth allow us in

some sort to mind earthly things, and seek earthly things in some

proportion, and with a due subordination to religion and godliness. In

our passage to heaven we may mind them, for every wise man must mind

his business; but yet they must not be minded only or chiefly.

1. Not only. So some mind them, scarce have any tincture of religion,

or regard to life everlasting, but are of the earth, and speak of the

earth, and savour only earthly things; aim at nothing but the good

things of this world, that they may live in honour, and credit, and

pleasure, and estimation with men; savour and love nothing but this;

care for and breathe after nothing but this: God is not in all their

thoughts,' Ps. x. 4. He speaketh of the worldly atheist, or earthly

minded, as the former verse showeth: The wicked boasteth of his heart's

desire, and blesseth the covetous, whom the Lord abhorreth,' They

regard not whether God be honoured or dishonoured, pleased or

displeased. So heaven is not in all their thoughts: Rom. viii. 5, They

that are after the flesh do mind the things of the flesh; but they that

are after the Spirit, the things of the Spirit;' ta` epigeia, earthly

things,' and ta` sarkos, the things of the flesh,' are the same: Col.

iii. 2, phroneite, Set your affections on things above, not on things

on the earth.' In the margin it is mind.' So John vi. 27, Labour not

for the meat which perisheth, but for that meat which endureth to

everlasting life.' These are propounded as incompatible; but their

affections bend to the wrong side, and so the one thing necessary is

neglected: Luke x. 42, One thing is needful, and Mary hath chosen that

good part which shall not be taken away from her.' Their life is in a

perfect opposition to these counsels and directions; they set their

affections on things on earth, mind the things of the flesh, are

cumbered about many things, neglect the one thing necessary, labour for

the meat that perisheth, slight that which endureth for ever, are dead

to God and alive to the world, heap up treasure to themselves, and are

not rich toward God, Luke xii. 21. All is done to please the carnal

mind, nothing done to please God.

2. They must not be chiefly minded. The gross worldling is discovered

by the only minding, the secret worldling by the chiefly minding,

earthly things; the gross worldling is a practical atheist, the secret

worldling is a carnal hypocrite. The rule is, that spiritual and

heavenly things must be sought in the first place: Mat. vi. 33, Seek ye

first the kingdom of God, and his righteousness;' and we must trust God

for other things, in the way of honest and diligent endeavours in the

calling wherein God hath placed us. Well, then, the minding of earthly

things must be determined by this, when religion is subordinate to the

world, and not the world to religion; when the lean kine devour the

fat. And though there be some minding both of earth and heaven, yet

earth is more minded than heaven; and the honours, and pleasures, and

profits of the world, jostle out better things, and choke the good

seed; that though we do not cast off the profession of religion, yet we

feel little of the power of it. Religion is an underling, it is so

obstructed that it cannot bring forth its fruit with any perfection:

Luke viii. 14, They are choked with cares, and riches, and pleasures of

this life, and bring no fruit to perfection.' But because this is a

secret evil, and men easily distinguish themselves out of their

convictions, we must a little more closely pursue this discovery, that

we may find what is the first or chief thing that we mind and regard.

That will be known by these things--

[1.] What is your chief end and scope? The chief end and scope must be

God and heaven: 2 Cor. iv. 18, skopountes, While we look not at the

things which are seen, but at the things which are not seen: for the

things which are seen are temporal; but the things which are not seen

are eternal;' and Phil. iii. 14, dio'ko kata` skopo`n, I press toward

the mark, for the prize of the high calling of God in Christ Jesus.'

What is the design of your lives, the main bent and drift of your

conversations? Is it to please God, and enjoy God, or to heap up riches

to yourselves? If God and the life to come only come in by the by, and

be not your designed fixed end, which puts life into your endeavours,

you mind earthly things. The end is that which cuts out your work,

which formeth your thoughts, chooseth your employments, and by which

they are constantly directed and influenced. A present worldly passion

may prevail on godly men, but the world is not their great design and

interest.

[2.] What is your chief work and business? Next to our scope, our work

is to be regarded; first what you aim at, next what you labour for. If

the great business of your hearts, and the endeavours of your lives, be

about earthly things, you are earthly-minded. Surely our great business

is to obtain salvation by Christ: Phil. ii. 12, Work out your salvation

with fear and trembling.' It is a dangerous thing to miscarry in so

weighty a work. All the solicitude and care that we can possibly use is

little enough: Acts xxvi. 7, Unto which promise our twelve tribes,

instantly serving God day and night, hope to come.' This is the top

care, to which all others give place. But now, if the world engross our

time, and strength, and care, and thoughts, and divert us from that

necessary diligence and heedfulness with which soul-affairs should be

pursued and attended upon; this we talk of, this we think of, and

pursue with all our might, and seek most after, this constantly sets us

a-work; surely this is most regarded by you.

[3.] What is the chief joy and trouble of your hearts? Is it to have

and want the world? If to have it: Luke xii. 19, I will say to my soul,

Soul, thou hast much goods laid up for many years; take thy rest, eat,

drink, and be merry.' If the world can keep you quiet in the midst of

all the dangers of your soul, and you forget eternity, and can live a

quiet merry life apart from God, yea, in the neglect of him, so it may

be well with you here, and the peace and pleasure you live upon is more

fetched from the world than God and heaven, this is a sure and

undeceiving note that you mind earthly things more than heavenly, and

prefer the honours, pleasures, and profits of the world before God and

your salvation, than which there cannot be a worse temper of heart. The

saints fetch their joy and solace from spiritual things: Ps. iv. 6, 7,

Lord, lift thou up the light of thy countenance upon us. Thou hast put

gladness in my heart, more than in the time that their corn and their

wine increased;' and Ps. cxix. 14, I have rejoiced in the way of thy

testimonies, as much as in all riches.' We must often ask ourselves

what is the bottom and bosom cause of our comfort, quietness, and

peace? Is it because you are well provided for, and live at ease in the

world? or because God is reconciled to you in Christ, and because you

hope to live for ever with him in glory, and have good grounds for this

hope and confidence? Then it is well. A christian may know what he most

mindeth, and, which is all one, what he most esteemeth and prizeth, by

the grounds and reasons of his joy and trouble: Ps. xciv. 19, Thy

comforts delight my soul;' Thou didst hide thy face, and I was

troubled,' Ps. xxx. 7. If disappointment in the world be the cause of

our trouble, and happiness in the world feedeth our solace and joy,

surely we mind these things most. But more of this anon.

Having considered earthly-mindedness singly, we must now consider it in

act or habit.

In act. Alas! a child of God is too worldly; he may have too great an

esteem of earthly things, but doth not ordinarily mind them before God.

The habitual bent and inclination of his will is to God and heaven. In

particular acts he may carry himself too much like an earthly-minded

man, but his heart is not turned to another happiness, for that is

contrary to a state of salvation. No prevalent covetousness or

voluptuousness or ambition possesseth his heart instead of God. There

is a remainder of worldliness in the godly, as well as other sins; he

may too much use the world, for the pleasure of the flesh more than for

the glory of God; but yet this is not the scope and tenor of his life.

He may sometimes desire a greater measure of riches, or honour, or

pleasure, than is agreeable with his spiritual happiness; his desires

of earthly things may be too eager, his cares about them too

solicitous, his trouble too grievous; but he is still growing out of

these distempers, and settling his soul to his constant bent, work, and

joy. It is not a frame of heart that he can rest in; it is his trouble,

and in time he gets above the distemper.

II. The aggravations of this sin; and--

1. The first is, Whose god is their belly.' Earthly-mindedness is a

renouncing of the true God, and setting up of base idols in his stead.

Now--

[1.] Here mark what is prized by the earthly-minded, the belly.

Provision for the flesh is the sum of worldly happiness. Men that have

the world at will get no more by it than bodily food and bodily

clothing, which the poorest may attain to without so much ado. It is no

great happiness whether our dung or excrements be of a finer or coarser

matter, whether we have fewer or more dishes to our table, nor what a

gay show we make with our apparel. Some have troubled themselves and

the world to make themselves great; and what a sorry happiness have

they at last! Hab. i. 16, Their portion is fat, and their meat

plenteous;' a little good cheer and a merry life. They that want it

live as well as they, and have more contentment. Are they the nearer to

true comfort, or the further from the grave? So Ps. xvii. 14, From men

of the world, who have their portion in this life, and whose belly thou

fillest with thy hidden treasures; they are full of children, and leave

the rest of their substance to their babes.' They have a belly well

filled and a back well clothed, which is but a sorry addition to their

happiness. They use it not well, dispense it not to the glory of God,

and so have not the true use of riches.

Object. You will say, There are men of great estates who will not part

with anything for the necessary uses of nature, who will not afford

themselves conveniences, but fare hard, go meanly, and are in debt to

back and belly.

Ans. (1.) Covetousness is usually the purveyor for the flesh, and those

that mind earthly things, their god is their belly: Rom. viii. 5, They

that are after the flesh do mind the things of the flesh;' those that

seem to deal hardly with the flesh, yet please it in the hoarding of

wealth, though not in the spending of it.

(2.) If they fail in giving nature its due, yet they much more fail in

giving grace its due; and so are twice fools, while they transgress

both the laws of nature and of grace. They transgress the laws of grace

while they do not lay up treasure in heaven, but treasure up wrath

against the day of wrath; and they transgress the laws of nature while

they bereave their souls of good, and do not rejoice in their labour,

and that portion of earthly things which God hath given them: Eccles.

v. 18, 19, Behold that which I have seen; it is good and comely for one

to eat and drink, and to enjoy the good of all his labour that he

taketh under the sun, all the days of his life, which God giveth him;

for it is his portion. Every man also to whom God hath given riches and

wealth, and hath given him power to eat thereof, and to take his

portion, and rejoice in his labour; this is the gift of God.' These

deny that real benefit which is in a worldly portion, which is the

supply of the bodily life, or a free and comfortable use of the

creature, denying the lawful use of those comforts to himself which God

hath given him.

(3.) They lay it up for them that spend it on the belly; for usually

God sendeth an heir that wasteth an estate profusely that was greedily

and sparingly gotten; and as one goeth to hell in getting, so doth the

other in spending it, till all this wealth revolve into other hands

that will use it better: Eccles. ii. 26, To the sinner he giveth

travail to gather and to heap up, that he may give it to him that is

good before God.' God by his overruling providence disposeth it besides

and against the purpose of the gatherer, even to those that fear him,

making wicked men but drudges and purveyors for others. Wicked men

built the ark, but Noah made use of it. One maketh a garment, and

another weareth it: Prov. xiii. 22, The wealth of the sinner is laid up

for the just;' Job xxvii. 17, He may prepare it, but the just shall put

it on, and the innocent shall divide the silver;' Prov. xxviii. 8, He

that by usury and unjust gain increaseth his substance, he shall gather

it for him that will pity the poor.' The world will not believe it, but

it is a certain truth that estates are ruined by sins of omission as

well as commission; though they are not unjustly gotten, yet if they

are not well improved for the glory of God and the good of others.

Strange are the providential dispensations of God in disposing money,

lands, and heritages, till they come into clean and bountiful hands.

They are tenacious, sparing to make use of it; but God will put it into

their hands who will divide and distribute for his glory.

[2.] This belly is made a god; that is, interpretatively, a man's god,

which is his chief good and the last end of all his actions, and upon

which all his care, thoughts, and endeavours run most. Thus do the

earthly-minded upon the world and the belly, therefore here it is said,

Their belly is their god;' and elsewhere that covetousness is

idolatry,' Col. iii. 5, and the covetous man is an idolater,' Eph. v.

5. That is our god which is most valued by us, and for whose sake we do

all things. Now, if we will do more for the world than for God, and

more for the belly than for God, and can dispense with God's honour and

glory for an easy and delicate life, and day after day, from morning to

evening, do only take care for the flesh, and give earthly things those

affections which are only due and proper to God, we make mammon our

god, and the belly our god; here is our scope, work, and delight.

[3] How justly those are deprived of eternal salvation who do thus.

(1.) Partly as they put a vile scorn on God and Christ, who prefer the

belly and bodily interest before him. These prefer the body before the

soul, which yet is the immortal substance, and will survive the body,

and may be rent from it sooner than they imagine: Luke xii. 20, Thou

fool! this night thy soul shall be required of thee;' or rent from the

embraces of the unwilling body. They prefer time before eternity, since

they make it their great business to have their will and pleasure for a

while. If you will have your own will now, you shall not have it long:

1 John ii. 17, The world passeth away and the lusts thereof.' You love

to please your appetite in meats and drinks, to spend your time in vain

sports and pleasures, to be honoured and humoured now, to flow in

wealth and live in pomp, and would want nothing for the contentment of

the flesh. But how long shall you have your will in these things? When

death comes, will you Lave it then? When you lie in pain on your

death-beds, expecting every hour to appear in another world, will you

have it then? They prefer earth before heaven. They only mind the way,

but never think of home. They are not strangers and pilgrims in the

world, but inhabitants, and say, as Peter on the mount, Mat. xvii. 4,

It is good to be here;' 2 Tim. iv. 10. Demas hath forsaken us, having

loved this present world.' And should God save them against their

wills, and bring them to a place they desire not? They prefer the world

before Christ, and should they have benefit by him who do so lightly

esteem the rock of their salvation? His servants prize him: Phil. iii.

S, Yea, doubtless, and I count all things but loss for the excellency

of the knowledge of Christ Jesus my Lord;' Mat. xiii. 45, 46, The

kingdom of heaven is like unto a merchantman seeking goodly pearls,

who, when he had found one pearl of great price, he went and sold all

that he had, and bought it.' His enemies despise him; to them he is a

stone of stumbling,' 1 Peter ii. 8. Lastly, they prefer the belly

before God, a little temporal interest before his favour, love

pleasures more than God: 2 Tim. iii. 4, Lovers of pleasures more than

lovers of God.' Honours more than God: John xii. 42, 43, Among the

chief rulers many believed on him, but because of the Pharisees they

did not confess him, lest they should be put out of the synagogue; for

they loved the praise of men more than the praise of God.' Profits more

than God: 1 John ii. 15, Love not the world, neither the things that

are in the world: if any man love the world, the love of the Father is

not in him.' Surely then there is a just cause of men's damnation when

they love the world more than God, Christ, and heaven.

(2.) They that serve a base god cannot but be of a base spirit, and so

can do nothing worthily and generously. Every man's temper is as his

god is: Ps. cxv. 8, They that make them are like unto them; so is every

one that trusteth in them.' They have a dead heart, estranged from the

life of God. The carnal life is a spiritual death: 1 Tim. v. 6, She

that liveth in pleasure is dead while she liveth.' Therefore God

punisheth them with eternal death.

(3.) They are not only unfit for God, but opposite to him: Rom. viii.

7, The carnal mind is enmity against God, for it is not subject to the

law of God, neither indeed can be;' and James iv. 4, Ye adulterers and

adulteresses, know ye not that the friendship of the world is enmity

with God? Whosoever therefore will be a friend of the world is the

enemy of God.'

2. The second aggravation, They glory in their shame,' that is, in

their riches and worldly conveniences.

[1.] That which a man prizeth most he will glory in. Now for christians

to glory in a life of pomp and ease is to glory in their shame. What a

man prizeth most, he will glory in it, boast of it, be it wealth or

honour, or wit and parts, or else the Lord: Jer. ix. 23, 24, Let not

the wise man glory in his wisdom, neither let the mighty man glory in

his might, let not the rich man glory in his riches: but let him that

glorieth glory in this, that he understandeth and knoweth me, that I am

the Lord.' Man will be glorying in something or another, in that which

he esteemeth his excellency. Glorying signifieth the apprehension of

the good of the thing we glory in, and our benefit by it; it is the

content and joy which we take in any benefit, expressed to others, for

the glory of God and their good. So Gal. vi. 14, But God forbid that I

should glory save in the cross of our Lord Jesus Christ, by whom the

world is crucified to me, and I unto the world.' True christians will

renounce all carnal glorying; if they glory in anything, it will be in

God and Christ. It is lawful, if it be a true excellency, to glory in

the good things of God bestowed on them, as evidences of his love and

approbation of them: 2 Cor. i. 12, For our rejoicing is this, the

testimony of our conscience, that in simplicity and godly sincerity,

not with fleshly wisdom, but by the grace of God, we have had our

conversation in this world, and more abundantly to you-wards.' If it be

for the glory of God and good of others; for it is the design of the

carnal world to vilify the works of grace in the hearts of the

sanctified. If it be for the glory of God: 1 Cor. xv. 10, But by the

grace of God I am what I am; and his grace which was bestowed upon me

was not in vain; for I laboured more abundantly than they all; yet not

I, but the grace of God which was with. me.' Or if it be for the good

of others, to incite them to like experiences: Ps. xxxiv. 8, Oh, taste

and see that the Lord is good; blessed is the man that trusteth in

him.'

[2.] The true object of glorying is God and Christ: Jer. ix. 23, 24,

Thus saith the Lord, Let not the wise man glory in his wisdom, neither

let the mighty man glory in his might, let not the rich man glory in

his riches: but let him that glorieth, glory in this, that he

understandeth and knoweth me, that I am the Lord, which exercise

loving-kindness, judgment, and righteousness in the earth; for in these

things I delight, saith the Lord;' Jer. iv. 2, Thou shalt swear, the

Lord liveth, in truth, in judgment, and in righteousness; and the

nations shall bless themselves in him, and in him shall they glory;' 1

Cor. i. 30, 31, But of him are ye in Christ Jesus, who of God is made

unto us wisdom, and righteousness, and sanctification, and redemption;

that according as it is written, he that glorieth, let him glory in the

Lord.' To have all this in Christ is matter of glory.

[3.] Not only benefits, but disgraceful sufferings for Christ should be

more to us than all the world: Heb. xi. 26, Esteeming the reproach of

Christ greater riches than the treasures in Egypt;' Acts v. 41, And

they departed from the presence of the council, rejoicing that they

were counted worthy to suffer shame for his name;' 2 Cor. xii. 9, 10,

Most gladly therefore will I glory in my infirmities, that the power of

Christ may rest upon me. Therefore I take pleasure in infirmities, in

reproaches, in necessities, in persecutions, in distresses for Christ's

sake; for when I am weak, then am I strong.'

[4.] A mortified estate is a greater cause of glory than an exalted,

because it is a far greater mercy: Gal. vi. 14, God forbid that I

should glory, save in the cross of our Lord Jesus Christ, by whom the

world is crucified unto me, and I unto the world.' Paul, if he were

lord of all the wealth and honours in the world, he would not glory in

them; if he had all the pleasures which the flesh can desire, he would

not glory in them; if he had all the applause man can give him, he

would not glory in that; but he would glory in the cross of Christ, by

whom the world is crucified to him, and he unto the world. And James i.

9, 10, Let the brother of low degree rejoice in that he is exalted, but

the rich in that he is made low.' The word is kaucha'stho, glory, that

is, let him express his satisfaction and contentment that he is

preferred by grace or humbled by grace. To have a weaned heart, whether

our condition be high or low, is a greater mercy than we have in all

the world, because of its tendency to everlasting happiness.

[5.] The carnal and unsanctified rejoice in earthly things, as pleasing

their flesh; and so do the godly also, as far as flesh remaineth in

them. But this is our weakness, and so really our disgrace. High

thoughts of worldly pomp and greatness show how little we have of a

christian spirit. A christian should affect a mortified heavenly life,

and value himself and others by better enjoyments. A minister, if he

glory in his greatness and honour, is not a preacher of the cross, but

an enemy to it. It is a greater glory to him to be much in the spirit,

much in labours, much in afflictions, than to live in pomp, and flow in

ease and wealth, and enjoy great revenues. In hoc successisti non

Petro, sed Constantino, saith Bernard to Eugenius--In this you succeed

not Peter, but Constantine. Christ had not where to lay his head; his

witnesses prophesied in sackcloth. Their true glory is to be mortified,

holy, heavenly; not to affect grandeur and precedency; that is a

disgrace to the preachers of the cross. So for private christians; they

should value themselves and others by their grace rather than pomp.

(1.) Themselves. A christian should not glory in this, that he is

wealthy, that he thriveth when others are in misery, and so God loveth

him better than others. If a stalled ox had reason, would he be so

senseless to think his master loveth him better than his fellows

because his food is more liberally provided for him, when he is but

fatted for the slaughter? As Haman was deceived in misconstruing the

queen's invitation of him to a banquet, as a matter of special grace to

him, when she did it to have better opportunity to accuse him; so are

these deceived in judging God's intention, or the happiness of their

condition. Have you dignities, honours, and high places in the world?

Do you flow in wealth? Glory not in this as any part of your felicity;

all may be blasted in an instant; it may be given you for a snare.

Christ gave his Spirit to the rest of the disciples, but the purse to

Judas, who was a robber and a thief. Miserable wretches, that shall

perish to all eternity, may have more than you have. Are you applauded

by men? Will this endear you to God, or abate the least part of your

pain in hell? The greatest cause of rejoicing is that you have enough,

without all this, in God. If you are advanced on the pinnacle, they

that are below are on the safer ground; your wealth will not take away

your guilt nor open heaven's gates to you. Are you clothed with

gorgeous attire? Glory not in this; the true ornament is grace: 1 Peter

iii. 3, 4, Whose adorning, let it not be the outward adorning of

plaiting the hair, and of wearing of gold, or of putting on of apparel;

but let it be the hidden man of the heart, in that which is not

corruptible, even the ornament of a meek and quiet spirit, which is in

the sight of God of great value.' Pride is a greater shame than

poverty. The emptiest person may have the best attire. It is not jour

outside showeth your worth, no more than a rich saddle and trappings

show a good horse. All this is not matter of glorying or blessing

yourselves.

(2.) Nor value others. Those that have high thoughts of worldly pomp

and wealth do not only bless themselves, but admire others for these

things: Ps. x. 3, The wicked boasteth of his heart's desire, and

blesseth the covetous, whom the Lord abhorreth.' They slight the true

christian, and have respect to him that weareth the gold ring and gay

clothing: James ii. 1-3, My brethren, have not the faith of our Lord

Jesus Christ, the Lord of glory, with respect of persons. For if there

come unto your assembly a man with a gold ring, in goodly apparel, and

there come in also a poor man in vile raiment, ye have respect to him

that weareth the gay clothing, and say unto him, Sit thou here in a

good place; and say to the poor, Stand thou there, or sit here under my

footstool.' They think it a fine thing to be high. And on the contrary,

grace teacheth us to value the godly poor: Ps. xvi. 3, But to the

saints that are in the earth, and to the excellent, in whom is all my

delight;' Ps. xv. 4, In whose eyes a vile person is contemned; but he

honoureth them that fear the Lord.' They value a poor man that is godly

above a rich man that is wicked, and have a hearty honour and respect

for them above the greatest men in the world. When you think too meanly

of the estate of poor believers, and admire the rich, you glory in that

which should be no glory to a christian.

[6.] This is to bid defiance to your religion which you profess, and to

glory in your shame, when you bless yourselves more for having an

estate in this world than an interest in the promises. This is as if

one that would be accounted a prudent grave man should glory that he

hath found a pin. Alas! the world is too low to be a believer's glory;

his higher hopes do cloud and disgrace all these things. Who is your

Saviour? A crucified Christ. What is the glory of your religion, but

mortification, as the blessed effect of his cross? To glory in any

creature, as opposite to Christ and divided from Christ, is to glory in

your shame. Carnal glory will shortly make those ashamed that use it.

So also when you account a sinful retreat or escape from the cross to

be better than disgraceful suffering, this is contrary to the temper of

true christians. See Heb. xi. 26, Acts v. 41. Let others be ashamed of

their master, their religion, their God, yet be not you.

III. The punishment. The carnal life endeth in everlasting destruction:

Their end is destruction.'

1. It is good to look to the end of things. It maketh one wise: Deut.

xxxii. 29, Oh, that they were wise, that they understood this, that

they would consider their latter end!' Lam. i. 9, She remembereth not

her last end, therefore she came down wonderfully;' Jer. xvii. 11, As a

partridge sitteth on eggs, and hatcheth them not; so he that getteth

riches, and not by right, shall leave them in the midst of his days,

and at his end shall be a fool.' On the other side, Heb. xiii. 7, Whose

faith follow, considering the end of their conversations.' Oh, that we

had the same thoughts now which we shall have when the end is come,

when the mask is taken off, and all shows and fallacies cease, and

things appear in their own colours.

2. Worldly pleasures will end in everlasting destruction: 1 Tim. vi. 9,

10, They that will be rich fall into temptation and a snare, and into

many foolish and hurtful lusts, which drown men in destruction and

perdition. For the love of money is the root of all evil, which while

some coveted after, they have erred from the faith, and pierced

themselves through with many sorrows;' Rom. vi. 21, What fruit had ye

then in those things whereof ye are now ashamed? For the end of these

things is death;' ver. 23, For the wages of sin is death;' Gal. vi. 8,

He that soweth to the flesh shall of the flesh reap corruption;' Rom.

viii. 13, If ye live after the flesh, ye shall die.' Therefore do not

look what the carnal earthly life is now, but what it will be

hereafter: 2 Cor. xi. 15, Whose end shall be according to their works.'

We little think there is so much hurt, but, Rom. viii. 6, To be

carnally-minded is death.' Now as you would avoid everlasting

destruction, cherish these things.

3. The punishment is the more dreadful, to give us the more help, and

the more powerful argument against these pleasing lusts. It is sweet to

please the flesh, but it will cost dear. We may counterbalance

momentary pleasures with eternal pains; the pleasures are but for a

season, but the pain is evermore. If the fearful end of this worldly

course were more soundly believed or seriously considered, men would

not so eagerly pursue present things. God would order it so that the

joy and pain of the other world, which is matter of faith, should be

greater than the comfort and pain of this world, which is matter of

sense; for things at hand would prevail with us, if things to come were

not considerably greater.

Use 1. Do we mind earthly things or heavenly? A man may speak slightly

of earthly things, yet these possess our hearts and govern all our

choices; for we speak from our convictions, but live by our

inclinations; and it is more easy to tip our tongues than change our

hearts. A man may be earthly-minded yet profess the belief, hope, and

desire of another world; as the Israelites gladly would have Canaan,

yet were loath to part with the garlic and onions of Egypt, or run the

hazard of the wilderness. A man may be earthly-minded though he have

some good affections to religion, but he hath greater and stronger to

other things. The business is, which hath the mastery, and can check

and control the other? A man may love the world who doth not use ill

means to get it; but if his heart be set upon it as his portion, he is

earthly-minded. You do not use unlawful means to be rich; but are you

not discontented because riches flow not in upon you? You covet not

what is unjust, but do, not you crave what is superfluous? You do not

snatch at what is another's, but do you well improve your own? Men sin

in not giving what they should, as well as in getting what they should

not. You are not ravenous, yet is not the gain of wealth more sweet to

you than that of grace, and your desires after earthly things far

greater than after God, Christ, and heaven? You say you are only good

husbands; but while you are good husbands, are you not bad christians,

neglecting religion to follow the world, scraping all you can, but

doing little or nothing for God? In short, if you would not mind

earthly things--

1. Do not fix them as your scope: 1 Tim. vi. 9, They that will be rich

fall into temptation and a snare,' so as to be wholly intent upon get

ting wealth. Not he that is, but he that will be rich.' The devil hath

you upon the hip when you resolve to make that your scope, care, and

work. Be sure the world be not your scope, but the pleasing, and

glorifying, and enjoying of God: Ps. xxvii. 4, One thing have I desired

of the Lord, that will I seek after, that I may dwell in the house of

the Lord all the days of my life, to behold the beauty of the Lord, and

to inquire in his temple;' Ps. lxxiii. 25, Whom have I in heaven but

thee? and there is none upon earth that I desire besides thee.'

2. Let not this be your great work and business: Mat. vi. 24, No man

can serve two masters: for either he will hate the one, and love the

other, or else he will hold to the one, and despise the other. Ye

cannot serve God and mammon;' Prov. xxiii. 4, Labour not to be rich;'

that is, so as to jostle out other business which is more necessary. It

is worldly things that thrust out heavenly meditations, and worldly

business that straitens God's interest in your hearts and families, in

praying and instructing your families, so that family prayers are none

or cursorily slubbered over, they having other things to mind. The

business of the world is not your principal business; it may take up

more time, but should not take up more of your hearts. They must have

the world, come what will come of their immortal souls. Think often of

your great necessities, to get a sinful condemned soul acquitted, a

guilty conscience eased, a naughty heart changed, a disordered life

reformed, a title to heaven assured: 2 Peter iii. 14, Seeing that ye

look for such things, be diligent, that ye may be found of him in

peace, without spot, and blameless.'

3. Let not earthly things be your great delight; that in the want of

them you be not overtroubled, or in the enjoyment of them overpleased:

1 Cor. vii. 29, 30, But this I say, brethren, the time is short: it

remaineth, that both they that have wives be as though they had none,

and they that weep as though they wept not, and they that rejoice as

though they rejoiced not; 1 Phil. iv. 12, I know both how to be abased,

and I know how to abound; everywhere and in all things I am instructed,

both to be full and to be hungry, both to abound and to suffer need;'

Ps. lxii. 10, Trust not in oppression, and become not vain in robbery;

if riches increase, set not your heart upon them.'

4. When your estate is yet to be made or gotten, let your desires be

modest. When men have enough already, they would have more. As a river,

the greater it groweth by receiving in little brooks, the wider and

deeper it weareth the channel; so outward things, the more they are

increased, the more men enlarge their desires; they would be a little

higher in the world, a little better accommodated; and when they have

that, then they must have a little more, and so seize upon all things

within their grasp: Isa. v. 8, Woe unto them that join house to house,

that lay field to field, till there be no place, that they may be

placed alone in the midst of the earth;' and so the lust groweth with

the possession. Earthly-mindedness is a fire that increaseth, the more

wood you put thereon: Eccles. v. 10, He that loveth silver shall not be

satisfied with silver; nor he that loveth abundance, with increase.'

Therefore we must be content with such things as we have: Heb. xiii. 5,

Let your conversation be without covetousness, and be content with such

things as ye have.' We must bring our minds to our estate, rather than

our estate to our minds, or else we shall never be content hereafter.

Estate will not do it, if grace do not do it. The way is not to

increase our substance, but moderate our desires.

5. Moderate your cares about these things: Mat. vi. 25, Take no thought

for your life, what ye shall eat, or what ye shall drink; nor yet for

your bodies, what ye shall put on.' Trust yourselves with God; consider

his general providence to all creatures: ver. 26, Behold the fowls of

the air, for they sow not, neither do they reap, nor gather into barns,

yet your heavenly Father feedeth them.' And consider his particular

providence as a father: ver. 32, Your heavenly Father knoweth that ye

have need of all these things.' So Phil. iv. 5, 6, Let your moderation

be known unto all men: the Lord is at hand. Be careful for nothing; but

in everything by prayer and supplication, with thanksgiving, let your

requests be made known unto God;' 1 Peter v. 7, Casting all your care

upon him, for he careth for you.' Be careful of your duty, how to

manage your affairs most innocently, both in your general and

particular calling; but be not careful about events, be not anxious

about the issue, which is God's part to determine. When you have done

your duty, you should not be further careful about it. God knoweth what

is best for you, and how much of worldly prosperity you are fit to

enjoy, and to Lim must the whole business be committed.

6. Look to yourselves. In using an estate we bewray our earthly

mindedness when the world is used more for the service and pleasure of

the flesh than the honour of God. It is used for the service of the

flesh when all our end is to live in pomp and pleasure, or that we and

ours may be great in the world. It is used for God when they are

instruments of piety and charity, to serve the Lord, and benefit

others, and to do good, and further our own salvation. The scripture

speaketh much of the use: Luke xii. 21, So is he that layeth up

treasure for himself, and is not rich towards God;' Luke xvi. 9, Make

to yourselves friends of the mammon of unrighteousness, that when ye

fail, they may receive you into everlasting habitations;' Eph. iv. 28,

Let him that stole, steal no more; but rather let him labour, working

with his hands the thing which is good, that he may have to give to him

that needeth.'

7. Be willing to resign them up to Christ, when the enjoyment of them

is inconsistent with your fidelity to him. Be not unwilling to let go

all your earthly conveniences, at least to hazard them for Christ: Luke

xiv. 33, Whosoever he be of you that forsaketh not all that he hath, he

cannot be my disciple.' We esteem them too much when we prefer them

before Christ and our salvation, or strain conscience for the world's

sake, or betray our peace, or wound our souls, rather than endure

anything when God calleth us thereunto. If we will lose nothing for

Christ, and upon the hopes of the other world, we can expect nothing

from him.

Use 2. To dissuade us from earthly-mindedness.

To this end consider--

1. You must shortly die and come to your account, and according to the

account you give, and the preparation you have made, you must live in

endless joy or misery. When we come to die, it is not the possession,

but the use, will comfort us. We can carry nothing with us into the

other world but the comfort of a good conscience: Eccles. v. 15, As he

came forth of his mother's womb, naked shall he return to go as he

came, and shall take nothing of his labour, which he may carry away in

his hand.' A worldly, wealthy man, when he has made his will, and left

all his estate, to such a son such an inheritance, to such a daughter

such a portion, to such a friend such a legacy, what hath the poor man

left for himself? If he hath not grace, what hath he left to carry with

him but the anguish and misery of a guilty conscience, and the

expectation of worse to come? Oh, poor miserable creature! when he must

bid good-night to all the world, and all things take their leave of

him, what a sorry comfort will that be that he hath, once gotten great

things, and possessed great things here in the world! But if he hath

used it well, his works follow him.

2. Consider the danger of abundance. An estate may be too great for us

to manage, as Saul's armour for David, 1 Sam. xvii. 39. It is harder to

go to heaven: Mat. xix. 24, It is easier for a camel to go through the

eye of a needle, than for a rich man to enter into the kingdom of God.'

A moderate condition of life is freest from ensnaring temptations.

Abundance of all things without any want disposeth to a forgetfulness

of God. Greater estates expose men to greater troubles and cares:

Eccles. v. 11, 12, When goods increase, they are increased that eat

them: and what good is there to the owners thereof, saving the

beholding of them with their eyes? The sleep of a labouring man is

sweet, whether he eat little or much; but the abundance of the rich

will not suffer him to sleep.' But chiefly our account is greater: Luke

xvi. 2, Give an account of thy stewardship, for thou mayest be no

longer steward.' Compared with Luke xii. 48, Unto whomsoever much is

given, of him shall much be required.' They must give an account for

more opportunities of doing good; they have a greater reckoning to

make.

3. See by faith those sure, great, and glorious things which are

infinitely more worthy your love and labour. The soul is never cured

but by diversion. Nothing doth so powerfully quench our carnal

pleasures, or inclination to earthly things, as a desire of, or a

delight in, higher and better things: Col. iii. 2, Set your affections

on things above, not on things on the earth.' These things are in two

contrary balances; the mote the heart is given to the one, the other

gets the less. Moses, Heb. xi. 25, chose rather to suffer affliction

with the people of God, than to enjoy the pleasures of sin for a

season.'

4. Think often of your great necessities: Luke x. 42, One thing is

needful, and Mary hath chosen that good part which shall not be taken

away from her.'

5. Keep a daily jealousy of yourselves. It is a great part of your

religion to be unspotted from the world,' James i. 27. This will never

be without watchfulness, these things do so soon taint us; therefore

see how you improve all for God and to eternal ends. Take account often

whither the course of your life tendeth, whether to the world or to God

and heaven. Because we are not watchful over ourselves, the holy and

jealous God watcheth over us, and preventeth our doting on the world by

sharp afflictions.

6. Pray often that God would sanctify the labours of your calling, and

the enjoyments of the world: 1 Tim. iv. 4, 5, Every creature of God is

good, and nothing to be refused, if it be received with thanks giving;

for it is sanctified by the word of God and prayer.' Prayer blesseth

all our enjoyments to us.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XV.

For our conversation is in heaven.--Phil. iii. 20.

HERE is the opposite carriage of sound believers, and the reason of it.

The false christians minded earthly things, and the true christians had

their conversation in heaven. The people of God and the people of the

world are of divers, dispositions; the one are under the power and

influence of the wisdom of the flesh, and the other are under the

government of a heavenly mind. The natural life in them is overruled by

grace. Now our way should be with the wise above; not with the worldly

wise who mind earthly things, but with the godly wise whose

conversation is in heaven.

The word poli'teuma, which we translate conversation,' noteth our

manner of living as burghers and citizens, not of earth, but of heaven;

that is the city where we are free, and have the right of citizens,

though we dwell on earth. Many that dwelt out of the city of Rome had

the jus civitatis Romanae, the privileges of the city of Borne

belonging to them; as the privilege of being a free man of Rome

belonged to one that lived in Judea: Acts xxii. 28, And the chief

captain answered, With a great sum obtained I this freedom. And Paul

said, I was free born.' So we, though we are not in heaven, yet carry

ourselves as belonging to heaven.

Doct. That a good christian should behave himself as a denizen of the

heavenly city. I shall show you--(1.) What it is; (2.) Why.

I. What. I will open that in these considerations--

1. That heaven is a city. A city is taken for three things--

[1.] A place fit for a comfortable and safe habitation.

[2.] For a political society and community living in that place, or at

least belonging to it.

[3.] For the condition and estate belonging to that place and

community. All these respects are proper here.

[1.] A city is put for a place or habitation, consisting of many

houses; for multitudes and vicinity of buildings make a city in this

sense. So is heaven a city, a place fitted and furnished from the

creation of the world to be the habitation of the blessed; and so it is

called a city which hath foundations,' Heb. xii. 10, because it

standeth on the eternal love of God, Mat. xxv. 34, the everlasting

merit of Christ, Heb. ix. 12, and his unchangeable covenant: 1 Peter i.

15, The word of God endureth for ever, and this is the word which by

the gospel is preached unto you.' The best things in the world stand

upon an earthly foundation, which soon mouldereth away and faileth. We

and all things about us are subject to great uncertainties. If a man be

but two or three years absent from an earthly city, he will see a new

face of things when he cometh again, all things are altered and changed

from what he left them; but in heaven there is the same face of things

to all eternity. Here we have no me'nousan po'lin, no abiding city,'

Heb. xii. 14. Again, this city is said to be prepared for us,' Heb. xi.

16. It is fitted by the goodness and love of God. He had not done

enough to answer his love in the covenant if he had not prepared a

better place than the world to be the mansion and residence of his

people. To be a God to any is to be an infinite and eternal benefactor.

Our Saviour proveth the resurrection from these words, I am the God of

Abraham, and the God of Isaac, and the God of Jacob. God is not the God

of the dead, but of the living,' Mat. xxii. 32.

[2.] Sometimes it is taken for a political society and community, or a

corporation under one magistracy or governing power, and ruled by the

same laws, and enjoying the same common privileges and immunities. So

it is said, Eph. ii. 19, Ye are no more strangers and foreigners, but

fellow-citizens with the saints, and of the household of God;' Heb.

xii. 22, 23, Ye are come to Mount Sion, and unto the city of the living

God, the heavenly Jerusalem, and to an innumerable company of angels,

to the general assembly and church of the first-born, which are written

in heaven, and to God the judge of all, and to the spirits of just men

made perfect.' This is a part of our happiness, that we and the holy

angels and blessed saints make up but one community that shall for ever

serve and praise the Lord.

[3.] It is taken for the condition and estate of those societies which

all the members enjoy there, and the same common privileges; the estate

is glorious and everlasting. In the city of God there are eternal

honours, riches, and pleasures, peace, safety, full and enduring joy;

nothing is wanting which the heart of man can desire; the estate is

answerable to the place and company, full and perfect happiness. Well,

then, here are all things which may be comprised in the name of a city;

here is habitation, society, and estate. The habitation is heaven; the

society, saints and angels; the estate, perfect peace and eternal

happiness, none of which can be found in the world. It is true they

that are in their pilgrimage are not admitted to the full of these

privileges till they come home to their own city and country. We are

not yet capable of reigning with God, and being admitted into his

immediate presence. But though the possession of our full privileges be

deferred, with patience we must wait for it; partly because we have a

title by God's grant; the new covenant is the charter of this

corporation, and it will in time bring us to heaven, as it hath done

others before us; partly because if the time of our pilgrimage seem

long and tedious, it will shortly expire, and then beginneth our

everlasting rest; partly because, besides actual right to eternal life,

we have here some first fruits of this blessed estate. That part above

have the full possession of it, but we have the first-fruits; we have

justification, and immunity from God's wrath and curse: Rom. viii. 33,

Who shall lay anything to the charge of God's elect? It is God that

justifieth.' We have adoption: Eph. i. 5, Having predestinated us to

the adoption of children by Jesus Christ.' Sanctification: Eph. v. 25,

26, Christ hath loved the church, and gave himself for it, that he

might sanctify it.' Peace of conscience: Rom. v. 1, Being justified by

faith, we have peace with God.' The use of ordinances, which may put us

in mind, and quicken us to seek after the country to which we do

belong. So that this is the city of God.

2. That believers have a right to the heavenly city. By nature we are

of another corporation, of the earthly society, not belonging to the

holy city of God, but to the kingdom of Satan, strangers to the

commonwealth of Israel and the city of God: Col. i. 12, 13, Who hath

made us meet to be partakers of the inheritance of the saints in light;

who hath delivered us from the power of darkness, and translated us

into the kingdom of his dear Son.' It was the mercy of God to translate

us into another state and society of men. He found us unmeet, as being

under the curse and power of Satan, dead in trespasses and sins; hut he

drew us out of this corrupt estate, changing our hearts, and pardoning

our sins, and by a strong hand rescuing us from the power of the devil,

that he might put us under the blessed government of Christ; and then

we are no more strangers and foreigners, but fellow-citizens with the

saints, and of the household of God,' Eph. ii. 19; and Heb. xii. 22, We

are now come to the city of the living God.' While we are in the way,

as soon as converted, upon our sincere faith in Christ we are admitted

and incorporated into this blessed city. Not only at last in the close

of our days, but now when our hearts are turned to the Lord: Eph. ii.

6, He hath made us sit together with him in heavenly places in Christ

Jesus.' We have a right, though not full possession. Christ is entered,

and sat down as head of all the faithful.

3. Being made burgesses of heaven, our manner of living must be

suitable; partly because it is the wisdom of God to place all things in

their proper places. As in nature, so in a way of grace; light bodies

are uppermost and heavy bodies below; so also in a way of grace.

Sometimes we read that heaven and glory is prepared for us, Mat. xxv.

34; and sometimes that we are prepared for heaven and glory; Rom. ix.

23, Vessels of mercy which he hath afore prepared unto glory.' There

must be a suitableness between the receiver and the thing received, and

therefore we must be made meet for this blessed estate. From heaven we

received our first spiritual being, and there is the final consummation

of it, and there we must converse, and thither we must tend. And partly

out of gratitude on our part. Our lives must suit and agree with our

heavenly calling: 1 Thes. ii. 12, Walk worthy of God, who hath called

you to his kingdom and glory.' We must live as those that have a

present right, and one day shall have full possession. Shall God

advance us to such an estate, and shall we lie grovelling in the dirt,

as if we had not such high and blessed hopes, and slight all this mercy

and goodness?

4. This suitable manner of living consists partly--(1.) In the exercise

of those graces which belong to this blessed estate; (2.) In the

constant use of the means, whereby we may attain it; (3.) In such a

course of living as suiteth with the properties of it.

[1.] There are certain graces which belong to it, which are given to us

for that end and purpose. It is an unseen felicity, and therefore

requireth faith to believe it. It is a future felicity, and therefore

requires hope to expect it. It is our chief felicity, and therefore

requires love to desire it.

(1.) We must certainly believe this blessed estate in the world to

come. Faith is at the bottom of all, and therefore deal seriously with

your hearts: John xi. 26, Believest thou this?' Most men here talk of

it; take it up from the common report by a human credulity, but are not

settled in the firm belief of it by the illumination of the Holy

Spirit: Eph. i. 17, 18, That the Father of glory may give unto you the

spirit of wisdom and revelation, in the knowledge of him; the eyes of

your understanding being enlightened, that ye may know what is the

riches of the glory of his inheritance in the saints.' This faith goeth

before affection, and affection to heavenly things before mortification

to earthly things: Heb. xi. 13, These all died in faith, not having

received the promises, but having seen them afar off, and were

persuaded of them, and embraced them, and confessed they were strangers

and pilgrims on the earth.' Are you verily persuaded that there is

eternity at the back of time? that God intends such great things for

penitent believers? Surely men's boldness in sinning and coldness in.

holy duties showeth their faith is not firm and sound. Sense telleth

you that here is no abiding city, for we have seen the ruin of so many

castles, palaces, cities, states, and kingdoms, which formerly

flourished in great splendour, power, and strength, that now lie in the

dust and do not appear. We need not tell you, you must die; graves and

skulls show you that; but faith only can tell us there is an abiding

city to come, and we must believe it before we can seek after it.

Therefore can you depend upon Christ's fidelity and the truth of his

promises for the happiness of the world to come? Why, then, if you

believe as christians, do not live as infidels. If heaven be not a

dream, let not your godliness be but a vain show. We have Christ's word

for the reality of it; and for his fidelity, we may be assured that he

would not delude us with vain hopes: John xiv. 2, In my Father's house

are many mansions; if it were not so, I would have told you; I go to

prepare a place for you.' Wherefore should God flatter a worm, or what

need he to court creatures into an imaginary happiness? Surely there is

a quiet resting-place prepared for saints in the heavens. God never

told us of anything but it came to pass. He told the old world of a

flood which should drown the ungodly, and that was a thing as much

unseen as heaven and hell is by us: Heb. xi. 7, By faith, Noah, being

warned of God of things not seen as yet, moved with fear, prepared an

ark to the saving of his house.' Those that accepted his warning fared

well, and others were drowned in the flood. He told the old patriarchs

of Christ's coming in the flesh; and rather than go back from his word,

the Son of God must come and die. God, that hath kept touch with the

world hitherto, will not fail at last. Thus should you rouse up a

languid and drowsy faith.

(2.) We must look for this blessed estate by hope, which is acted by

serious and heart-warming thoughts. A believer is not already in

heaven, but his better part is there; his heart and mind are there, and

he expects one day to be there glorified: Titus ii. 13, Looking for the

blessed hope;' Jude 21, Looking for the mercy of our Lord Jesus Christ

unto eternal life;' and here in the text, From whence we look for a

saviour.' Surely they whose minds and thoughts are strangers to heaven

do not live in the world as if they were in heaven. Can a man look for

any great benefit, and not think of it? It is against the common

experience of mankind. If you were adopted to a rich inheritance, would

you not think of it? And do they expect such a glorious estate that

never look up all the week long, or have such slight thoughts as rather

damp and put out this holy fire than kindle it and keep it alive in

you; rather shun all sober and lively thoughts of the life to come,

lest they should awaken them out of their security, and that dull form

of religiousness wherein they please themselves? Oh, therefore think

often and much of that glorious estate, when you shall enjoy the

endless sight and love of God, and live with all his blessed ones, and

praise and serve him to all eternity. Can you travel one whole day

toward such a city, and never think of the place you are going to? Is

it your drift to get home, and shall home be never seriously thought

of? Have we thoughts enough and to spare for other things, and none for

Christ and heaven? If the carnal are delighted in minding earthly

things, the souls of the godly should much more be heavenly. Surely if

your conversations be in heaven, you would oftener think of it. The

great instrument of the soul, next to sound belief, is serious

consideration, not cursory and heartless thoughts, but such as are

pressing, deep, and ponderous.

(3.) Love bends our desires that way, as well as hope sendeth our

thoughts thither. And besides looking, there must be longing; and where

the treasure is, there will the heart be also. If you have laid up

treasure in heaven, you will be there in heart and mind, in affection

and thoughts: Col. iii. 2, Set your affections on things above, and not

on things that are on earth.' That place is your home where you desire

to be. If heaven be your home, you still groan and long to be there.

But it is the world that is your home, and heaven a strange place, when

you are loath to go out of the one, or get into the other. Yea,

believers, such as love the world, they do not prize it, they do not

love it; but they that believe it long after the enjoyment of this city

move than for anything in the world. Have you the heart of christians,

and love the world more than heaven? Is any happiness like the

enjoyment of God? or do you meet with any such company upon earth as

you shall have in heaven? Here we live mixed with hypocrites and

unbelievers, as the wheat with the chaff, obnoxious to the calamities

of the earthly life; and shall not all this wean us from a vain and

vexatious world, that we may long to be at home? What is it tempts you,

maketh your desires so cold? Is it the enjoyment of a plentiful portion

in the world? It is a curse to be written in the earth,' Jer. xvii. 13,

as it is our felicity and joy to have our names written in heaven,'

Luke x. 20. Which city is best in your account, and where lieth your

portion, in the fruition of the world or the vision of God? Ps. xvii.

14, 15, From men which are thy hand, O Lord; from men of the world,

which have their portion in this life, and whose bellies thou fillest

with thy hid treasure: they are full of children, and leave the rest of

their substance to their babes. As for me, I will behold thy face in

righteousness; I shall be satisfied, when I awake, with thy likeness.'

Surely it is not the partial fruition of God maketh you so loath to

depart, for those kind of enjoyments do not divert you from God, but

draw you to him; having a taste, you will long for more. Earth is not

heaven when it is at best, nor can you find Mount Sion or the city of

the living God in the wilderness. Oh, therefore, if you have any love

to God, long for heaven, where you have most of God. Here you have his

presence with you, but you are absent from him: 2 Cor. v. 8, We are

willing rather to be absent from the body, that we may be present with

the Lord.'

[2.] In the constant use of the means whereby we may attain it. There

is no coming to the end of the journey but by the way, nor obtaining

the happiness but by the means. The great difficulty of a christian

lieth not so much in a respect to the end as to the means. There is

some difficulty about the end, to convince men of an unseen felicity,

that they may believe it and accept it as their happiness, look and

long for it as such a happiness doth require. But we have a quick ear

for offers of happiness, whilst usually we snuff at the conditions of

duty and obedience as troublesome. Paul had a great desire of the

happiness, yet he doth not stick at the means: If by any means I might

attain to the resurrection of the dead,' Phil. iii. 11. All would be

blessed, but they do not come to this resolution, If by any means.'

Balaam could say, Num. xxiii. 10, Let me die the death of the

righteous, and let my last end be like his;' but he loved the wages of

unrighteousness. If wicked men are said to despise eternal happiness,

it is not as happiness, nor eternal; they like happiness well enough,

for all that love themselves would be happy; nor as eternal, for man,

that hath lost the right object of his desires, hath not lost the

vastness of them; he would be happy for ever; but it is in conjunction

with the means that they dislike it. Thus the Israelites despised the

pleasant land, and murmured in their tents,' Ps. cvi. 24, 25. What

ailed them? The land was a good land, flowing with milk and honey. Ay!

but the spies had told them of the giantly strength and stature of the

men. Heaven is a good place, but the strictness of holy walking is

disliked. We must submit to use all holy means to obtain it. What are

they? We do not now speak of the title, but the conversation: Rom. ii.

7, To them who, by patient continuance in well-doing, seek for glory,

and honour, and immortality, eternal life.' When we walk in God's way,

when our actions plainly tend to heaven. The believers of the old

testament declared plainly that they sought a country,' Heb. xi. 14.

How? By resolving to seek till they find; by being content to be

pilgrims in the world, and not giving over till they saw some place of

eternal rest. This is the fault of most christians, their actions do

not declare plainly that they are for God and heaven, nor doth the

course of their lives show it. If they are tending thither, then two

things will show it--continuance, and patient continuance, in well

doing.

(1.) Continuance. When we walk in all holy conversation and godliness.

Men's end is seen in their constant course, when in all their actions

they study to please God. They believe there is such an estate, and

they know the excellency and glory thereof, and therefore would not for

all the world weaken their hopes, or darken and cloud their interest,

nor offend that God from whom they expect it: 1 Cor. xv. 58, Always

abounding in the work of the Lord, forasmuch as you know that your

labour is not in vain in the Lord.' A christian aimeth at heaven in all

his business, civil and sacred: Acts xxiv. 15, 16, And have hope

towards God, which they themselves also allow, that there shall be a

resurrection of the dead, both of the just and unjust. And herein do I

exercise myself, to have always a conscience void of offence toward

God, and toward men.' He goeth about his earthly business with a

heavenly mind; in his attendance upon God in the ordinances: Acts xxvi.

6, 7, And now I stand and am judged for the hope of the promise made of

God unto our fathers: unto which promise our twelve tribes, instantly

serving God day and night, hope to come.' It is to get more of God and

heaven into his heart; more of the first fruits, more of his title and

interest, more preparation of heart, new excitement of affections to

God and heaven. He heareth that his soul may live; he prayeth that he

may live; receiveth that he may take these pledges of heaven out of

God's hand. He heareth the word, be cause there are the promises of

eternal life, or directions in the way that leadeth thither. He

prayeth, that he may come as near as he can to his Father, and have as

much familiarity with him as a soul dwelling in flesh possibly can

have. He cometh into the assemblies of God's people, because they are

the favourites of heaven.

(2.) Patient continuance, whatever temptations he meeteth with to the

contrary: Rom. viii. 18, But I reckon that the sufferings of the

present life are not worthy to be compared with the glory that shall be

revealed in us;' 2 Cor. iv. 17, For our light afflictions, which are

but for a moment, work for us a far more exceeding and eternal weight

of glory.' These things do not greatly move him. It is for heaven, so

that a christian is still travelling to God, improving all business and

all conditions to this end, comforting himself with these hopes; so

that he is either living for heaven in seeking it, or upon heaven by

the joy and hope he deriveth from thence; he is still acting for this

blessedness, or encouraging himself by this blessedness, because he

expecteth, one day to be glorified with God; thence he fetches his

solaces and supports. This carriage is not by fits, but it is their

constant course: Their conversation is in heaven.'

[3.] The course of our living must suit with the properties of this

happy estate. (1.) It is a great happiness; (2.) It is a pure

happiness; (3.) A happiness that lieth in heaven.

(1.) It is a great happiness, and therefore must not be slightly sought

after. No slight thing will become God and heaven; all zeal and

diligence is necessary to be exercised. There must be seeking: Col.

iii. 1, Seek things above;' Heb. xi. 14, They seek a country.' Working:

Phil. ii. 12, Workout your salvation.' Labouring; there must be

diligence to get what we seek: John vi. 27, Labour for the meat that

endures.' Watching, Luke xxi. 36. Striving: Luke xiii. 24, Strive to

enter in at the strait gate.' Pressing hard: Phil, iii. 14, I press

toward the mark.' We seek it because we want it; here we have it not.

We work and labour for it, because heaven will not come with a cold

wish, or a few faint and feeble or heartless endeavours. Is this

becoming everlasting glory? Is this all we do for God and heaven? We

watch, that we may keep up our heavenly affections, and be found in a

constant preparation at Christ's coming: 2 Peter iii. 14, Give all

diligence, that you may be found of him in peace, without spot, and

blameless.' We strive because we meet with difficulties within and

without; without are temptations, and within are corruptions. And we

press forward that every day we may be a step nearer. The life of a

christian is a continual motion and nearer approach to the heavenly

city. If we do thus, this is to have our conversation in heaven, when

the thoughts and hopes put life and vigour into our graces and duties.

2. It is a pure happiness, not a Turkish paradise, but an immaculate

and sinless estate; to see God and be like him. Therefore then our

conversation is in heaven, when we purify ourselves yet more and more:

1 John iii. 2, 3, Behold, now we are the sons of God, and it doth not

yet appear what we shall be; but when he shall appear, we shall be like

him, for we shall see him as he is. And every man that hath this hope

in him purifieth himself as he is pure.' We expect to be presented

faultless before the presence of his glory, Jude 24. Therefore now we

strive every day more to be without blame before him in love.

Christians have a carnal notion of heaven if they look only upon it as

a state of personal contentment. No; it is not that alone, but a state

of exact conformity to God; and the more pure and holy you are, the

more heaven-like are your conversations; as heaven is the perfecting of

that life which is begun here by the Spirit.

3. It is a heavenly happiness; and therefore true believers should be

drawing off their hearts from earthly things, that they may wholly

breathe and aspire after heavenly things. Worldly and sensual

inclinations turn us to another happiness, and make the heart dead and

sense less. We seek our heaven and happiness here in the world, rather

than in the salvation of the blessed: Luke xvi. 25, Son, remember that

thou in thy lifetime receivedst thy good things.' Because he lived a

life of pomp and ease; he was clothed in purple and fine linen, and

fared sumptuously every day. If we enlarge ourselves in this kind of

life, we discharge God from giving us any other happiness. You shall

have riches, you shall have honours, because you do so greedily seek

after them, but you shall have no more. Sure it is the mortified,

self-denying conversation that becometh the citizens of heaven; for

they do not seek for their happiness here, but elsewhere: 1 Peter ii.

11, I beseech you, as strangers and pilgrims, abstain from fleshly

lusts, which war against the soul.' The citizens of this world must

make a fair show in the flesh, to be somebody here, have such provision

for their sensuality, or they are comfortless; but the citizens of the

other world seek to excel in grace, to be filled with the wisdom that

is from above, to entertain communion with God, to get more assurance

of his love; for this manner of living suiteth with their hopes. They

mortify their members which are upon earth, but seek to cherish and

increase the graces of the Spirit which come from God, and lead them to

God.

Reasons why.

1. They are made for eternity, and God has given them an immortal

spirit that will never perish; and therefore they cannot be satisfied

with things that perish in the using. An immortal soul cannot be

contented with a mortal happiness: Eccles. xii. 7, Then shall the dust

return to the earth as it was, and the spirit unto God that gave it.'

The make and constitution of man showeth the estate he was made for.

Some things were made for heaven and not for earth, as the angels, who

are pure spirits; and some things for earth and not for heaven, as the

beasts, who have bodies, but a material spirit. Some things were made

both for earth and heaven, as man, who hath a mortal body and an

immortal spirit. He was made for earth, the place of bodies, in his

passage; for heaven as his home, which is the region of spirits. Now

the children of God observe the cause for which they were made, and for

which they were sent into the world; and therefore regard present

things only in their passage, and prepare themselves for the upper

place of their abode. The whole drift of their conversation tends that

way; that is the estate most in the eye of their faith, hope, and love;

they believe it, look and long for it, and prepare for it.

2. They are new made or born again, and the tendency of the life of

grace is to God and heaven: 2 Peter i. 4, Whereby are given unto us

exceeding great and precious promises, that by these we might be

partakers of the divine nature, having escaped the corruptions that are

in the world through lust.' It is the divine Spirit which is the true

Spirit, which carrieth them so far above the world to things to come.

The sanctifying Spirit formeth us for this very thing: 2 Cor. v. 5, Now

he that hath wrought us to this self-same thing is God, who also hath

given us the earnest of the Spirit.' He frameth and fitteth men in this

life for a state of glory. The heart of a christian is more and more

suited to the happiness promised in the gospel; and as they are fitted

for it, so they are inclined to it. A christian is born from above, and

seeks to get thither. As all things tend to the place of their

original, or have a propensity to the place whence they came, as fire

and air work upward--you cannot keep them down--so the new nature has a

new tendency. Fishes desire to be in the water, and fowls in the air;

they have a peculiar nature to carry them to those places. They that

have an earthly and worldly nature are all for the world, and relish

nothing but the pleasures of the world. Our souls naturally are

inclined to earthly things, but being renewed, have a tendency to

heavenly things. Love, which is the heart of the new creature, inclines

us to be with God and Christ: Phil. i. 23, Having a desire to depart,

and to be with Christ;' 1 Thes. iv. 17, And so shall we ever be with

the Lord;' Col. iii. 1, If ye be risen with Christ, seek those things

which are above,' &c. So it inclines us to perfect grace, and freedom

from sin, and full likeness to God, never to dishonour God more; as

little seeds by degrees work through the thick clods of earth, and grow

up to stalk and flower. In short, the illuminate soul can only discern

these things; the sanctified soul is inclined to them.

3. There is no condition of rest and tranquillity here in the world; so

that a christian is in effect driven hence by the relics of sin,

multitude of temptations, manifold afflictions. Though the new nature

be strongly inclined to God and heavenly things, the old corrupt

nature, having the advantage of things present, would sorely tempt us

from him. Therefore God ordereth our condition so that we find little

else but occasions of groaning in the world. Within we find the relics

of sin, and that maketh us long and wait. If any had cause to complain

of afflictions, Paul much more; yet he complains not of that, but of in

dwelling sin: Rom. vii. 24, wretched man that I am! who shall deliver

me from the body of this death?' A very beast driven to a place where

there is neither ease nor rest will groan under it; but yet temptations

on every side molest us and trouble us, and afflictions also. How soon

and how often is our worldly happiness interrupted, even then when we

think ourselves past all hazards and fears of change! Ps. xxx. 6, 7, In

my prosperity I said, I shall never be moved. Lord, by thy favour thou

hast made my mountain to stand strong; thou didst hide thy face, and I

was troubled.' No man ever slept upon a carnal pillow but had his rest

disturbed before his nap was over. It is tedious for us to think of

such a mutable condition; but let us look upon God's design in it. God

ordereth it that we may always think of our remove, and prepare

ourselves to rest in our proper place.

Use 1. To press us to this constant and earnest pursuit after heavenly

things. Let thoughts, conferences, discourses, actions still show that

you are for God and heaven. When you are alone, oh, think of heaven,

where your God and Christ is, and where you in a little time hope to

be. When you are in company, comfort one another, warm one another with

discourses of heaven: With these words,' saith the apostle. When you

are doing anything for God, let heaven put life into your endeavours;

doing anything in the world, let heaven regulate and measure your

actions; do it so as you may be true to your great end. When you are

suffering anything, loss of estate, credit, and esteem in the world, if

it be for heaven, it may be the better borne: I have a better and a

more enduring substance. Look not to the state in which you are, but

that into which you are a-going. In short, be sure you do not want this

evidence that your conversation is in heaven.

Motives to enforce it.

1. You are bound to it by oath in baptism: Col. iii. 1, If ye be risen

with Christ, seek those things which are above.' You are bound to such

a heavenly life; you are planted into the likeness of Christ's death

and resurrection. The sacramental resurrection enforceth the

obligation; the real resurrection enforceth the effect.

2. The more heavenly you are in your lives, your right is the more

evident, and you are more ready for possession. You are in the next

meetness: Col. i. 12, Who hath made us meet to be partakers of the

inheritance of the saints in light.' A man reconciled to God and

sanctified is in a remote meetness; but the heavenly-minded, the

heavenly walkers, are in the next preparation. The first meetness gives

us a right, the next meetness a ripeness, like a shock of corn that

comes in in its season.

3. This heavenly conversation doth more honour God in the world; when

we carry ourselves as men of another world, we do the better convince

them of the reality of our profession and hopes. By your serious

diligence you condemn the world: Heb. xi. 7, Noah condemned the world.'

Make the world wonder: 1 Peter iv. 4, They think it strange you run not

with them into the same excess of riot.' Awaken the world to think of

God: 2 Thes. i. 11, 12, Wherefore we pray always for you, that God

would count you worthy of his calling, and fulfil all the good pleasure

of his goodness, and the work of faith with power: that the name of the

Lord Jesus Christ may be glorified in you.' Christ is glorified and you

rewarded.

But what is this heavenly conversation? When we so believe as to prize

it, so prize it as to seek after it in the first place.

[1.] Do we believe it? Surely they that are drowned in the cares of the

world and voluptuous living have no sense of the world to come. That is

known by mortification rather than confident presumption: 1 John v. 4,

5, And this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus

is the Son of God?'

[2.] Do we prize and esteem it? for nothing is sought and laboured for

but what is prized. Do we prize it, not with a speculative, but

practical esteem? Rom. ii. 18, Thou approvest the things that are

excellent.' The practical esteem is that which draweth our hearts. Is

it our treasure? Mat. vi. 19, Lay up treasure in heaven.' Do you esteem

it comparatively above all other things? Mat. xiii. 45, 46, Sell all to

buy the pearl of great price.' All is nothing in comparison of this

blessed estate. Do you esteem it copulatively, cross and crown, means

and end? Ps. cvi. 24, They despised the pleasant land, and believed not

his word;' Phil. iii. 11, If by any means I may attain unto the

resurrection of the dead.'

[3.] Do you seek it? What do you do for it? Our great business in this

life is seeking after heaven. Many would be glad their souls might be

saved at last, but we cannot believe they are in earnest. Where is that

seeking, watching, striving, working, that serious diligence, those

lively endeavours, that conscionable care for obtaining so great a

benefit? What! seek it, and have no heart to pray for it, hear and

meditate of it? Alas! for seeking, watching, working, striving, men are

as far from these as they are like to be from heaven itself.

[4.] Do you seek it in the first place, so that all other works and

labours are but by the by and subordinate to this? Alas! how can you

say so, when religion is looked upon by the by, and you are out of your

element when you are employed in the duties of it? You cannot endure to

be long held to prayer, or hearing the word; your hearts are not suited

to these things.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XVI.

From whence also we look for our Saviour and Redeemer, the Lord Jesus

Christ.--Phil. iii. 20.

HERE is the reason and encouragement of the heavenly conversation. Why

do believers behave themselves as belonging to that city? Because from

thence we look for a Saviour.

Doct. That the earnest expectation of Christ's second coming doth both

bind and encourage the saints to have their conversations in heaven.

I shall handle the point in this method--

1. Touch upon the truths contained in the words of the text.

2. How all these do draw up the thoughts and affections of believers to

God and heavenly things.

I. The truths contained and implied in the text are these--

First point. That Christ is corporeally and locally in heaven, and not

upon earth. Here is his spiritual presence: Mat. xxviii. 20, And lo, I

am with you to the end of the world;' but there is his bodily presence:

Acts iii. 21, Whom the heavens must receive until the restitution of

all things.' He is there, because he hath business to do there--(1.) To

intercede with God; (2.) Powerfully to administer the mediatorial

kingdom for the comfort of the elect, and destruction of his

adversaries.

1. To intercede with God: Heb. ix. 24, He is gone into the holy place

not made with hands, there to appear before God for us;' that is,

before the throne of the supreme judge, that, by representing his blood

shed, he may procure remission of sins for penitent believers. As the

high priest under the law, when the sacrifice of atonement for the

whole congregation was slain and burnt without the camp; the high

priest was to present himself before the mercy-seat with blood and a

sweet perfume; so the Lord Jesus having offered up himself a sacrifice

of atonement, is gone into the holy place: Not by the blood of goats

and calves, but by his own blood, having obtained eternal redemption

for us,' Heb. ix. 12. There is some little difference among

interpreters about the time of his entrance, whether at his solemn

ascension, forty days after his resurrection, when he was taken up into

heaven, or else immediately upon his death, when he had given up the

ghost, and the veil of the temple was rent in the midst from the top to

the bottom, and his soul, separated from the body, and commended into

his Father's hands, entered into paradise; then it seemeth our great

high priest did enter into heaven, for it may more properly be said

that he entered into heaven with his blood, when his soul was

separated, than when his body was risen and made immortal, and both

body and soul jointly ascended. The sacrifice of atonement was not

complete till the blood was presented before the throne of God in the

inner sacrary; so then Christ did present himself as slain in heaven

before the supreme judge, as having suffered death, and satisfied

justice for the sin of man. Now whether the first or second way of

entrance, certain it is he is now in heaven interceding for us.

2. Powerfully to administer the mediatorial kingdom.

[1.] For the comfort of the elect, and to gee the fruits of his

purchase accomplished to them: Eph. iv. 10, The same also that ascended

far above all heavens, that he might fill all things;' that is, supply

his people with a large and plentiful measure of the gifts and graces

of his Spirit. His presence there is far more beneficial to us than if

he were here upon earth; yea, not only beneficial, but necessary, as

being the means to apply his merits, and confer the mercies purchased

by his sacrifice.

[2.] For the destruction of his enemies: Ps. ex. 1, The Lord said unto

my Lord, Sit thou at my right hand, until I make thine enemies thy

footstool;' Heb. x. 12, 13, But this man, after he had offered one

sacrifice for sin, for ever sat down at the right hand of God; from

henceforth expecting till his enemies be made his footstool.' His

person is in heaven above molestation and abuse; his reign and

government is opposed in the world, but by degrees it gets ground upon

opposition.

Second point. That at the end of time Christ will come from heaven and

judge the world. Reason saith he may come; faith, that he shall come.

Reason saith he may come; these principles are evident, that man is

God's creature, and therefore his subject; that man hath failed in his

subjection to his creator and lord; that, having failed, the holy God

may justly call him to an account. Of this man is sorely afraid: Rom.

i. 32, Who knowing the judgment of God, that they that do such things

are worthy of death,' &c.; for reason telleth us that God, who is our

creator, is also our governor; and if our governor, then he is our

judge; and as such man feareth him. Now this judgment is put into the

hands of Christ, who is our lawgiver, who gave us this healing law for

the reparation of mankind, and to set them in joint again that they may

live unto God. And the lawgiver is the judge; and that he hath a right

to be lawgiver and judge. God hath justified his call, in that he

raised him from the dead: Acts xvii. 31, Because he hath appointed a

day in which he will judge the world in righteousness, by the man whom

he hath ordained; whereof he hath given assurance to all men, in that

he raised him from the dead.' Faith saith that he will come. What shall

I say? Angels foretold it: Acts i. 10, 11, And while they looked

steadfastly toward heaven, as he went up, behold, two men stood by them

in white apparel, who also said, Ye men of Galilee, why stand ye gazing

up into heaven? this same Jesus that is taken up from you into heaven,

shall so come in like manner as ye have seen him go into heaven.' The

devils tremble at it: Mat. viii. 29, And behold, they cried out,

saying, What have we to do with thee, Jesus, thou Son of God? art thou

come hither to torment us before the time?' The saints departed long

for it: How long, Lord, holy and true?' Rev. vi. 10. The prophets

proclaimed it; from Enoch downward it hath ever been kept up in the

church: Jude 14, 15, And Enoch, the seventh from Adam, prophesied of

these, saying, Behold, the Lord cometh with ten thousands 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 all their hard speeches which ungodly sinners

have spoken against him.' And the apostles inculcated it everywhere;

yea, above all, our Lord hath assured us of it: John xiv. 2, 3, In my

Father's house are many mansions: if it were not so I would have told

you. I go to prepare a place for you: and if I go to prepare a place

for you, I will come again, and receive you unto myself; that where I

am, there ye may be also.' And he hath instituted the Lord's supper to

keep up the remembrance and expectation of it: 1 Cor. xi. 26, For as

often as ye eat this bread and drink this cup, ye do show forth the

Lord's death till he come.'

But doth the apostle refer to so long a while, and not rather speak of

our coming up to him, which is nearer at hand, than his coming down to

us, which is so far off?

1. Not to infringe the doctrine of the saints' happiness as soon as

they die, for we presently receive the salvation of the soul, but lest

any should doubt of it, on this occasion let us clear that. The soul

returneth to God: Eccles. xii. 7, The spirit shall return to God that

gave it.' It is with Christ: Phil. i. 23, I am in a strait between two,

having a desire to depart and to be with Christ, which is far better;'

To-day shalt thou be with me in paradise,' Luke xxiii. 43; as the

wicked are in hell: 1 Peter iii. 19, The spirits in prison.' So the

spirits of just men are made perfect,' Heb. xii. 24. As soon as we are

absent from the body, we are present with the Lord,' 2 Cor. v. 8. The

beggar died, and was carried by angels into Abraham's bosom,' Luke xvi.

22; Luke xx. 37, 38, Now, that the dead are raised, Moses showed at the

bush, when he calleth the Lord the God of Abraham, the God of Isaac,

and the God of Jacob. For he is not a God of the dead, but of the

living; for all live unto God.' All things, both in heaven and in

earth, are said to be reconciled to God by Christ, Col. i. 20, the

universality of the elect, whether already glorified or yet upon earth.

It cannot be meant of angels; they were never reconciled, because never

any breach between God and them.

2. The apostle mentioneth this time, because till then our own

salvation is not perfect nor complete for body and soul. The whole

church is not perfected and brought together. Then we shall have many

privileges that we had not before.

[1.] It is a day of manifestation: Rom. viii. 19, For the earnest

expectation of the creature waiteth for the manifestation of the sons

of God.' All is now hid; Christ is hid, and the saints are hid. Their

life is hid: Col. iii. 2, Our life is hid with Christ in God.' Their

glory is hid: 1 John iii. 2, Now we are the sons of God, but it cloth

not appear what we shall be.' But then all shall appear, the persons,

their relation to Christ, the glory he will put upon them: We shall

appear with him in glory;' as Moses told the rebels, Num. vi. 16,

To-morrow the Lord will show who are his.' Jesus Christ will appear in

all his royalty and glory, as the great God and Saviour of the world:

we shall put on our best robes. In winter the tree appeareth not what

it is; the sap and life is hidden in the root; but when summer cometh,

all is discovered.

[2.] It is a day of perfection. Everything tendeth to its perfect

state, so do the saints. They cannot be contented to be still as they

are; therefore this day is the great motive to them. Then they shall

have perfect holiness, perfect freedom from sin, and all the fruits and

effects of it. Christ is then a perfect Saviour. He saveth us now in

part, but then he saveth us to the utmost. Body and soul are then

united and perfectly glorified, and fitted to praise God in heaven. Our

Saviour cometh to make an end of what he hath begun. Our souls are made

perfect before, but then our bodies are freed from corruption. All

christian privileges are then perfect: Eph. iv. 30, Ye are sealed to

the day of redemption;' Eph. i. 14 Which is the earnest of our

inheritance, until the redemption of the purchased possession;' Luke

xxi. 28, Then look up, and lift up your heads, for your redemption

draweth near.' Regeneration is then perfect: Mat. xix. 28, Verily I say

unto you, that ye who have followed me in the regeneration, when the

Son of man shall sit on the throne of his glory, ye also shall sit upon

twelve thrones, judging the twelve tribes of Israel.' Adoption: Rom.

viii. 23, We ourselves groan within ourselves, waiting for the

adoption, to wit, the redemption of our body.' Justification: Acts iii.

19, Repent, that your sins may be blotted out, when the times of

refreshment shall come from the presence of the Lord.' Our judge on his

tribunal shall absolve us as with his own mouth, and as it were crown

us with his own hands.

[3.] It is a day of congregation or gathering together. The saints are

now scattered; they live in diverse ages, countries, towns, and houses,

and have little comfort and knowledge one of another. Then all meet in

one assembly or congregation: Ps. i. 5, The congregation of the

righteous.' There is the great rendezvous. Now God's children are

scattered up and down where they may be most useful; as stars do not

shine in a cluster, but are dispersed up and down the heavens. Then all

the four winds shall give up their dead; then the wicked shall be

herded together, as straws and sticks are bound in a bundle to set one

another a-fire; adulterers together, drunkards together, bound in

bundles: Mat. xiii. 41, 42, The Son of man shall send forth his angels,

and they shall gather out of his kingdom all things that offend, and

them that do iniquity, and shall cast them into a furnace of fire;

there shall be weeping and gnashing of teeth.' So the godly shall meet

in a congregation, and never separate more. We cannot enjoy one

another's fellowship in this life, because God hath service for us in

diverse countries; therefore the saints are groaning for that happy

day. In a wreck, those that are got ashore are longing and looking for

their companions. In short, here the tares are mingled with the wheat.

Jacob's cattle and Laban's cattle are together; but then they shall be

separated, and for ever live apart.

[4.] It is a day of glorification: Mat. xxiv. 30, They shall see the

Son of man coming in the clouds of heaven, with power and great glory;'

when Christ shall get himself a glorious name in the final destruction

of all his enemies. He got himself a glorious name when he drowned

Pharaoh in the sea; what will he do when he casteth all the wicked into

hell? Christ showeth his majesty every day, but we have not eyes to see

it; our eyes are dazzled with worldly splendour, but then all mists

shall vanish. The time shall come when God shall be dishonoured no

more, and sin shall have an end. Here God hath not his perfect glory

from us nor in us, as passive objects or active instruments.

Objectively: Eph. i. 12, That we should be to the praise of his glory.'

If man say nothing or do nothing, the work will speak for itself. As

active instruments: Mat. v. 16, Let your light shine before men, that

they may see your good works, and glorify your Father who is in

heaven.' Now both ways will God be more glorified by us actively, as we

shall laud him and praise him for evermore without weariness or

distraction. Objectively: 2 Thes. i. 10, When he shall be glorified in

his saints, and be admired in all them that do believe.' Passively, as

more of God is seen in them at that day than ever could be thought of.

Third point. That to true christians he will come in the quality of a

saviour; not as a rigorous judge to condemn us, but as a saviour to

free us from all misery.

1. It showeth the way of our getting to heaven. It is in a way of

salvation, which is the recovery of a thing or person lost; so Christ

came to seek and to save that which is lost; as a physician saveth

another that cureth him of a disease which otherwise would be mortal.

The shepherd saveth the sheep that snatcheth it out of the lion's

mouth. A prince that rescueth the captive subjects saveth them out of

the enemy's hands. There are none brought to heaven but by a saviour

who recovereth us out of our lost estate, saves us from sin, and all

the consequences of sin, that maketh us everlastingly blessed. Thus he

saveth us satisfactione, merito, et efficacia--by satisfaction, merit,

and power.

[1.] By satisfaction he saveth us from the guilt of sin, the curse of

the law, and the wrath of God, which is our great encouragement to wait

for his coming: 1 Thes. i. 10, To wait for his Son from heaven, whom he

raised from the dead, even Jesus, who hath delivered us from wrath to

come.' We could never have heart nor hope to think of his coming

beneficial to us without this.

[2.] By his merit he procureth the favour of God, and all those

blessings which are bestowed upon the people of God. Having expiated

sin, he obtained the grant of pardon and life in the new covenant. He

hath purchased for us the image and favour of God and eternal

happiness: 1 Thes. iv. 9, 10, For God hath not appointed us to wrath,

but to obtain salvation by our Lord Jesus Christ, who died for us, that

whether we wake or sleep, we should live together with him.'

[3.] By way of efficacy and power, inasmuch as by his Spirit he doth

effect and work in us all those things which belong to salvation; so it

is said, Titus iii. 5, He hath saved us by the washing of regeneration,

and the renewing of the Holy Ghost;' 2 Tim. i. 9, He hath saved us, and

called us with a holy calling;' Heb. v. 9, He is the author of

salvation.' There are many adjunct causes, but he is the principal: We

are saved by his life,' Rom. v. 10. The merit of his humiliation, the

power of his exaltation.

2. I shall show what is the work of his second coming. It is to perfect

our salvation. Then he shows himself a saviour indeed when he giveth us

eternal life and our full happiness. The high priest, after he had been

within the veil, was to come out again and bless the people; so Christ

shall appear the second time: Heb. ix. 28, To them that look for him

shall he appear the second time, without sin, unto salvation.' If we

continue waiting and looking, and do rest upon his undertaking, and in

the meantime be performing the duties required of us, he will come as a

saviour.

3. This coming is certainly and earnestly looked for by the godly. It

is good to observe how differently this coming of Christ is

entertained. It is questioned by the atheists; it is dreaded by the

wicked and impenitent; but it is lovingly expected by the godly. For

the first, see 2 Peter iii. 3, 4, There shall come in the last days

scoffers, walking after their own lusts, saying, Where is the promise

of his coming?' They would eternally enjoy the pleasures of the present

world, and therefore labour to banish out of their hearts all thoughts

of this great day, and take up all obvious prejudices, to smother the

belief of it. They would be glad in their hearts to hear such news,

that Christ would never come. Now their wishes easily commence into

their opinions. Christ's second coming is their horror and torment,

which they would willingly get rid of. For the second, it is dreaded by

the wicked and impenitent: Acts xxiv. 25, Felix trembled' when Paul

reasoned of judgment to come.' There is reason for it; for Christ

cometh to them as a terrible judge: 2 Thes. i. 8, In flaming fire,

taking vengeance on them that know not God, and obey not the gospel of

our Lord Jesus Christ.' That coming is described as light and as fire.

To the third, to the godly, it is not matter of terror, but joy and

delight; not like the handwriting on the wall to Belshazzar, but like

comfortable tidings to the waiting soul. They look for it, Titus ii.

13, they long for it, 2 Tim. iv. 8. He cometh to them as a saviour, to

put an end to all their miseries.

But more particularly let us explain this looking. It implieth faith,

hope, and patience. Faith addeth certainty to hope, hope earnestness to

faith, and holy love strength to patience. For because we believe and

hope, we patiently wait for the coming of Christ; or rather take in

love also, and make patience an act of hope.

[1.] Faith is the ground of this looking; because we believe the

promise, therefore we determine that he that shall come will come, and

will not tarry,' Heb. x. 37. Faith seeth the certainty of Christ's day

afar off, for it is the evidence of things not seen;' as Rebecca espied

Isaac at a great distance. It looketh upon Christ as if he were on his

way, and maketh the believer stand ready to meet him and welcome him.

In the eye of faith it is sure and near, and as so apprehended worketh

on the soul.

[2.] Love. The saints love Christ though they never saw him. They have

heard much of him, felt much of him, tasted much of him, and therefore

love his appearing, long for his coming: Cant. viii. 14, Make haste, my

beloved, and be like the young hart or roe upon the mountains of

spices.' Christ is not slack, but the church's affections are strong.

They have a love to Christ himself, who at his appearing is to be

glorified. They have a love to the church in general, which is that day

to be adorned as a bride for her husband, and fully to be freed from

all sins and troubles; love to themselves and their own happiness,

which is that day fully to be perfected: Rev. xxii. 20, Christ saith, I

come;' and the church, like a quick echo, saith, Even so, come, Lord

Jesus, come quickly.' It taketh the word out of Christ's mouth.

Christ's voice and the church's voice are unisons. Christ speaketh in a

way proper to him, in a way of promise; and the church speaketh. in a

way proper to her, in a way of prayer. This is her last suit, Even so,

come.' You will say, This is the desire of the church in general; but

doth every believer so desire it?

Ans. The part followeth the reason of the whole, and the same spirit is

in all the faithful. The Spirit and the bride say, Come.' The Holy

Ghost breedeth this desire. The meanest and weakest, that tremble at

their unpreparedness, have some inclination that way. Can a man desire

that Christ should come into his heart, and not come to judgment? There

may be a drowsiness and indisposition, but no total extinction of the

desire of meeting with Christ.

[3.] Hope. Because we believe it and we desire it, therefore we expect

it. Only in the looking of hope you may discern contrary affections; as

first, there is both rejoicing and groaning. Rejoicing: Rom. v. 3, We

rejoice in hope of the glory of God.' Groaning: 2 Cor. v. 2, In this we

groan, earnestly desiring to be clothed upon with our house which is

from heaven;' ver. 4, We that are in this tabernacle groan, being

burdened.' They rejoice, being under hope, groan because they have not

yet attained. We rejoice because the estate to come is so excellent,

and we groan because the estate present is so miserable. We rejoice

because certain; we groan because we are yet conflicting with

difficulties, and are but making out of our claim and title. Once more,

there is a desiring and yet a waiting, and hope is described by both.

By desiring, which showeth our esteem of the benefit, and earnestness

to enjoy it; by waiting or tarrying the Lord's leisure: both are

consistent: Waiting for and hasting to the coming of the Lord,' 2 Peter

iii. 12; prosdokontes kai` speu'dontes, contrary words, but coming from

the same grace. We render it, hastening unto the coming,' but it is

only spe'udontas te`n parousi'an, hastening the coming.' Hope would

fain enjoy, yet there is a time for labours, difficulties, and

troubles. The hope exciteth both the longing expectation and the

patient waiting: 1 Thes. i. 3, Remembering without ceasing your work of

faith, and labour of love, and patience of hope;' Rom. viii. 25, If we

hope for what we see not, then do we with patience wait for it.' The

time seemeth long, but the reward is sure, therefore we must wait God's

leisure. In short, there are desires which quicken us to use all means

to attain it; there is patience to wait God's leisure while we are

exercised with difficulties; therefore the saints are described to be

such as wait for the coming of the Lord Jesus,' 1 Cor. i. 7; 1 Thes. i.

10. It is made the end of our conversation; we desire, yet wait our

time to enjoy the glorious blessings which God hath promised.

II. Why this should draw up the believer's thoughts to heaven and

heavenly things.

1. Because Christ is in heaven, and therefore we must be heavenly. He

is our adamant or loadstone: Col. iii. 12, If ye be risen with Christ,

seek those things which are above, where Christ is sitting at the right

hand of God.' Members must not be severed from their head. The love

which christians bear to Christ should be such, that their affections

should be set on the place where he is, and the things which are in it,

and flow from it and tend to it All this should be dear to a christian;

and so it enforceth a heavenly conversation. Love is an affection of

union: it desireth to be with the party loved; therefore love to Christ

is not satisfied with the present estate, it would be with Christ, and

in that state and place where it may have most union with him.

2. Because he cometh from thence to bring us thither. His business at

his second coming is to translate us into that heavenly city: John xiv.

3, I will come again, and receive you to myself, that where I am, there

ye may be also.' Therefore now we should behave ourselves as candidates

of eternity. His whole design is to bring us to that place where he is.

Mortification is thence interred: Col. iii. 1, 5, If ye be risen with

Christ, seek those things which are above, where Christ sitteth at the

right hand of God. Mortify your members which are upon earth.' All

holiness and godliness of conversation: 2 Peter iii. 11, 12, Seeing all

these things shall be dissolved, what manner of persons ought ye to be

in all holy conversation and godliness? looking for and hasting to the

coming of the day of God;' Titus ii. 12, 13, Teaching us, that, denying

all ungodliness and worldly lusts, we should live soberly, righteously,

and godly in this present world, looking for the blessed hope, and the

glorious appearing of the great God, and our Saviour Jesus Christ.'

3. That he cometh as a saviour; as one--

[1.] That hath done enough to save us from sin and misery, and the

flames of hell. Despair crippleth our endeavours. If we could not

comfortably hope for heaven, we should never labour for it. But now,

Keep yourselves in the love of God, looking for the mercy of our Lord

Jesus Christ unto everlasting life,' Jude 21. Though we be sinners that

need a great deal of mercy, we may expect it, and so be encouraged to

labour for it. We are engaged by our relation to him.

[2.] He cometh then as a saviour to us; we are his people. There are

two relations with respect to the day of judgment--master and husband.

(1.) Master. Good servants wait for their master's coming: Mat. xxiv.

46, Blessed is that servant whom, when his lord cometh, he shall find

so doing.' Here we have our vales, but then our wages: Behold, I come

quickly, and my reward is with me.' Christ doth not come empty-handed

to his faithful servants. Well, then, the servant that doth expect his

master's coming, will ply his work: 2 Tim. iv. 1, I charge thee before

God, and our Lord Jesus Christ, who shall judge the quick and the dead

at his coming and kingdom.'

(2.) As our husband; that is a sweeter relation: The bride saith,

Come,' Rev. xxii. 17. We are contracted to Christ now, but then is the

day of espousals. A wife that looketh for her husband's coming puts all

things in readiness.

4. The looking inferreth a heavenly conversation.

[1.] There is faith in it. Faith, resting upon the promises of God, is

assured and fully persuaded of the fruition of glory in God's time. If

it be so, whither should our thoughts, words, and actions tend, but to

this blessed estate? otherwise our practice will be a manifest contra

diction to our faith. You believe there is a God and a life to come,

and thereupon promise to renounce the devil, world, and the flesh; but

you live as if you were in league with the devil, world, and the flesh,

and at defiance with God and heaven; and so have a form of godliness,'

2 Tim. iii. 5? Do ye believe in Christ to bring you to God and

everlasting glory, when your heart is another way, and you live as

strangers to the heavenly mind, and have truly an unheavenly

conversation. Either you must renounce the faith or your carnal

conversation. If you take on the profession of the one to countenance

the other, you wrong God and your own souls, and double your sin.

[2.] As there is love in it. If you love Christ, and do not desire to

be with him, you go about to reconcile contradictions. As she said to

Sampson, Judges xvi. 15, How canst thou say, I love thee, when thy

heart is not with me?' That is a strange love to be content to be still

away from the party loved, and to sit down satisfied with the present

happiness.

[3.] Hope. We do place our blessedness in heaven, and yet fly from it

as a misery; long and look for that which we have no mind to enjoy.

Surely hope withdraweth our minds from, and moderateth our fears and

cares about them. Looking, as it noteth a desire or a patient

expectation, deadeneth our hearts to the world.

(1.) As a desirous expectation. These vehement desires and groans after

an estate of happiness breed sincerity, and endeavours to make it our

main scope that we may be approved and accepted of Christ at his

coming.

(2.) Patient expectation. This engageth to perseverance, or bringeth

forth fruit with patience,' Luke viii. 15. The reward is yet to come,

in the meantime we are pressed with a multitude of temptations,

persecutions, remainders of sin. There will a time come when we shall

be freed from sin and sorrow for ever. We have God's word to assure us

of it; therefore we must content ourselves in God's will. It is his

will and pleasure we shall stay a little while longer and suffer more.

He might require a far longer time of trial to give us so great a

reward, but it is but a short time between our regeneration and full

possession.

Use 1. To press you to look for Christ from heaven as a saviour.

To this end--

1. Seek reconciliation, and be at peace with God: 2 Peter iii. 14,

Wherefore, seeing we look for such things, be diligent that you may be

found of him in peace.' Others tremble at the mention of his coming;

the guilt of sin maketh this day terrible to us. When you have gotten,

an interest in Christ, and some sure and comfortable hope of

absolution, you will cheerfully expect his coming; then he cometh as a

saviour: Job xix. 25, I know that my Redeemer liveth, and that he shall

stand at the latter day upon the earth.' He cometh as a saviour, not as

a severe judge. If you have made your peace with him, there will be a

happy meeting at the last day.

2. Be not only reconciled, but renewed and sanctified, as well as

justified; for The Spirit and the bride saith, Come,' Rev. xxii. 17.

The Holy Ghost, by residing in the hearts of the faithful, breedeth

this desire. Nature saith not, Come; this is a disposition above

nature. Carnal nature saith, Stay away still. If it might go by voices,

whether Christ should come or no, would carnal men give their voice

this way? Even so, come, Lord Jesus, come quickly.' The voice of

corrupt nature is, Depart,' Job xxii. 14. They are of the mind of the

devil: Jesus, thou Son of God, art thou come to torment us before the

time?' If thieves and malefactors might have the liberty to choose

whether there should be an assizes, do you think they would look for,

and long for the time of its approach? Till we are renewed we have no

inclination to or desire of these things.

3. Labour for some measure of consolation as well as sanctification:

Rom. viii. 23, Ourselves also, who have the first-fruits of the Spirit,

even we ourselves groan within ourselves, waiting for the adoption, to

wit, the redemption of our body.' The first-fruits are the beginnings

of heaven. These being but a little, bear a like proportion with

eternal glory, as the first-fruits with the harvest, and do assure us

as an earnest of full possession. Well, then, as Daniel looked towards

Jerusalem in his prayers, Dan. vi. 10, so let us often look to heaven,

and remember we have a saviour there, who will one day come from

heaven.

Use 2. Prepare for it, make all things ready. There must be strict and

heavenly walking, that we may have boldness in that day, and may not be

ashamed at his coming,' 1 John ii. 28. Causes of shame are either

nakedness: 2 Cor. v. 3, That we may not be found naked,' that is,

destitute of all grace. Folly, or perverse or unadvised choice, when we

are blinded by the delusions of the flesh; or when we make a worldly

choice, this will appear to be folly and shame: Luke xii. 20, Thou

fool, this night thy soul shall be required of thee; and then whose

shall these things be which thou hast provided?' Or hypocrisy, when our

cheating and fair pretences shall be discovered: Mat. xxii. 12, Friend,

how earnest thou in hither, not having a wedding garment? and the man

was speechless.' Or unfaithfulness, when we have not discharged our

trust: Luke xix. 22, Out of thy own mouth will I judge thee, thou

wicked servant.' Or unthankfulness for great benefits, such as we have

received by Christ: Rom. ii. 4, Or despisest thou the riches of his

goodness and long-suffering?' Despising not only the mercies of common

providence, but the blessings of the covenant: Heb. ii. 3, How shall we

escape if we neglect so great salvation?'

But who will have boldness at that day? Such as are united to Christ:

Rom. viii. 1, There is no condemnation to them that are in Christ.'

Such as are by that union assimilated and made like Christ: 1 John iv.

17, That we may have boldness in the day of judgment; because as he is,

so are we in the world.' If we continue in that blessed and gracious

estate faithfully, without defection and apostasy: 1 John ii. 28, And

now, little children, abide in him, that when he shall appear, we may

have confidence, and not be ashamed before him at his coming.' That are

not ashamed of Christ's despised ways, but while we are in the world do

faithfully promote his kingdom: Luke ix. 26, with xxi. 16, Whosoever

shall be ashamed of me and my words, of him shall the Son of man be

ashamed when he shall come in his glory.' Who persevere in the

conflict: 2 Tim. iv. 7, 8, I have fought a good fight, I have finished

my course: henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous Judge, shall give me at that day; and not

to me only, but unto all them that love his appearing.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XVII.

Who shall change our vile body, that it may be fashioned like unto his

glorious body, according to the working whereby lie is able even to

subdue all things unto himself.--Phil. iii. 21.

IN the context the apostle showeth the different course of living

observed by the true and false christians, They mind earthly things,'

but Our conversation is in heaven.'

Now he giveth two reasons of the heavenly life--

1. One is taken from their expectation of Christ's coming.

2. What he will do at his coming to translate us into the heavenly city

and to fit us for it, He shall change our vile bodies.'

In which words observe two things--

[1.] The glory which Christ will put upon his saints at his coming, Who

shall change our vile body, that it may be fashioned like unto his

glorious body.'

[2.] The ground of hope, which may facilitate the belief of this

blessed condition, According to the working whereby he is able even to

subdue all things unto himself.'

In the first branch observe--

1. The body is spoken of.

2. The body is represented under its double estate and condition.

[1.] What it is now, A vile body.'

[2.] What it will be then; it shall be fashioned like unto his glorious

body.'

3. The nature of this change; it is not substantial, but accidental,

imported in the word transform,' or fashion; it shall be altered, not

in substance, but in fashion and qualities; we shall have a body still,

an organised body with different members; not only a glorious body, but

the same body.

1. The body is spoken of--

[1.] Because the soul is made happy and perfect before: Heb. xii. 23,

To the spirits of just men made perfect.'

[2.] Because the great temptation to draw us off from the heavenly life

is the love of the body and the interests of the bodily life; either

indulgence to things pleasing to the body, or fear of troubles and

persecutions. Indulgence to things pleasing; thence we have that

caveat, Rom. xiii. 14, Make not provision for the flesh, to fulfil the

lusts thereof.' Nothing doth more extinguish all hopes and

apprehensions of the life to come than carnal and sensual pleasures.

Therefore, that we might not indulge ourselves in a liberty of enjoying

every tempting pleasure of this mortal life, he showeth us what care

Christ will take of the body, what glory he will put upon the body.

Fear of troubles and persecutions, that may infringe the happiness and

interest of the bodily life: Luke xii. 4, 5, Be not afraid of them that

kill the body, and after that have no more that they can do. But I will

forewarn you whom ye shall fear; Fear him, who after he hath killed,

hath power to cast into hell; yea, I say, Fear him.'

[3.] He speaks rather of the happiness of the body, because this

hindereth our glory; for there is no place for our earthly and

corruptible bodies in the heavenly city: 1 Cor. xv. 50, Flesh and blood

cannot inherit the kingdom of God; neither doth corruption inherit

incorruption.' Flesh and blood, corruptible and earthly as now it is,

cannot enter into heaven; therefore, to remove this doubt or fear, he

showeth that Christ shall change this vile body.

2. The body is represented under its double estate, what it is now, and

what it will be then. Now its present condition, it is a vile body.'

This is mentioned to show the greatness of the change. However it is

now for the present, it shall be in a blessed and glorious estate

hereafter; as to its future estate, it shall be a glorious body. Mark

the two opposite terms; now it is a body of vileness, then of glory;

these are the two opposite states of the body.

3. The nature of the change; it is not a change of the substance, it is

a body still; but in quality, it is now made like the body of his

glory, the body which Christ had after the resurrection, and now hath

in heaven, the body of his glory.

Secondly, The ground of hope from the power of Christ, According to the

working whereby he is able to subdue all things to himself.' This is

added lest any should think this change impossible; it is a thing

incredible to flesh and blood. They mocked when he preached to them

Jesus and the resurrection, Acts xvii. 32. Of all articles of the

christian faith, durius creditur, saith Tertullian, it is most

difficultly believed. Therefore the apostle referreth us to the power

of God. The power of God is that which faith pitcheth on in the

general: Rom. iv. 21, Being fully persuaded, that what he had promised

he was also able to perform.' And in particular, faith is helped and

relieved by the consideration of God's power in the doctrine of the

resurrection: Mat. xxii. 29, Ye do err, not knowing the scriptures, nor

the power of God.' And the power exercised herein also is produced to

warrant and encourage faith in other difficulties. He believed even God

who quickeneth the dead, and calleth those things which be not as

though they were. Well, then, in this God will show his almighty power,

by which he is able to do what he pleaseth; and creatures must not by

their vain disputes set limits and bounds to the creator's power.

Doct. That Jesus Christ at his coming will so change these vile bodies

of ours that they shall become glorious bodies, and fit to be placed in

the heavenly city.

In discussing this point--

1. I shall consider the state of the body as it is now.

2. What our bodies shall be at Christ's coming.

3. I shall prove that these same vile bodies which we now carry about

do then become glorious bodies.

4. What grounds there are to facilitate our hopes and expectations. I.

What the body is now; he calleth it a vile body;' this must be

a little explained.

1. It is vile in respect of its original; it was made out of the dust

of the ground: Gen. iii. 19, Dust thou art and to dust thou shalt

return.' That curious frame which we see and admire so much, it is but

dust well coloured and moulded up into a comely shape. The matter of

which it was made was the dust of the earth. All elements meet in mixed

bodies, yet in gross and heavy bodies, such as man's is, earth is

predominant. This showeth the wisdom and power of God at first, that he

could make such a curious frame of dust. We read in the plagues of

Egypt, that the magicians could not bring forth lice out of the dust of

the ground, Exod. viii. 17-19; yet God raised from thence such a noble

creature as man is. But it doth much more set forth the wisdom, and

goodness, and power of God, that this vile body shall at length become

a glorious body, and these corruptible and earthly bodies shall be made

spiritual and heavenly, and a clod of earth shall shine like the sun

for brightness.

2. As to its constitution, when it is at the best it is but a frail

tabernacle, and liable to death and corruption. Our foundation is in

the dust, and we are crushed before the moth,' Job iv. 19. The matter

that we are made of is not brass, or iron, or stone, or stiff clay, but

dust, which hath no coherence or consistence, but is easily dissipated

and scattered with every puff of wind; so is our dusty tabernacle with

every blast of God's displeasure: Isa. xl. 24, He shall blow upon them,

and they shall wither.' We are poor, weak, and mutable creatures, that

easily fail and disappear.

3. It is a vile body in regard of sustentation and support. He bringeth

food for them out of the earth: Ps. civ. 14, He bringeth forth grass

for the cattle, and green herbs for the service of man.' Things bred

there and nourished there feed us. As the body is framed out of the

dust of the earth, so from the earth it is supported. Meat and drink,

and such kind of accommodations, continue and repair this house from

day to day; we are forced to shoar up a ruinous tabernacle, which is

ready continually to drop down upon our heads.

4. It is a vile body in regard of the many miseries to which it is

obnoxious: Job xiv. 1, Man, that is born of a woman, is of few days,

and full of trouble.' Life is but short, but long enough to lay us open

to many calamities. There are some common miseries which are incident

to all mankind during the bodily estate, but the godly are often

exposed to a vilified, persecuted, and calamitous estate: John xv. 19,

Because I have chosen you out of the world, therefore the world hateth

you.'

5. It is a vile body, because it is subject to many diseases, aches,

and pains. Job and Lazarus had their sores; all have their infirmities

to keep them humble. Paul's thorn in the flesh: 2 Cor. xii. 7, 9, And

lest I should be exalted above measure through the abundance of the

revelations, there was given to me a thorn in the flesh, the messenger

of Satan to buffet me, lest I should be exalted above measure.

Therefore will I rather glory in my infirmities, that the power of

Christ may rest upon me.'

6. It is a vile body, because it is not only the soul [4] of diseases,

but often made the instrument of sin. We are bidden to keep our vessel

in sanctification and honour,' 1 Thes. iv. 4, meaning our body; but how

many use it only for a channel for lusts to run in, or a strainer for

meats and drinks to pass through, oppress nature, and make the body

more vile by their brutish lusts and affections?

7. It is vile in death. The body that was dust in its composition will

shortly be dust in its dissolution: Eccles. xii. 7, Then shall the dust

return to the earth as it was, and the spirit return to God that gave

it;' that is, be resolved into the matter of which it was once made. It

is said of a prince, Ps. cxlvi. 4, His breath goeth forth, he returneth

to his earth, in that very day his thoughts perish.' The greatest

potentates in the world are of kin to the dust of the ground, and at

length are gathered to the earth from whence they had their beginning.

8. More vile after death. When the soul, the inhabitant, is gone, when

it becometh a breathless trunk, it must be removed out of sight; it

must be buried in some little pit and hole of the earth, where it may

be hidden, to keep others from being offended or infected with its

rottenness, stench, and putrefaction: That I may bury my dead out of my

sight,' saith Abraham concerning his beloved Sarah, Gen. xxiii. 4. The

presence of our bodies then is noisome to our dearest friends that most

loved us.

This should be often thought of by us--

[1.] To humble us who are but dust and ashes as to our composition,

constitution, and dissolution: Gen. xviii. 27, Who am I, that am but

dust and ashes, that I should speak unto the Lord?' All the nations are

but as the dust of the balance unto God,' Isa. xl. 15. What should we

be proud of? should we glory in the nobility of our birth? We are made

out of the dust of the earth as the worms are; yea, the worms are of

the elder house, for every creeping thing was made before man. Of our

beauty and strength? Prov. xxxi. 30, Favour is deceitful, and beauty is

vain.' That part we glory in is but dust, and will be dust. Or in pomp

of living? High and low shall lie down in the dust alike, and the worms

shall cover them,' Job xxi. 26. All of us have bodies subject to the

necessities of nature, to the infirmities of nature, to the decays of

nature, to the diseases of nature, which will at length totally prevail

over us.

[2.] If our bodies are vile bodies, let us not seek the present good of

the body as our chief happiness. If anything keep us from heaven, it is

the love of the body, which should rather invite us thither, for

hereafter our bodies shall be in their best estate. But alas! most men

spend their time in caring for the body, to gratify it with daintiness

in feeding, costliness in clothing; all the business of their life is

to cherish, deck, and adorn proud rottenness. Now in a body over-cared

for usually there dwelleth a neglected soul. This is to adorn the house

and slight the inhabitant, to embroider the sheath and let the sword

rust, to pamper the mortal body and quite neglect the immortal spirit.

[3.] To comfort those that are decaying more and more as to the bodily

life, who are subject to continual pains and diseases, or, as Gaius,

have a healthy soul in a sick and crazy body, 3 John 2. Why, here it

will be a vile body; it cannot be helped. Beauty will be wrinkled with

age, and strength fail and be invaded by diseases. The eternal spring

and vigour of youth we look for in the other world.

II. The future condition of our bodies: We shall have glorious bodies,

like unto his glorious body.' Here let us a little consider what glory

Christ will put upon the body, and how Christ will qualify it and fit

it for eternal life.

1. It shall be immortal and incorruptible: 1 Cor. xv. 42, It is sown in

corruption, it is raised in incorruption.' Christ will adorn them with

immortality and impassibility, that we never may decay, nor be liable

to sickness, weakness, and troubles, nor any defects, but endowed with

all the perfections a body is capable of.

2. For clarity and brightness it shall be like Christ's glorious body.

Therefore it is said, 1 Cor. xv. 43, It is sown in dishonour, it is

raised in glory.' Christ's body shines with light and brightness, a

glimpse whereof we had in the transfiguration: Mat. xvii. 3, And he was

transfigured before them, and his face did shine as the sun, and his

raiment was white as the light;' and Christ in Rev. i. is represented

as the sun in its full strength. His body is wondrous, glorious, now in

heaven. When he appeared to Paul, he could not endure the light that

shined to him, Acts ix. Oh, what a glorious time will it be when the

body of Christ shall appear, and all the saints with him in glory!

3. It shall be a spiritual body: 1 Cor. xv. 44, It is sown a natural

body, it is raised a spiritual body.' Now how is it a spiritual body?

[1.] The least in it is that it shall be subject to the spirit. As the

soul while it is subject to the flesh is called carnal, so the body

while subject to the spirit is termed spiritual; it is the full

consummation of the new birth: John iii. 6, That which is born of the

Spirit is spirit! All is spirit then without any mixture of the

rebelling flesh. Certainly the infusion of the life of grace is called

the first resurrection,' as it carrieth a conformity to this estate.

[2.] It standeth in no need of natural supports; there is no food,

raiment, marrying, or giving in marriage: Mat. xxii. 30, But they are

as the angels of God in heaven.' There they live not as husbands and

wives, but as the pure spiritual angels; we shall not stand in need of

meat, drink, and sleep, as now we do. Now what a blessed thing is it to

have either privilege, to have bodies wholly obedient to the spirit,

and bodies that are not subjected to present necessities!

III. That these same vile bodies shall be changed into glorious bodies.

1. I prove it from the nature of the resurrection. It will not be a

resurrection unless that which fell rise again, and that which was dead

be revived. Therefore the same bodies which were buried in the grave

shall be raised up. If the same body were joined to another soul, or

the same soul united to another body, it would not be the resurrection

of the same man. Neither at the latter day do we expect a new creation,

but a restitution; not a production of a new body, but the raising of

that which we had before. These houses of clay, these habitations of

flesh, must again receive their old inhabitant. Nothing dieth but the

body, and when we died we died in no other body but our own, and

therefore we cannot be said to revive and rise again, but in our own

flesh, and in our own body.

2. I prove it from the testimony of scripture, which is full and

pregnant to the purpose: John v. 28, 29, Marvel not at this, for the

hour is coming in which all that are in the graves shall hear his

voice, and shall come forth; they that have done good to the

resurrection of life, and they that have done evil unto the

resurrection of damnation.' Who shall come forth? They who are in the

graves; that is, men with respect to their bodies, the same bodies

wherein they lived on earth, and which were laid in the grave. So

again, Job xix. 26. 27, And though after my skin worms destroy this

body, yet in my flesh shall I see God: whom I shall see for myself, and

mine eyes shall behold, and not another, though my reins be consumed

within me.' In flesh showeth the reality, my flesh' showeth the

identity and propriety; it is not a stranger's eye, another eye, but

these eyes' shall see him: Rom. viii. 11, He that raised up Christ from

the dead shall quicken your mortal bodies by his Spirit that dwelleth

in you.' So that it is this mortal body which is quickened, and which

at the resurrection becometh spiritual and incorruptible. Once more, 1

Cor. xv. 53, For this corruptible must put on incorruption, and this

mortal must put on immortality.' Not that another body shall succeed in

place of this, but this very body shall be changed; not in substance,

but qualities. So here in the text, Who shall change our vile bodies;'

not a body which was never ours, nor never vile, but the same body that

was once ours, and was once vile. Again, Rev. xx. 13, And the sea gave

up the dead which were in it: and death and hell delivered up the dead

which were in them.' But if the same bodies did not rise, neither the

sea nor the grave would give up their dead. That shall rise again which

the grave giveth up, which the sea giveth up; therefore the same body

which was buried shall be revived. Thus the scripture is full in the

proof of it, as of the resurrection, so of the resurrection of the same

numerical body.

3. From the final cause of the resurrection, which is that every one

may be judged, and receive according to the things done in the body: 2

Cor. v. 10, For we must all appear before the judgment-seat of Christ,

that every one may receive the things done in the body, according to

that he hath done, whether it be good or bad.' The things were done in

the body, and therefore not only the soul but the body must be punished

and rewarded. As Tertullian pleadeth, Should Marcion be raised up for

Valentinus, and the peccancy of one body be punished in another that

never offended?

4. From the pattern of Christ; such a body as Christ had in the

resurrection and ascension, such bodies shall we have: For our vile

body shall be made like his glorious body;' and he rose as the first

fruits of them that slept,' as the representative head, 1 Cor. xv. 20;'

And he that raised up the Lord Jesus, shall raise us up also by Jesus,'

2 Cor. iv. 14. Now the body in which Christ rose was the same body

which was assumed of the virgin, which was nailed to the cross, laid in

the grave; and with the same body he entered into heaven, and there

remaineth the same according to substance and lineaments that it was

here upon earth, only changed in qualities. So our bodies remain the

same in substance, only freed from the quality of its abasements, and

endowed with glorious qualities fit for the heavenly estate; and look,

as the decays and reparations of our bodies do not make them cease to

be the same bodies we bring with us into the world, so neither the

change they undergo by death, nor the glorious qualities wherewith they

are endowed when raised again, do make them other bodies for substance

than now they are.

IV. What grounds there are to facilitate our belief and hope of the

resurrection.

1. It is a work of omnipotency. We are apt to say, How can it be that

when our bodies are turned into dust, and that dust mingled with other

dust, and hath undergone many transmutations, that every one should

have his own body and flesh again? Why, consider the infinite and

absolute power of God, and this will make it more reconcilable to your

thoughts, and this hard point will be of easier digestion to your

faith. To an infinite power there is no difficulty at all. The text

saith, According to the working whereby he is able even to subdue all

things to himself.' How much can God's power outwork our thoughts? For

he were not infinite if he might be comprehended. We are no fit judges

of the extent of his power. Many things are marvellous in our eyes

which are not so to God, Zech. viii. 6. Therefore we must not confine

God to the limits of created beings, or our finite understandings.

Alas! our cockleshell cannot empty an ocean; we do no more know what

God can do than a worm knoweth a man. He that made the world out of

nothing, cannot he raise the dead? He that made such multitudes of

creatures out of the dark chaos, hath he for gotten what is become of

our dust? That Almighty, he that gave life and being to that which

before was not, cannot he raise the dead? He that turned Moses's rod

into a serpent, and from a serpent into a rod again, cannot he raise us

out of the dust into men, and turn us from men into dust, and from the

same dust raise us up into the same men and women again?

2. We have relief from the justice of God. All nations will grant that

God is, and that he is a rewarder of good and bad. Now in this life he

doth not dispense these rewards. Many instruments of public good are

made a sacrifice to public hatred, and wicked men have the world at

will; therefore there is a judgment when this life is ended; and if

there be a judgment, men must be capable to receive rewards and

punishments. You will say, So they are, by having an immortal soul. Ay!

but the soul is not all of man; the body is a part, it hath had its

share in the work, and therefore it is most equal to conceive it shall

have its share in the reward and punishment It is the body which is

gratified by the pleasures of sin for a season, the body which hath

endured the pain and trouble of faithful obedience to Christ; and

therefore there shall be a resurrection of the just and unjust, that

men may receive according to what they have done in the body. God made

the whole man, and therefore glorifieth and punisheth the whole man.

The apostle urgeth this to the godly: 1 Cor. xv. 29, Else what shall

they do who are baptized for the dead? If the dead rise not at all, why

then are they baptized for the dead?'

3. God's unchangeable covenant-love, which inclineth him to seek after

their dust after it hath been so long buried in oblivion. God hath

taken a believer into covenant with himself, body and soul; therefore

Christ proveth the resurrection from God's covenant-title: Mat. xxii.

31, 32, But as touching the resurrection of the dead, have ye not read

that which was spoken unto you by God, saying, I am the God of Abraham,

the God of Isaac, and the God of Jacob? God is not the God of the dead,

but of the living.' To be a God to any is to be a benefactor: Gen. ix.

26, And he said, Blessed be the Lord God of Shem.' Not blessed be Shem,

but blessed be the Lord God of Shem.' To be a benefactor belongs to an

infinite eternal power; if he had not eternal glory to bestow upon us,

he would not justify his covenant-title: Heb. xi. 16, Wherefore he is

not ashamed to be called their God, for he hath prepared for them a

city.' Now God is a benefactor not to one part only, but to their whole

persons. Their bodies had the mark of his covenant upon them, their

dust is in covenant with him; and where ever it is disposed, he will

look after it; their death and rotting in the grave doth not make void

his interest, nor cause his care and affection towards them to cease.

4. The redemption of Christ, which extendeth to the bodies of saints,

as often interpreted in scripture, as where Christ speaketh of his

Father's charge; this was a special article in the eternal covenant:

John vi. 39, And this is the Father's will that hath sent me, that of

all which he hath given me, I should lose nothing, but raise it up

again at the last day;' not so much as a leg, nor a piece of an ear.

Christ hath engaged himself to this; he is the guardian of the grave;

as Rizpah kept the bodies of Saul's sons, 2 Sam. xxi. 10. Christ hath

the keys of death and hell; Christ hath the charge of the elect to the

very day of the resurrection, that he may give a good account of them

when all perils and hazards are over, and may not lose so much as their

dust, but gather it up again. Where the intention of his death is

spoken of: 1 Thes. v. 10, Who died for us, that, whether we wake or

sleep, we should live together with him;' that is, whether dead or

alive, for they that are said to be dead in the Lord, are said to be

fallen asleep. Whether we live here or die, we should live a spiritual

life here and an eternal life in glory hereafter. So where the

obligation is urged: 1 Cor. vi. 20, For ye are bought with a price;

therefore glorify God in your body, and in your spirit, which are

God's.' There would be no consequence if Christ had not purchased the

body as well as the soul; and Christ will not lose the least of his

purchase. If he exact duty from the body, you may expect glory for the

body. So redemption is particularly applied to the body: Rom. viii. 23,

Waiting for the adoption, to wit, the redemption of the body.' The body

is bought with the blood of Christ.

5. The honour which is put upon the bodies of the saints.

[1.] They are members of Christ: 1 Cor. vi. 15, Know ye not that your

bodies are the members of Christ? shall I then take the members of

Christ, and make them the members of a harlot? God forbid.' The members

of Christ shall not remain in death, but certainly be raised up again.

When a godly man dieth, the union between soul and body is dissolved,

but not the union between him and Christ. As Christ's own natural body

in the grave was not separated from his person, and the hypostatical

union was not dissolved. It was the Lord of glory that was crucified,

and the Lord of glory who was laid in the grave; so the mystical union

is not dissolved between Christ and his people, who are his mystical

body, when they are dead; as some read the place, Isa. xxvi. 19, Thy

dead men shall live, together with my dead body shall they arise.' They

are Christ's body though dead in the grave.

[2.] They are temples of the Holy Ghost; therefore if thy body be

destroyed, it shall be built up again: 1 Cor. vi. 19, Know ye not that

your bodies are temples of the Holy Ghost?' As Christ redeemed not the

soul only, but the whole man, so the Spirit in Christ's name taketh

possession both of body and soul. The body is cleansed and sanctified

by the Spirit, as well as the soul, and therefore it is quickened by

the Spirit: Rom. viii. 11, 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 quicken your mortal bodies by his Spirit that dwelleth in

you.' The Holy Ghost will not leave his mansion or dwelling-place. The

dust of believers belongeth to him, who were once his temple; so it is

a pledge of the resurrection.

Use 1. Is exhortation to all holy conversation and godliness; and that

you may not carry it beyond the matter in hand--

1. Do not debase the body by making it an instrument of sin. It is

sacrilege to profane and prostitute that which is holy to a common use.

As Belshazzar bid defiance to the God of heaven by quaffing and

carousing in the cups of the temple, so do you pollute that which is

holy if you defile your bodies by uncleanness and intemperance, which

are members of Christ, temples of the Holy Ghost, in covenant with God,

and in time to be glorified for ever. When you make your members

weapons of unrighteousness, Rom. vi. 13, it is contrary to your

covenant dedication, to the honour God putteth, and meaneth further to

put upon the body. Do but consider, when lust hath spent our strength,

and carnal projects and practices have wasted our spirits, how can we

look for the recompense of a glorious reward, a blessed resurrection?

Do these believe such an estate that put the body to so vile an use?

What! with these eyes to see the Redeemer, which are windows and inlets

to sin? Think you that God will put honour upon that body which they

dishonour so much? Sure they think their bodies shall never rise again,

that care not to what uncleanness they do abuse them.

2. Do not offend God to gratify the body or preserve any bodily

interest. Love to the body and the bodily estate proves often an

occasion of sinning. Men first mistake self, and then misplace it; they

mistake self, thinking themselves more concerned as a body than a soul;

yea, farther, prefer the conveniencies of the body before the body

itself; and they misplace self when they value these things above the

conscience of their duty to God. To please the body they forfeit the

comfort and happiness of the soul, as when to gratify a pleasing lust

they run the hazard of eternal torments, Mat. v. 29, 30. Or to save the

body, when as we should suffer the loss of life, or limb, or an estate

for a good conscience. Oh, consider, whatever your loss be in this

kind, it will be repaired. He that healed Malchus's ear, he can restore

yourselves to yourselves again, though for his sake you suffer bodily

tortures. Surely a man that believes the resurrection of the body

should not fear though exposed to fight with beasts at Ephesus, 1 Cor.

xv. 32, though ready to be torn in pieces by an enraged multitude: Heb.

xi. 35, And others were tortured, not accepting deliverance, that they

might obtain a better resurrection.' To escape upon God's terms, they

rejected the deliverance offered by the enemies, and believed the

resurrection offered by God; they might have come off body whole, but

not heart-whole. In the intermission of their tortures, being advised

to yield, they did believe there was a resurrection to an immortal

glorious blessed life, which would recompense their pains with eternal

pleasures. Nay, if the trial should not be so high; if for a more

plentiful life, and to live at large, men should dispense with a

principle of conscience. This should not be; if you love your bodies,

your bodies shall be well enough; if you can trust the fidelity of

Christ, never leave his service, nor abate anything of your strictness,

to please the flesh.'

3. Do not spare the body to do God service. A believer, if he look

backward or forward, upward or downward, seeth no reason to spare the

body. Backward, what pains did Christ endure in his body? his face spit

upon, his hands and feet nailed to the cross, his head crowned with

thorns; in his lifetime neglected: he bore our sins in his body on the

tree;' and shall we be so tender and delicate of our bodies as not to

endure a little pains for God's sake? Forward: 2 Cor. v. 1, For we know

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.'

A poor house of clay, though that be crumbled into dust, it is better

to be worn out with labour than eaten out with rust: Acts xxvi. 7, Unto

which promise our twelve tribes, instantly serving God day and night,

hope to come.' At the day of judgment it will be no grief of heart that

we have lived faithfully, painfully, in the exercise of godliness, in

fasting and praying, and labouring for God; though it have deprived

your bodies of some pleasures which others take, that live a life of

pomp and ease, and in carnal delights; when they are full of horror and

amazement, you will have your reward. These eyes which are often lifted

up in prayer shall see your Redeemer; those knees which are made hard

like a camel's hoof by your daily addresses to God shall be softened;

those spirits which are wasted in godly exercises shall amply be

repaired. Upward, I hope one day my body shall be in heaven, and there

is the place of my rest: Rev. xiv. 13, Blessed are the dead which die

in the Lord, that they may rest from their labours.' The soul will

remember the body, as Pharaoh's butler did Joseph: I had strength, and

was willing to spend it for God. Downward: Fear him that is able to

cast both body and soul into hell,' Mat. x. 28. There are pains

inflicted immediately on the body; how much better is it to take a

little pains now!

Use 2. Is to put us upon self-reflection. How shall we know that this

will be our condition, that our bodies shall be raised up to the

fellowship of this glory?

1. If we be partakers of the first resurrection. There is the

resurrection of the soul from the power of sin, and the resurrection of

the body from the power of death. They that have part in the first

resurrection, over those the second death hath no power,' Rev. xx. 6.

The resurrection to the life of holiness and the resurrection to the

life of glory have an intimate connection the one with the other; and

the life of grace is put as the remedy against our death by sin: Rom.

iii. 10, The body is dead because of sin, but the spirit is life

because of righteousness.' The sting and hurt of death is taken away

when, upon account of Christ's righteousness, we are made partakers of

his Spirit. Our conversation is one sort of quickening and

resurrection, and maketh way for the other, the quickening and raising

of our bodies. Therefore, is the life of grace begun? is the body and

soul made a temple of the Holy Ghost, the place where he manifesteth

his power and presence? Rom. viii. 11, 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 the Spirit that dwelleth

in you.' He that hath once honoured the body by his presence will not

suffer corruption always to remain upon it.

2. How doth this life discover itself? Are you like Christ? 1 John iv.

17. If you are such in the world as he was in the world. The change of

a christian beginneth in his soul, first changed there into the image

and likeness of Christ, and then his body is made like unto his

glorious body. Christ beginneth with the soul, but he endeth with the

body. Therefore that a christian should look after, to be like Christ

in holiness, and then he will be like him in glory, to be such as he

was, and to walk as he walked, to be humble, useful, and fruitful, and

then God will take care for other things which belong to our happiness.

Is our soul ennobled with his image? do we resemble Christ here more

and more?

3. You may know that your bodies shall be raised to the fellowship of

this glory by the use you put your bodies unto. If we pamper the body,

altogether provide for the satisfying its lust, you choose your heaven

here, and slight the happiness which God hath intended for it in

another world. Some proclaim their atheism, Let us eat and drink, and

be merry, for to-morrow we shall die.' But you secretly cherish it

while you serve your lusts in a more cleanly manner, withhold your

hearts from nothing that can satisfy and please your lusts. Will you

know whither you shall go, to heaven or hell? Rom. viii. 13, If ye live

after the flesh, ye shall die; but if ye through the Spirit do mortify

the deeds of the body, ye shall live;' and Gal. vi. 8, He that soweth

to the flesh, shall of the flesh reap corruption; but he that soweth to

the Spirit, shall of the Spirit reap life everlasting.' Do yon gratify

or crucify the flesh? Flesh-pleasers are flesh-destroyers. For the

present you dishonour the body, which should be the temple of the Holy

Ghost, and which one day he will make so glorious; and for the future

you destroy the happiness of the body. Well, then, if for love to your

body you follow only its present lusts, and care only for the things of

the body, you act the greatest enmity and hostility against your own

bodies that is imaginable; for fleshly lusts do not only war against

the soul, but the body also, and destroy that part which they seem to

gratify.

4. If you look, and long, and prepare for a better estate: 2 Cor. v. 1,

2, 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: for in this we groan, earnestly desiring to be

clothed upon with our house which is from heaven.' There will be an

earnest waiting for this glory. Certainly God will never bestow it upon

us against our wills, nor without our consent; there must be an earnest

desire and a serious preparation. Those that cannot endure to hear of a

remove would be always here; they are satisfied with what is now, and

cannot part with it for what is to come. We groan chiefly for the

intimate presence of our souls with Christ, and some unwilling Bess

ariseth because we are loath to part with the body; but if we are sure

that in due time we shall have the society of the body in glory, why

should we hang back? These beloved friends, which part with so much

pain and grief, shall meet together again with pleasure and joy;

therefore we should overcome our natural inclinations to the present

life.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[4] Qu. seat'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMONS UPON PHILIPPIANS I. 21.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON I.

For to me to live is Christ, and to die is gain.--Phil. i. 21.

PAUL had professed his indifferency to life or death, so Christ might

be glorified by either; either by his ministry or martyrdom; his aim

and scope was Christ's glory. Now how God would use him to such a

purpose he was altogether unconcerned, and professeth, if he might have

his option and choice, he would give the case back again to God to

determine it as it might be most for his service and glory. Now here he

beginneth to debate the case, and showeth in what respects life and

death were valuable. If you put life in one scale and side of the

balance, there is his service in the gospel; if death in the other

side, there is eternal profit: To me to live is Christ, and to die is

gain.'

Here I shall show--

1. Why he desired life, To me to live is Christ.'

2. Why he submitted to death, To die is gain.'

[1.] The purpose and business of the present life is Christ's service.

[2.] The gain and profit of his death is the perfect enjoyment of

Christ; if he did live, he should preach Christ; if he did die, he

should go to Christ, and remain with him for ever.

I must not dissemble it that some read the text thus, Christ is gain to

me both in life and death, whatsoever falleth out.' This

interpretation, though not unsuitable to the context, yet it doth not

run so smoothly, and cannot be so easily wrought out of the Greek

tongue as our translation.

I shall treat of the purpose and business of life; emoi gar to zen

Christos. The infinitive of the verb is put for the substantive, to`

zen for zoe', my life is Christ. Now Christ may be said to be the life

two ways--as the principle or as the end. As the principle: Gal. ii.

20, Christ liveth in me.' Secondly, as the end and scope; so here he is

both author and end. As we live in him and by him, so we live for him

and to him. The latter supposeth the former. Our tendency is according

to the principle by which we are acted. That life which we have from

Christ is used for Christ; his meaning is, that the service and honour

of Christ was the scope and business of his life.

Doct. That the great end and business of a christian's life should be

to honour and glorify Christ.

I argue it thus--

First, We have life from him, and therefore it will be to him. I speak

it not of life natural, but spiritual. The tendency of it is to Christ,

from whose influence we receive it; the end is according to the

principle. We live in Christ, to Christ. A supernatural influence

causeth a supernatural tendency. Carnal men, that act by their own

life, live upon their own root, bring forth fruit to themselves, make

it their business to please the flesh. Water riseth no higher than its

fountain, and the fruit is always according to the influence of the

root; but they that are ingrafted into Christ, they live out of

themselves, and therefore do not live for themselves, but that their

heavenly Father may be glorified, John xv. 8. It is the application of

the parable of the vine; as rivers run into the sea from whence their

channels are filled, so doth grace cause all the issues and outgoings

of the spiritual life to return to Christ from whence they came.

Secondly, I argue from the right Christ hath to our service. We are his

by every kind of right and title. If we were at our own dispose, we

might live as we list; but no creature is sui juris, its own, to use as

it will, much less the saints: Rom. xiv. 7-9, For no man, of us liveth

to himself, and no man dieth to himself; for whether we live, we live

unto the Lord; and whether we die, we die unto the Lord; whether we

live therefore, or die, we are the Lord's. For to this end Christ both

died, and rose again, and revived, that he might be Lord both of the

dead and living.' The apostle is there pressing to unity,

notwithstanding lesser differences. The saints do not always agree in

the means, by reason of the difference of light. They all agree in the

scope; they do all things to the Lord, that is, the Lord Christ; for he

speaketh of his dying and rising again. Now this he argueth from

Christ's right, because we are the Lord's, which is acknowledged and

improved to this end by the saints. Christ hath a right over all; weak

and strong christians all agree in this, and wholly surrender

themselves to Christ's use, living and dying. A whole christian is

Christ's; take him in his person, his relations, conditions of life,

and all his concernments, he is Christ's, and therefore to him to live

is Christ.

To make this more clear, let us examine the several titles Christ hath

to a believer.

1. By creation. So Christ hath a right to us, together with the Father

and Spirit. He made the world: Heb. i. 2, Hath in these last days

spoken to us by his Son, whom he hath appointed heir of all things, by

whom also he made the worlds.' Men and angels were the work of his

hands.

In creation three things are considerable--

(1.) The absolute right it gave him; (2.) The intention of the Creator;

(3.) The obligation left upon the creature.

[1.] The absolute right that accrueth to him from hence. The creature

is wholly and solely of him and from him, and of nothing else in the

world, and therefore is wholly and solely his to dispose of. There is

nothing ours, but his. What joint or member of the body, or faculty of

the mind, was by thyself bestowed upon thyself, or made by thy

direction and request? It was all made by God out of nothing, therefore

it is all his. Thy tongue is not thine own to speak what thou pleasest,

nor thy heart thine to think what thou pleasest, or covet what thou

pleasest, nor thy hand to do what thou pleasest, nor thy feet to go

whither thou pleasest. We neither made nor can keep any of these things

longer than God willeth, and therefore they must be employed for him.

Self love is God's prerogative. He alone can love himself and seek

himself, because he alone is without obligation and dependence; but no

creature was made terminatively for itself, to live to itself, for he

that made it hath a right to all that we are and have; and to use

ourselves other wise than for his glory, ultimately and terminatively,

it is to rob God of his property, and defeat the great owner of his

right in us. But that is not all I would speak under this head, that

God has a right, but he has an absolute right, such as no other can

have. They distinguish in the civil law of a twofold dominion. There is

dominium jurisdictionis et proprietatis, the dominion of jurisdiction

over men, or reasonable creatures, who are only capable of passive

jurisdiction or government. The dominion of propriety respects other

things, as beasts and things inanimate. This is more absolute than the

former; for a man may dispose of his own goods more absolutely than of

those things over which he hath only a jurisdiction; as, for instance,

a potter hath more power over his clay than a man over his beast, more

power over his beast than his slave, over his slave than his free

servant, and a man hath more power over his servants than a prince over

his subjects. Now both these kinds of dominion hath God over us, not

only that of jurisdiction, but propriety; and hath a more absolute

power over us than the most absolute monarch, not only over his

subjects and slaves, but over his goods and lands; for they did not

make these things, but acquire a right, being made. A civil right

cannot be so great as a natural, and no such natural right that any man

hath. A man hath not such a power over the vineyard which he hath

planted as God hath over the creatures which he hath made. The

husbandman can not make a vine, but he may set it and dress it; but God

made us out of nothing. Nor is the power of the potter such over his

clay, for he only giveth shape by art, but God gives our whole being;

therefore he hath an absolute power to use us as he pleaseth. I may do

with my own as it pleaseth me.

[2.] The next thing in creation is the intention of the Creator. God

would not let fall his right. There is nothing made by any one but he

expects some use and service for it. It is irrational to do a thing be

cause we will do it, without any purpose. God being a rational agent,

must have an end, and he could have no end but himself, his service,

the declaring of his own glory: Prov. xvi. 4, He hath made all things

for himself.' No creature was made for itself, but all for God. They

are from him and for him: Rom. xi. 36, For of him, and through him, and

to him are all things.' Some things God made immediately for himself,

as men and angels; other things for himself ultimately and

terminatively, but immediately for man's good. And indeed the whole

creation, except the angels, are subjected to our dominion or created

for our use. The heavens, though not under our dominion as the beasts,

yet were created for our use; the lower heaven to give us breath, the

middle heaven to give us light and heat, the highest heaven for our

dwelling-place. The sun shineth for us, the winds blow for us, the

water runneth for us, so the earth is settled for us. God is the

ultimate result and issue of them, but they were made for us

immediately. But man's obedience and service he hath reserved by a

special command unto himself. He that by creation gave a being to all

things, imposed an end upon them. Now this is the end imposed upon men,

that they should more immediately dispose of themselves to his service

and glory. Our end was not to eat, drink, trade, sleep, enjoy pleasures

and honours, but to serve and honour God. That is our end ultimately

and terminatively, and therefore that should be our main business. All

other things keep their end for which they were created; the sun to

enlighten the world by day, and for that end he still serveth; the moon

and stars to rule the night; therefore if we were made for this

purpose, to know, love, fear, obey, and serve God, this should be our

business and scope; to do otherwise is as unnatural to us as it is for

the sun not to shine or the stars not to convey their light and

influence.

[3.] Besides the right and intention of the Creator there is an

obligation left upon the creature to love and serve him that created

us, namely, as he showed more love to us than he did to any other

creatures except the angels. He gave being to other things, to man his

image. Now the whole use of an image and picture lieth in the

resemblance. We do not answer the dignity put upon us in our creation

if we do not resemble the wisdom, purity, goodness, and mercy of God,

which we can only do by living to him. We deface that which God

intended for a glory to man, and cast it away as a thing nothing worth.

He made man lord of all things, Gen. i. 26; and the psalmist noteth it,

Ps. viii. 6, Thou hast put all things under him.' Subject to our

dominion, or created for our use; and shall we not serve him that hath

made the whole course of nature to serve us? All the creatures are at

work for us night and day, for a poor worm of six feet long; and shall

not God be honoured and served for this? We are troubled if the

creatures do not serve us, if the course of nature be varied, if the

sun do not shine in its season, and showers of rain in their season;

and why are we not troubled if we do not serve God? There is no debt

from the creatures to us; they serve us only by the bounty and

appointment of God. We are not only appointed to serve him, but

indebted to him. In our constitution every member of the body is an

obliging mercy; if we want any one sense, and could meet with a person

that can restore it, as the loss of an eye or an arm, how would we love

and honour him! And will not you remember your Creator, who gave them

to us at first?

2. Preservation, by which the title of creation is daily renewed and

reinforced. Now Christ is interested in all this, as all things in

heaven and earth are gathered together in him: Eph. i. 10, That in the

dispensation of the fulness of times, he might gather together in one

all things in Christ, both which are in heaven, and which are on earth,

even in him.' Anakephalaio'sasthai, is the apostle's word, as the words

of a speech are recapitulated and summed up that they may not be lost.

And if we consider the creature's mutability, and how every moment we

are in danger to be lost, preservation is as beneficial as creation. We

are continued by his providential influence every moment in our being

and operation, as the beams are by the sun: Acts xvii. 28, For in him

we live, and move, and have our being;' Heb. i. 3, And upholdeth all

things by the word of his power.' Things were not made that they should

act and subsist of themselves, as the house abideth when the architect

is gone; therefore we are bound to serve him every moment: Neh. ix. 6,

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of

heavens with all their host, the earth and all things that are therein,

the seas and all that is therein, and thou preservest them all.' And he

doth not this out of necessity, but of his own free will. If God should

turn you off for preservation to yourselves, what would you do to keep

yourselves from falling into nothing? If you live, and act as your own

men, is not God disengaged from providing for you? As he that leaveth

his master's work is no longer reckoned as a branch of the family, but

left to live upon his own calling.

3. Redemption. This giveth a proper right to the second person: 1 Cor.

vi. 20, For ye are bought with a price; therefore glorify God in your

body, and in your spirit, which are God's.' They are not yours, but

God's. To make this consideration the more effectual, let us

consider--(1.) The right; (2.) The price.

[1.] Let us consider how there accrueth to Christ a right by

redemption. God had a right in us by creation, a fair and full right,

which we could not make away by sin. We had indeed sold ourselves unto

God's adversary for enjoying the pleasures of the flesh: Isa. lii. 3,

Ye have sold yourselves for nought.' Though we could not alienate our

selves by any covenant, implicit or express, from God's dominion of

jurisdiction over us, yet we did renounce his service; so that God was

no otherwise our lord than a king over rebels and traitors, who may

withdraw their allegiance, yet cannot abrogate and make void his

jurisdiction. This right that God had in us did only move him to take

vengeance of us, as the right of a prince to chastise the rebels, and

reduce them by strong hand to their obedience. We had interest in his

gracious protection; so that now to restore us, not only to his

service, but favour, Jesus Christ came and made satisfaction, and

therefore is said to purchase us to God, Rev. v. 9; and therefore this

should highly oblige us to serve him. God lost no right by the fall,

but we lost privilege; it was a right that was comfortable and

beneficial to us, and therefore we are not our own, but his, by all the

laws of equity.

[2.] Consider the price that was paid for us. The apostle Peter gives

us an account of that: 1 Peter i. 18, 19, We were not redeemed with

corruptible things, as silver and gold, but with the precious blood of

Christ, as of a lamb without blemish and without spot.' The greatness

of the price doth argue his full propriety in us. That which was bought

with silver and gold gave the buyer an interest in the thing or person

so bought, not only in lands, but servants; as if a man had bought

another out of captivity, or he had sold himself, all his time,

strength, and service belonged to the buyer. Yea, the dominion was so

absolute, that the servant had no plea against his master if he had

died by his stripes after a while, He is his money,' saith the law,

Exod. xxi. 21. But now we are bought with the blood of the Son of God,

and therefore what degree of service can be answerable to so great a

price? Judas sold our Saviour at a cheap rate, for thirty pieces of

silver; but before God's tribunal it was blood of a higher price; and

as to us, the indignity and cheap price that was put upon him maketh

the obligation the greater; therefore we should wholly bend ourselves

to promote his glory.

4. By conquest. Prisoners of war were theirs that took them till they

paid their ransom. The apostle alludeth to it: 2 Peter ii. 19, For of

whom a man is overcome, of the same is he brought in bondage;' Rom.

vii. 14, Sold under sin.' We are Christ's by conquest: Col. i. 13, Who

hath delivered us from the power of darkness.' By strong hand: Luke xi.

21, 22, When a strong man armed keepeth his palace, his goods are in

peace: but when a stronger than he shall come upon him, and overcome

him, he taketh from him all his armour wherein he trusted, and divideth

his spoil.' Indeed this conquest is sweet, for it is not a captivity,

but a rescue; as Abraham pursued after the kings that took Lot

prisoner, Gen. xiv., and rescued him, and would have nothing for his

pains but the liberty of the persons. So that it is a blessed conquest,

but yet such as giveth Christ an interest in us, as David got an

interest in Michal, Saul's daughter, by slaying Goliath.

5. Actual possession. When we are united to him by the Spirit, our

property in ourselves is quite destroyed by our union with Christ; so

that our bodies and souls are not our own to dispose of, but his.

Thence the apostle: 1 Cor. vi. 15, Shall I take the members of Christ,

and make them the members of a harlot? God forbid.' Christ hath a right

in everything that is a christian's; it is actually seized upon by the

Spirit.

6. By resignation and voluntary consent. When Christ taketh hold of us

by his Spirit, we take hold of him. Christ maketh over himself to us,

and we give up ourselves to him, every interest and concernment to him:

My beloved is mine, and I am his,' Cant. ii. 16. We are so. It is the

time of spiritual marriage between Christ and the soul. We give up all

to him, every interest, relation, concernment; and this must not be

retracted in word or deed. Therefore unless we mean to retract our

vows, and deal treacherously in the covenant, we should live as those

that are Christ's: 2 Cor. viii. 5, But first gave their ownselves to

the Lord;' 2 Chron. xxx. 8, Yield yourselves to the Lord.'

Thirdly, The third reason is taken from the value of his service. Life

is only then worth the having when we may honour Christ by it,

otherwise not. For a man that hath an interest in better things to

desire life merely for itself, is foolish; for it is better to be with

God, Phil. i. 23, pollo mallon kreitton, by much more the better.' For

a saint to live here with so much trouble and molestation is no

eligible thing; but yet if Christ hath any use for us, we must be

content. David prayeth for life, but still in order to service: Ps.

cxix. 17, Deal bountifully with thy servant, that I may live and keep

thy word.' Paul loved his work rather than his life, and preferred

obedience before safety: Acts xx. 24, Neither count I my life dear unto

me, so I may finish my course with joy, and the ministry which I have

received of the Lord Jesus, to testify the gospel of the grace of God.'

So that was David's hope in the prolongation of life: Ps. cxviii. 17, I

shall not die but live, and declare the works of the Lord.' Further

opportunities to honour God. This is that which maketh life to be life

indeed, communion with God in Christ. It is not he who lives longest

and most plentifully, but most serviceable to God's glory, that makes

life to be life indeed.

Use 1. To persuade us to make it our business to honour Christ, to

advance him. It doth not only concern public persons, such as Paul was,

but every private christian.

To this purpose I shall--(1.) Give you directions; (2.) Motives.

1. You must close with him by faith, and use him to the end for which

God hath appointed him: 2 Thes. i. 11, 12, That our God would count you

worthy of this calling, and fulfil all the good pleasure of his

goodness, and the work of faith with power: that the name of Christ may

be glorified in you, and ye in him.' Now when did you close with him by

faith? Faith has a double office--it accepts Christ from God, and

presents Christ to God. It makes use of him in all our converse with

him; it accepts Christ in the word, and maketh use of him in prayer. In

the word God offereth him to you as Lord and Saviour, to give you

repentance and remission of sins. Now when you consent to God's terms,

this is to believe in him. Take heed you do not make light of Christ,

as those did, Mat. xxii. 5, 61 oi de` amele'santes; they slighted,

disregarded, neglected him; they had other business to mind. No; this

is your work, your hearts should be set on it. After long traverses you

must say, as Laban, Gen. xxiv. 50, The thing is of the Lord.' I can say

nothing against it. I will see what Christ will do for my soul; oh,

that I may be found in him! It presents Christ to God: Eph. iii. 12, In

whom we have boldness and access with confidence by the faith of him.'

You gather heart and confidence by dealing with God in his name. All

religion lieth in a coming to God by him, Heb. vii. 25, but that coming

is not meant of one duty, but the principal aim and purpose of the soul

in all, rejoicing in God.

2. Consecrate and dedicate yourselves to Christ's use: Rom. xii. 1, I

beseech you, therefore, brethren, by the mercies of God, that you

present your bodies a living sacrifice, holy, acceptable unto God,

which is your reasonable service.' There is the foundation of our

obedience: 2 Cor. v. 8, But first gave their own selves to the Lord.'

You owe yourselves to him, and therefore you give up yourselves to him;

as Paul said to Philemon, ver. 19, Thou owest unto me even thine own

self.' Lord, I am thine. Your business is first to take Christ, but

then to surrender yourselves to his use.

3. Use yourselves as those that are Christ's, that is, improving your

time, and estates, and strength, and relations, and talents, and

interests for his glory. A good christian would have nothing, but he

would make some advantage of it for Christ's use, and this will be seen

by checking temptations upon this account: 1 Cor. vi. 15, Shall I take

the members of Christ, and make them the members of a harlot?' This

body is Christ's, this time which I misspend is Christ's, this money is

Christ's; hereby you own God's impress upon you. Holiness to the Lord'

should be written upon all things, Zech. xiv. 20. And it is known by

contrivances, how you shall honour Christ by your place, your

relations: Neh. i. 11, Grant him mercy in the sight of this man; for I

was the king's cupbearer.' He had improved his place for God. God hath

advanced me, made me a minister, a magistrate, a master of a family,

given me a great estate. What are the workings of your hearts? 2 Sam.

vii. 2, I dwell in a house of cedar; but the ark of God dwelleth within

curtains.'

4. Honour him by the holiness of your conversations, when you walk so

as remembering that Christ's honour lieth at stake, at another rate

than others do: 1 Cor. iii. 3, They walk as men.' We have higher

advantages, and hopes, and obligations upon ourselves than others have.

Wherein do you differ? Mat. v. 46, What do ye more than others?' Both

for matter and aim, your business should be so as to bring Christ into

request with others: 1 Peter ii. 12, Having your conversation honest

among the gentiles; that whereas they speak against you as evil doers,

they may by your good works, which they shall behold, glorify God in

the day of visitation.'

5. By all your enjoyments, temporal and spiritual, let Christ be

endeared to you: 1 Cor. iii. 21, All things are yours, because you are

Christ's, and Christ is God's.' All mercies swim to you in his blood.

Get actual possession of an evangelical right, sanctified by Jesus

Christ As to quickening enlargements, it is a sign you have them from

Christ when you honour him and esteem him the more for them: John xvi.

14, He shall take of mine, and glorify me.' It is a sign the Spirit of

Christ dwelleth and worketh in us when all that enlightening,

quickening comfort and refreshing which we have is used to the glory of

Christ.

6. When you are willing to undergo any trouble, and count it an honour

to suffer for Christ's sake. To die for Christ, saith Ignatius, is

greater than to be monarch of all the world: Acts v. 41, And they

departed from the presence of the council, rejoicing that they were

counted worthy to suffer shame for his sake,' o'ti katexio'thesan

atimasthenai; that they were so far dignified as to be disgraced for

Christ. Cur non me quoque torque donas?--Why don't you honour me with a

chain also? said one. Suffering is a privilege: To you it is given to

suffer for Christ,' Phil. i. 29.

Motives.

1. Consider you are not your own, but under another lord. All disorder

cometh from looking upon ourselves as our own men: Jer. ii. 31, We are

lords, and will not come at thee;' Ps. xii. 4, Our tongues are our own;

who is lord over us?' Prodigals will say, I spend nothing but my own.

The covetous will say, Shall I take my bread and my wine,' &c.

2. We have owned Christ's right in baptism. There the hands of

consecration passed upon us: 1 Peter iii. 21, Baptism doth also now

save us; not the putting away the filth of the flesh, but the answer of

a good conscience, by the resurrection of Jesus Christ.' You that have

professed the christian religion, you rescind your baptismal vow by a

loose life. Your parents consecrated you to Christ, and you will not

stand to it.

3. There will a day of accounts come, when the great God of recompenses

will reckon with you: Jer. li. 6, For this is the time of the Lord's

vengeance; he will render unto thee a recompense;' Luke xix. 23, At my

coming I will require mine own with usury.' If there were no day of

account, we are so much obliged; but there is a day of inquiry what

portion you had; thus much time, thus much estate. What a poor account

will most be able to make!

4. The utility and profit of it as to present comfort and final reward.

[1.] For the present an interest in Christ's intercession: John xvii.

9, 10, I pray for them; I pray not for the world, but for them which

thou hast given me; for they are thine: and all mine are thine, and

thine are mine, and I am glorified in them.' Those who glorify Christ

on earth, he is pleading their cause in heaven. You are his factors, he

is your advocate. It is a sweet thing to have our Redeemer speak well

of us behind our back; when we are praying, to have him pleading,

Father, this is one that glorified me. He makes a good report of you in

heaven.

[2.] Hereafter it will turn to a good account, whatever it cost you for

the present. David's companions in the wilderness had hard ser vice in

the wilderness, and little wages; but when David was crowned in Hebron,

they were all advanced to offices and places of power and trust. We may

meet with many a frown, and hard entertainment in the world, but we

shall not repent it in the day of Christ's royalty. There is a notable

passage, Mat. xix. 27, 28, Then answered Peter, and said unto him,

Behold, we have forsaken all, and followed thee; what shall we have

therefore? And Jesus said unto them, Verily, I say unto you, That ye

who have followed me in the regeneration, when the Son of man shall sit

on the throne of his glory, ye also shall sit upon twelve thrones.'

What had Peter to forsake? A net, a cottage, a fisher-boat; a great

all! But we are apt to think much of what we part with for Christ's

sake; a little scorn, a disgraceful word, some paring of our

maintenance; presently we say, What shall we have therefore? We need

not seek another paymaster; Christ will not be behindhand with us en

palingenesi'a, in the regeneration.' Surely we do not think often

enough of the general renovation of all things; if we did, we would

glorify God more. If you live to Christ, you shall live with Christ,

enjoy his company in heaven.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON II.

To die is gain.--Phil. i. 21.

I COME to the benefit of death, To die is gain.' Some refer it to

martyrdom, as if the gain would be to Christ. In his life he would

glorify him by preaching, in his death by martyrdom. It is true, in

this sense, to die is gain,' no loss to the church, but an advantage,

and making for her increase. Sanguis martyrum est semen ecclesiae--The

blood of the martyrs is the seed of the church. And God's honour is

thereby promoted: John xxi. 19, Signifying by what death he should

glorify God.' It is so said concerning Peter's martyrdom. It is for the

glory of the truth, when they are ready to seal it with their blood,

and to stand to the defence even to the death. It is an evidence of the

truth of God's promise, when they can hazard all in hope of the

accomplishment of them; and it commendeth God's service when we are

willing to please him, though with the loss of all. But this cannot be

meant, for it is not usual to call anything we do or suffer for God

gain to him; and it suiteth not with the context, where his service in

the gospel and his eternal interests are put in competition; not the

glory that Christ had by his life, and the glory Christ might have by

his death, those are not the things that come in competition, but his

service and glorious estate in heaven; his own unspeakable joy and

comfort, that is the gain he meaneth.

Doct. Whosoever dedicate their lives to Christ will find death itself

to be great gain and advantage to them.

Death is theirs, because they are Christ's, devoted to his use and

service, 1 Cor. iii. 22. It is theirs, that is, it conduceth to their

use and benefit; their gain, and not their terror; an enemy to nature,

but a friend to grace. In this sense it is said, Eccles. vii. 1, The

day of one's death is better than the day of one's birth.' It is meant

of those that leave a good name and a good savour behind them; for so

the whole verse runs, A good name is better than precious ointment, and

the day of one's death better than the day of one's birth.' The name of

the wicked rotteth, but the name of the godly is a sweet perfume; when

the matter of the perfume is burnt, the scent remaineth behind them;

for so when the person is gone, the savour of a good name liveth and

remaineth behind them. Now to these is the day of their death better

than the day of their birth, not only in that respect of name and

reputation which increaseth after death, when their failings are buried

with them,' and removed out of sight; but generally it is better with

them, in regard both of sin and misery. In regard of sin, they are born

in sin: Ps. li. 5, Behold, I was shapen in iniquity, and in sin did my

mother conceive me;' but die in the Lord; are laid to sleep in the

bosom of Jesus: 1 Thes. iv. 13, 14, I would not have you ignorant

concerning them that are asleep; but if you believe that Jesus died,

and rose again, so also they that sleep in Jesus,' &c. Born unclean,

but die perfect. In regard of misery, birth lets us into troubles: Man

is born to troubles, as the sparks fly upward,' Job v. 7. It is natural

to us, as the ascending of light bodies and the descending of weighty

and heavy bodies; but death delivereth us out of them. In the grave

there is rest: Job iii. 13, I shall lie still and be quiet; I shall

sleep and be at rest.' Not only a privative rest, or a cessation of

troubles, but a positive rest, a blessed enjoyment of God: Rev. xiv.

13, Blessed are the dead who die in the Lord, that they may rest from

their labours, and their works do follow them.' These scriptures

confirm the point.

In the illustration of it I shall perform three things--

1. Show that presently upon dying, man is capable of this gain, or of a

blessed estate.

2. I shall show you what this gain is.

3. That it is proper and peculiar only to those that dedicate their

lives to Christ.

I. This is strongly implied, if not expressly asserted in this place,

that as soon as he dieth man is capable of great gain, for otherwise

the whole reasoning would fall to the ground, which is mainly built

upon supposition of his gain. There are a sort of men in the world so

drowned in sense that they cannot believe things to come, either

questioning the immortality of the soul, or else, which is a step to

it, asserting the sleep of it, and all because they so fancy it to be

tied to the body as that it cannot exercise its functions and

operations with out it. Those that deny the being of the soul, or

abiding of it after the body is dissolved, I shall deal with them in

another place. I shall only speak now to those that grant the abiding

of the soul, but in a deep sleep, without any sense or feeling of good

or evil. I must show the falsehood of this opinion, or else all I shall

speak will be to no purpose.

First, That the soul is distinct from the body, and is not merely the

vigour of the blood, appeareth by scripture, reason, and experience.

1. In scripture we read that when man's body was organised and framed,

God breathed into him the spirit of life,' Gen. ii. 7. The life of man

is a distinct thing from this mass of flesh that is proportioned into

hands and feet, head and belly, arms and legs, bones and sinews; and

this life of man, whatever it be, it is such a life as implieth reason,

and a faculty of understanding, and willing or choosing: In him was

life, and this life was the light of men,' John i. 5. It doth riot only

enliven this flesh, but discourse and choose things at its own

pleasure; a life that hath light in it. It is distinct from the body in

its nature, being a substance immaterial, and not capable of being

divided into parts, as the body is; for it is a spirit, not created of

matter, as the body was. The body was framed out of the dust of the

ground, and therefore can be resolved into it again, but the spirit was

immediately created by God himself out of nothing; therefore the

scripture saith, Eccles. xi. 7, Then shall the dust return to the earth

as it was, and the spirit shall return unto God who gave it;' where the

body, that was dust in its composition, shall be dust in its

dissolution. There is described the first and last condition of the

body in regard of its material cause, and the soul is described in the

kind of its being; it is a spirit, or an immaterial substance; its

author, God, gave it. He framed the body too, but not so immediately.

In ordinary generation, our natural fathers are distinguished from the

Father of our spirits, Heb. xii. 9. And by its disposal; when the body

returneth to dust, the soul returneth to God. The saints resign it:

Acts vii. 59, They stoned Stephen, calling upon God, and saying, Lord

Jesus, receive my spirit.'

2. It is distinct in its supports. The body is supported by outward

means and the help of the creature, but the soul is supported without

means, by the immediate hand and power of God himself. The body is

patched up with daily supplies from without; as it was made out of the

earth, so is its food brought out of the earth: Ps. civ. 14, He causeth

the grass to grow for the cattle, and herb for the service of man, that

he may bring forth fruit out of the earth.' And its clothing; but the

soul needeth none of these things.

3. It is distinct in its operations. There are certain operations of

the soul wholly independent upon the matter; as understanding and

willing, for they agree to God and angels, who have no bodies: and

there is no proper instrument in the body by which they should be

exercised, as sight by the eye, hearing by the ear. Nay, it understands

not only corporeal things, which are received by the ministry of the

senses, but spiritual things, as God and angels, who have no bodies;

and it can reflect upon itself; therefore it hath operations proper and

peculiar to itself, so that it doth not depend upon the body.

4. It is distinct from the body.

[1.] As to weakness and perfection. The soul perisheth and decayeth not

with the body. When the body droopeth and languisheth, the soul is

well, yea, best, and better than it was before. There are distinct

periods of time beyond which it is impossible to add a cubit or hair's

breadth to one's stature; but the soul is ever growing forward to its

perfection; and multitude of years, though they bring on much weakness,

yet increase wisdom, Job xxxii. 7. Yea, the soul is strongest when the

body is weakest. Dying christians have manifested the highest

excellency under bodily infirmities; and when least of the life of

nature, most glorious expressions of the life of grace: 2 Cor. iv. 16,

For which cause we faint not; but though our outward man perish, yet

the inward man is renewed day by day.'

[2.] As to pleasure and pain, joy and comfort. When all the joy of the

body is gone, the joys of the soul are enlarged; as when the bodies of

the martyrs on the rack were under torturings, their souls have been

filled with inward triumphings, and their consolations: 2 Cor. i. 5,

For as the sufferings of Christ abound in us, so our consolation

aboundeth by Christ.' When the flesh is scorched, their souls are

refreshed.

5. They are distinct in the commands God hath given about it Christ

hath commanded us to take no thought for the body,' Mat. vi. 25, but he

never commanded us to take no thought for the soul, rather the

contrary: Deut. iv. 9, Only take heed to thyself, and keep thy soul

diligently.' The great miscarriage of men is, because they pamper their

bodies and neglect their souls. All their care is to keep up their

bodies in due plight, but never regard their souls, which were more

immediately given them by God, and carry the most lively character of

his image, and are capable of his happiness.

Secondly, The soul is not only distinct from the body, but can live and

exercise its operations apart from the body. There are many arguments

from reason to prove the immortality of the soul; but let us consider

scripture, which should be reason enough to christians. That it can do

so appeareth by that expression of Paul, 2 Cor. xii. 2, I knew a man in

Christ above fourteen years ago (whether in the body, I cannot tell, or

whether out of the body, I cannot tell, God knoweth), such an one

caught up to the third heaven.' If Paul had been of this opinion, that

the soul separated from the body is void of all sense, he must then

have known that certainly his soul remained in his body during this'

rapture, because, according to this supposition, in that state alone

could he see and hear those things which he saw and heard. And that

argument is not contemptible to prove the possibility, where among

other things it is said, Death cannot separate us from the love of God

in Christ.' Therefore the soul liveth in a state to enjoy him, and in a

sense of God's love to us, and our love to him.

Thirdly, That the souls of the saints not only can live apart from the

body, but actually do so, appeareth from scripture. First take a

passage next the text: Phil. i. 23, For I am in a strait between two,

having a desire to depart and be with Christ, which is far better.'

Analu'sai is to be dissolved; it giveth us the right notion of death;

it is not a destruction of the godly, but the separation of the soul

from the body, dissolving of things before conjoined, when the soul is

set at liberty from the fetters and captivity wherein it remained in

the body. That was it he desired, to set sail for heaven. But how can

it be pollo mallon kreisson, by much more the better,' if the soul were

deprived of all sense and feeling, and did remain in a dead sleepy

estate? Is it not better for a gracious man to wake than to sleep, to

work than to be idle and sit still, to use the faculties granted us by

God than to lie in a senseless condition? What profit is it to be with.

the Lord, and not to enjoy his company? or not to know where we are?

Oh, it is better to have our present knowledge of Christ and service to

him, and those sips and tastes of spiritual comfort which the present

state will admit, than to lie in such a stupid lethargy, without all

understanding or spiritual sense. It would be a loss of happiness for

Paul to be dissolved, when his body should lie rotting in the grave,

and his soul without all fruition of God. What can be imagined to be a

happiness, but to be eased of present labours? God's people are wont to

reckon much of their present service and enjoyment of God, though

accompanied with afflictions. Surely Paul would never be in a strait,

if to be only reduced into a condition of stupid sleep, without the

enjoyment of God, wherein we do nothing, feel nothing. God's people, I

say, are wont to prefer the most afflicted condition with God's

presence above the greatest contentment in his absence: If thou go not

up with us, carry us not up hence,' Exod. xxxiii. 15. Better be with

God in the wilderness than in Canaan without him. So that this drowsy

doctrine, which puts the soul in such an inactive estate, cannot be

endured, wherein souls departed enjoy no more happiness than stocks and

stones, or inanimate creatures, till the resurrection. So 2 Cor. v. 1,

2, 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: for in this we groan, earnestly desiring to be

clothed upon with our house which is from heaven.' Surely if the soul

slept till the resurrection, they should not say, when this house is

dissolved, but when this body is raised, and this tabernacle is

restored. When they desire to part with the body, it is not for want of

love to their bodies, but out of love to their souls. Paul could have

wished mortality to be swallowed up of life, that the mortal body might

have gone to life with the immortal soul. It were absurd to long for

the dissolution of that state in which we feel the love of God and

Christ to us with joy unspeakable and glorious, only for an estate

where there is no sense of God, or Christ, or itself, or celestial and

heavenly things. It followeth afterwards, ver. 6, Therefore we are

always confident, knowing that while we are at home in the body, we are

absent from the Lord.' We should rather be absent from him when out of

the body, and have no understanding, no love, no communion with him.

The next place is Luke xxiii. 43, This day shalt thou be with me in

paradise,' saith Christ to the good thief. By paradise is meant heaven.

See 2 Cor. xii. 4. What he calls the third heaven, ver. 2, he calls

paradise, ver. 4; an allusion, not to ordinary gardens, as Eden, or

that garden which Adam dressed in innocency. Christ saith he was in

paradise in regard of his soul, for his body was to be laid in the

sepulchre. His divine nature is not intended, for so he was always in

heaven: John iii. 13, No man hath ascended up to heaven, but he that

came down from heaven, even the Son of man who is in heaven.' Now this

soul of Christ, when separated from the body, was it destitute of all

sense, yea or no? Can any christian think so of their blessed Lord and

Saviour? Surely then it is not contrary to nature that the soul act or

feel out of the body. He promiseth the penitent thief he shall be with

him. Surely he speaketh it to comfort him, and this comfort was not to

commence till sixteen or seventeen hundred years afterwards, if the

soul slept till the resurrection. To evade the place, they refer

se'meron, to-day,' to le'go, I say, I say to-day;' but the pointing in

the Greek copies showeth otherwise. The sense is otherwise, for it is

Christ's answer to his desire, Remember me when thou comest into thy

kingdom.' But now Christ, to encourage him, promiseth more than was

asked, as God usually doth abundantly above what we can ask or think: I

will not defer thy desire so long. None can imagine the words to be a

denial, or that Christ would put him off to some hundred years after.

Christ's hodie, to-day answereth his quando, when,' in that parable,

which must be supposed to speak according to the current of those

times: Luke xvi. 22, The beggar died, and was carried by angels into

Abraham's bosom;' in the twinkling of an eye, or the turning of a

thought. A great comfort when you come to die; in a moment angels will

carry you to Christ, and Christ to God. Agonies of death are terrible,

but there are joys just ready; as soon as you are loose from the prison

of the body, you enter into your eternal rest; the soul flieth hence to

Christ to be where he is. In short, men are in their final estate as

soon as they die; they go to their own place: wicked men to the prison

of hell, 1 Peter iii. 19; good men to the spirits of just men made

perfect,' Heb. xii. 23. Would those things be said of them if they did

lie only in a dull sleep without any life, light, joy, or act of love

to God? Now present sleep is a burden to the saints, as it is an

interruption to their service.

II. I shall show what that gain is which blessed spirits departed do

enjoy. I confess we should rather labour to obtain it than scrupulously

to define it. When we get up thither, we shall understand it better.

Here I shall show you--(1.) What this blessed state is; (2.) The

comfortable adjuncts of it; (3.) That we lose nothing but what is made

up.

1. What it is.

[1.] Privatively.

(1.) A freedom from all misery. Death is a haven of rest after storms

and tempests: Rev. xiv. 13, Blessed are the dead who die in the Lord;

they rest from their labour.' Here the church's name is O thou

afflicted and tossed with tempests!' but there is our haven. Here,

alas! are tossings and shakings: Job xiv. 1, Man, that is born of a

woman, is of few days, and full of trouble.' It is well they are few,

because so full of trouble. A tired man would fain go to rest. Nay, it

is for our profit that there are troubles (it being so natural to us to

be led by sense), to imbitter our present estate; but there are no more

then: here there are not only outward afflictions, molestations, death

of friends and dear relations, sorrow, crying, sighing, pains; but then

God will wipe away all tears from our eyes,' Rev. xxi. 21. But also

there are inward troubles by reason of doubts, temptations,

corruptions, defects, and weaknesses. How many cloudy days doth a

christian pass over in the world! What damps of heart, conflicts with

Satan! But there we enter into our master's joy, Mat. xxv. 21. There is

no serpent in the upper paradise.

(2.) Freedom from sin: then sin shall be wholly subdued when they die,

for death is the last enemy, 1 Cor. xv. 26. If sin continued after

death, death would not be the last enemy. There we are brought to God

as a proof of Christ's death: Eph. v. 27, That he might present it to

himself a glorious church, not having spot or wrinkle, or any such,

thing, but that it should be holy and without blemish;' Jude 24, And to

present you faultless before the presence of his glory;' Col. i. 22, To

present you holy, and unblamable, and unreprovable, in his sight.'

Alas! what a trouble have we with sin! Rom. vii. 24, wretched man that

I am! who shall deliver me from the body of this death?' If any man had

cause to complain of afflictions, Paul had; in perils often, whipped,

scourged, imprisoned, stoned. Oh, but this body of death! His lusts

troubled him more than scourges, and this captivity to the law of sin

more than prisons. We are sinning here while others glorify God. Here

we are born in sin, and after the new birth much corruption still

remains in us. Dejectum, non ejectum; sin is cast down, not cast out.

But death works a perfect cure; it puts off all our sins at once.

[2.] Positively.

(1.) The vision of God: 1 Cor. xiii. 12, But now we see through a glass

darkly, but then face to face: now I know in part, but then I shall

know even as also I am known;' 1 John iii. 2, But we know when he shall

appear we shall be like him, for we shall see him as he is.' Here we

know little of him, only his track, shadow, picture; but there face to

face. In the church there is only hearing of him by the ear, but in

heaven there will be seeing. Now we know God only by hearsay, but see

him not; still to` theion is akata'lepton, the divine nature is

incomprehensible; angels clap their wings, and cover their faces.

Finite cannot comprehend infinite, no more than a cockle-shell can the

ocean.

(2.) The full fruition of God. Here, 2 Cor. iii. 18, But we all with

open face, beholding as in a glass the glory of the Lord, are changed

into the same image, from glory to glory;' but there much more: 1 John

iii. 2, We shall be. like him, for we shall see him as he is;' by it we

become like him. In a stamp impressed, the wax receiveth only the form

and figure, without any real quality, as a golden seal leaveth no

tincture of gold, nor a brazen seal the property of brass. In a glass,

besides figure and proportion, there is a representation of motion, but

no other real qualities. But here, as iron in the fire seemeth to be

fire, we are like him in holiness and happiness. There is in God to`

maka'rion kai` to` agathon, happiness and holiness; these are

communicated to us.

(1st.) In holiness; we love him everlastingly, as God loveth himself.

Moses, by conversing with God, his face shone. We love little because

we know little. To love God out of a participation of the same nature,

the lowest is to love him out of interest, the highest out of a

principle of holiness; not because good and bountiful, but because

holy. While sight is weak, holiness is weak; and while holiness is

weak, love is imperfect; for holiness is nothing in effect but love. We

wander after other things, but this love is expressed by receiving,

delighting, lauding, praising him for evermore.

(2d.) In happiness; for there is as much fruition of God as we are

capable of: Rom. viii. 18, Glory revealed in us.' There God is all,

here there is no room to receive him, no faculties to behold his glory,

no means to convey it.

2. The comfortable adjuncts of it.

[1.] The place, which is very glorious. The pavement and nether part,

we cannot look upon it without wonder; but the seat of the blessed is

much more glorious, as the holiest of all exceeded the out ward court.

Here we are in the place of our service; how pleasant soever our seat

be, there is inconvenience, a mixture of winter and summer, sickness

and health, life and death; it is a middle place between heaven and

hell, and hath a mixture of both. The best contentments are mixed with

dregs, but there is pure contentment without any sorrow at all.

[2.] The company: Heb. xii. 22, 23, But ye are come to mount Sion, and

to the city of the living God, the heavenly Jerusalem, to an

innumerable company of angels, to the general assembly and church of

the first-born, which are written in heaven, and to God the judge of

all, and to the spirits of just men made perfect,' Besides God, and

Christ's human nature, there are an innumerable company of angels, and

the spirits of just men made perfect. Heaven is no solitude; there is

company enough, good and blessed company. What a joy will it be to

behold Christ's glory, angels and archangels ministering to him; to see

the first parents of mankind, Adam and Eve, and the blessed patriarchs!

Mat. viii. 11, They shall sit down with Abraham, Isaac, and Jacob.'

Enoch and Elias, the two persons that were translated into heaven in an

extraordinary way. See Paul with his crown of righteousness upon his

head; our friends with whom we mingle souls. Between this blessed

company there is great love; every one is loving, and every one is

lovely. The apostle telleth us that when faith and hope cease, love

remaineth; not only as terminated on God, but as terminated on the

saints. They shall not only love God above all, but love one another

with a most pure and perfect love. They shall love God more than

themselves, and others as themselves. As the loops of the tabernacle

did couple the curtains one to another, so dear love unites the

glorified saints. No more strife between Luther and Zuinglius, Hooper

and Ridley, Calvinists and Lutherans; not to come nearer home, and

mention those invidious names which are set up as flags of defiance to

divide us into several herds and factions. And as mutual love, so there

will be mutual honouring one another, and rejoicing in one an other

without envy, according to the honour God puts on them. Their will is

perfectly conformable to God's, rejoicing in each other as their own.

Those two querulous words, mine and thine, will no more set us at

variance; for one hath not the less comfort because another hath more;

as a great multitude hear a speech, one hears not the less because

another hears it with him; or the sun shines on a multitude, every one

hath all; or as in a chorus of voices, every one is partaker of

another's voice as well as his own: Neither are they set together as

mute spectators and mere strangers. There is a communion between the

blessed spirits. Paul when he was rapt into the third heaven, heard

a'rreta re'mata, unutterable words, words not fit to be uttered, 2 Cor.

xii. 4, which is not lawful or possible. He doth not speak so much of

what he saw, but heard. God revealed himself to Moses by sight, Exod.

xxiii., to Paul by hearing. We cannot intrude into those secrets, to

know what and how this communion is maintained; but somewhat we may

guess at; holy and gracious conferences concerning the wisdom of God,

his decrees, the works of his power, the riches of his grace, the

fruits of Christ's death; as in Christ's transfiguration, Luke ix. 31,

They appeared in glory, and spake of his decease, which he should

accomplish at Jerusalem.' To meet with holy prophets, and tell them now

all is come to pass, now all hazards and dangers are over, certainly a

sweet communion it will be; as travellers when they come into their inn

talk of the dirtiness of the way. Only here now I shall inquire whether

the saints know one another in heaven, fathers their children, and

children their fathers, husbands their wives, friends their

acquaintance; yea, those that never saw one another's faces?

Ans. Yes, but not after the flesh, in a carnal natural way: Mat. xxii.

30, They neither marry nor are given in marriage, but are as the angels

of God in heaven.' But they rejoice in one another in a spiritual way,

as they are related to Christ. Though it be a double contentment to see

that our relations do increase the number of blessed spirits, it is not

to be imagined there will be a perfect oblivion of all things. Memory

is not abolished, but perfected; for those that never knew one another

in the flesh shall then know one another. Adam knew Eve in the state of

integrity, though he never saw her before: Gen. ii. 23, And Adam said,

This is bone of my bone, and flesh of my flesh.' So when restored to a

perfect state; the disciples knew Moses and Elias, though they had

never seen them, Mat. xvii. 3. We shall be suddenly enlightened to know

them in that great council of souls; being of the same company, we

shall know our fellows. In that parable of Dives and Lazarus, Luke

xvi., there is a representation of the everlasting estate. Abraham knew

Lazarus, and the rich glutton knew him in Abraham's bosom. Ministers

shall have knowledge of souls they have gained to Christ: 1 Thes. ii.

19, For what is our hope, or joy, or crown of rejoicing? are not even

ye in the presence of our Lord Jesus Christ at his coming?' Such as

were converted, edified by him. Such believers are welcomed to heaven

by the poor whom they have relieved: Luke xvi. 9, Make to yourselves

friends of the mammon of unrighteousness, that when ye fail they may

receive you into everlasting habitations.' Angels do not only know

themselves, but all the elect whom they are to gather from the four

winds, Mat. xiii. 41. It is more probable they shall know one another.

III. That we shall lose nothing but what shall be made up.

1. Do we lose friends? There are better in heaven; our best friends

love us not so dearly as every one doth there. This is the true

communion of saints; we have communion not only with one or two, but

all; now two or three berries on the top of the uppermost bough. It is

well if two or three mortified humble christians can meet together, and

breathe out their souls in supplications: Where two or three are

gathered together in my name.' There is an innumerable company; there

is none but such. Here saints and hypocrites are mixed and blended

together in promiscuous herds, there none but the wheat is gathered

into the barn. There will need no fears and suspicions, no unclean

enters there. Christ, that giveth entrance into heaven, cannot be

deceived; there they are perfect. Our communion is often interrupted by

our infirmities; here full of contention or clashing, there all agree

in the same aim and the same work; and this union and communion is

constant without end; now often diverted by present weaknesses and

intervenient occasions; we must break off company and societies, if not

affections; there we shall never part, but always be praising God.

2. Is it ordinances we lose? There the Lamb shall be the light of the

new temple. We shall study divinity in Christ's face; that will be our

bible, there we shall drink of the fruit of the vine new with Christ,

Mat. xxvi. 29.

3. Communion with God. Then we shall ever be with the Lord,' 1 Thes.

iv. 17. There will be no cloud on that day.

4. Service and opportunities of glorifying God. We shall be more active

to his praise. The instrument will be perfectly in tune. Here we often

jar, there will be no spot or blemish, Eph. v. 27.

5. Comforts of this world, they are of use in our passage and we must

possess as if we possessed not, 1 Cor. vii. 31; but there we are free

from all needs. No man complains, when he is recovered out of a

disease, that he has no more need of physic.

Use 1. To commend Christ's service to you. If you have dedicated your

life to the flesh, then death will be bitter: Gal. vi. 8, For he that

soweth to the flesh shall of the flesh reap corruption.' A man should

consider all things with respect to his latter, end, that he may have

the same notion of things living and dying. But Christ's servant, what

comfort shall he have when he goeth hence to his master? John xii. 16,

If any man serve me, let him follow me; and where I am, there shall my

servant be.' Oh, follow him; you will not repent of it at last. Believe

this that is spoken; if you did believe, surely you could not be so

slack in his service: John xi. 26, Whosoever liveth and believeth in

me, though he die yet shall he live. Believest thou this?' Did we

strongly consider and soundly believe these truths, Christ would have

more servants than he hath. Oh, then, there is a great deal of profit

in Christ's service as to present comfort and final reward.

Use 2. A meditation for the dying. We should hear for the time to come,

and not only hear, to learn to live by the word, but learn to die. To

make you willing to die, consider, death is not a loss, but a gain. You

leave earth for heaven, misery for complete happiness, a temporal life

for an eternal; a shed is taken down that a palace may be raised up in

its stead; you exchange a lease for an inheritance, and hard service

for perfect freedom. Death is terrible upon a natural and legal

account, as it puts an end to our present comforts; and upon a legal

account, as it is attended with sin: 1 Cor. xv. 56, The sting of death

is sin.'

Use 3. To confute their fondness that would divide these two. Many

would have death to be gain, but do not take care to live to Christ.

Alas! that is a foolish thought. You would have comfort, but you deny

duty; you would live to the flesh, yet die in the Lord. God might have

customers more than enough for heaven upon these terms. To die to you

will be loss: Son, remember that thou in thy lifetime receivedst thy

good things.' You cannot expect to go from Delilah's lap to Abraham's

bosom. No; you go from pleasure to pain, from your friends to devils,

from opportunities of grace to torments and inflicting of punishments,

from your house to the prison of hell.

Use 4. Comfort concerning departed friends. Will you envy at their

preferment, whine and murmur at their gain? If you loved them indeed,

you would be glad when it is well with them; and where can it be better

for them than in heaven, in the bosom of Jesus Christ? The soul is

there. You leave the body in the grave, but Christ will not leave it

there: Thou fool! that which thou sowest lives not except it die.' Oh,

then comfort you one another with these words.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMONS UPON 2 THESSALONIANS I. [5]

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON I.

So that we ourselves glory in you in the churches of God, for your

patience and faith in all the persecutions and tribulations which ye

endure.--2 Thes. i. 4.

WE still stick in the preface and introduction into this epistle, where

in the apostle signifieth his singular love to the Thessalonians,

manifested in two effects--first, that he had given thanks to God for

them, ver. 3; secondly, gloried of them among other christians, in the

text So that in the words observe--(1.) The form and manner of the

commendation; (2.) The matter of it.

First, In the manner--

1. The person commending, We ourselves.' In the former epistle he

speaketh of their faith as praised by others: 1 Thes. i. 8, In every

place your faith to God-ward is spread abroad, so that we need not to

speak anything.' Now he justifieth the common fame by his own

testimony; he himself approved their constancy. (1.) Laudavi a laudato.

It is easy to deceive the credulous multitude, but to deserve esteem of

those who are best able to judge is a comfort to us. (2.) The fame of

their receiving the faith was spread by others, but when they were in a

confirmed estate of grace, Paul himself ventureth to give them his word

and testimony, We ourselves,' &c. Where grace is eminent and notorious,

it may be praised without suspicion of flattery. (3.) To keep up the

value of our testimony, that it may add weight and credit to those that

receive it. There was much in this, We ourselves.'

2. The act of praising, We glory in you,' kauchomen. Glorying

imports--(1.) Exultation or rejoicing of mind; (2.) The outward

expression of it, by word of mouth or speech. The one cometh from the

apprehension of some excellency, good, or benefit; the other from a

desire that others may know how we are affected with it. But did this

glorying become apostolical gravity? Yes; for--(1.) It was for the

honour of God; for before he speaketh of the praising of them, he

speaketh of his giving thanks to God, from whom they received these

gifts and graces. He doth not challenge the glory as due to himself and

his labours, but ascribeth all to God. (2.) For the encouragement of

the Thessalonians. We ought to give a testimony to others that deserve

it, not to curry favour with them, but to encourage them to

perseverance in the way of God. (3.) For the example of others and the

edification of the church; for he propounded them as a pattern of

imitation. (4.) For his own comfort; he gloried in them as the seal and

fruit of his ministry: 1 Thes. ii. 20, For our joy and glory are ye in

the Lord.' For these reasons, when the work did first speak for itself,

did Paul add his testimony.

3. The persons before whom, In the churches of God.' Not in profane

assemblies or common meetings, but where the people of God were met

together to worship God and receive spiritual benefit. They are called

churches of God'--(1.) Because God instituted and founded them: Acts

xx. 28, Feed the church of God, which he hath purchased with his own

blood.' (2.) There God is worshipped and acknowledged: Ps. xxii. 3, He

inhabiteth the praises of Israel.' (3.) There he manifests his power

and presence: Eph. ii. 22, Built up to be an habitation of God through

the Spirit.'

Secondly, The matter of his praise: their eminent graces--(1.)

Mentioned and specified; (2.) Heightened by their grievous temptations.

1. The graces wherein they excelled, faith and patience. Before it was

faith and love, now it is faith and patience. These two are often

joined; as Heb. vi. 12, Be ye followers of them who through faith and

patience have inherited the promises.' So Phil. i. 29, To you it is

given in the behalf of Christ, not only to believe in him, but also to

suffer for his sake.' Faith goeth before suffering, for the sufferer

must first be a believer; but when God calleth to it, both must go

together. So Heb. x. 35, 36, Cast not away your confidence, which hath

great recompense of reward; for ye have need of patience.' As if

confidence and patience were but one and the same thing, at least very

much of kin.

2. The grievousness of the temptations wherewith these graces were

exercised: In all the persecutions and tribulations which ye endure.'

(1.) In the term all' there is a multiplicity implied. (2.) And in the

words, persecutions and tribulations,' the grievousness of their

temptations. They were not only persecuted or brought into trouble, but

the persecution took effect. Persecution' noteth the attempt of their

adversaries, and tribulation' the success; their trouble was not only

endeavoured but effected. Therefore it is said, Rom. viii. 35, Shall

tribulation, or distress, or persecution?' (3.) In the word endured is

intimated that with great patience they bore these troubles, and yet

continued firm and constant in the faith.

This latter branch I shall insist upon; and observe--

[1.] That tribulations and persecutions do often befall God's dearest

and choicest servants.

[2.] That a constant unconquered patience under persecutions and

tribulations is a sign and fruit of a strong faith; and so it suiteth

with what I lately handled concerning God's goodness and growth of

faith.

Doct. 1. That tribulations and persecutions do often befall God's

dearest and choicest servants: 2 Tim. iii. 12, All that will live godly

in Christ Jesus shall suffer persecution;' Acts xiv. 22, he exhorted

them to continue in the faith, saying, That through many tribulations

we must enter into the kingdom of God.' We must enter into the kingdom,

and ordinarily it is through many tribulations.

1. That we may be conformed to our Lord, and pledge him in his bitter

cup. Christ was a man of sorrows, and there would be a strange

disproportion between him and us if we should altogether live in

delicacy, ease, and pleasures: Col. i. 24, ustere'mata Christou, That I

may fill up what is behind of the sufferings of Christ in my flesh.'

There are Christ's personal and Christ's mystical sufferings. The

sufferings of Christ personal are complete and meritorious; they need

not to be filled up; but Christ mystical, 1 Cor. xii. 12, the

sufferings of Christ mystical are not complete until every member of

his mystical body have their own allotted portion and share. Some drops

of the storm light upon us; the whole tempest did beat upon him. The

apostle, to animate christians to suffer constantly and patiently,

telleth us that the captain of our salvation was made perfect through

sufferings, Heb. ii. 10. Those that will partake with Christ in his

kingdom must partake with him in his sorrows, at least resolve to do

so, and fare as he fared. If you have a high esteem of Christ and low

esteem of yourselves, you will easily consent to submit to the will of

God herein, even to carry the cross after Christ. Paul counted all

things but dung and dross that he might know Christ and the fellowship

of his sufferings, Phil. iii. 10. There is a great deal of sweetness

and spiritual comfort in suffering after, for, and with Christ; and we

should count all things dung and dross to gain this experience. It is

comfort enough to a gracious heart that he is made thereby more like

his lord and master.

2. It is for our trial. Faith is most tried in afflictions. We have not

ordinarily so clear a proof of the strength and growth of grace in us

as then: 1 Peter i. 7, That the trial of your faith, being much more

precious than of gold that perisheth, though it be tried with fire,

might be found unto praise, honour, and glory, at the appearing of

Jesus Christ.' We have spiritual advantage by our trials. Faith is

discovered to be sound and saving: this is, and should be, of more

worth to a gracious heart than the best gold on earth. A man may be

deceived at other times, and think that faith strong which a trial

discovereth to be weak; as Peter: Mat. xxvi. 35, Though I should die

with thee, yet I will not deny thee.' We can hardly believe ourselves

to be so weak as we afterward find ourselves to be. A man may doubt,

and think his faith weak, which a trial discovereth to be strong, Heb.

x. 32; and Heb. xi. 34, Out of weakness were made strong;'

pusillanimous at first, sinking under their fears, yet wonderfully

strengthened by God. To those that have faith, to know they have it,

and to be assured of it by a sensible trial, it is a greater benefit

than much worldly treasure.

3. That the excellency of our spiritual estate may appear, which can

afford us joy under the saddest temporal condition: John xvi. 33, In

the world ye shall have tribulation, but in me you shall have peace.' A

little will keep us comfortable and quiet. When all things succeed well

with us in the world, we live partly on the creature, partly on God; as

it is easy to go down the stream when we have wind and tide, but to row

against the stream, to bear up when we have waves and winds against us,

that requireth much strength: 2 Cor. i. 5, As the sufferings of Christ

abound in us, so our consolation aboundeth by Christ.' This will

sweeten the bitter waters, like the wood in Marah, or the meal in the

pot of Coloquintida. Without these sufferings we should not know so

much. A drop of this honey will sweeten the bitterest cup we can drink

of. In Christ we find all matter of joy, peace, and comfort.

4. We need these sufferings: 1 Peter i. 6, Ye are in heaviness for a

season, if need be.' We need these things to mortify our pride, to

reduce us to more close walking, Ps. cxix. 57, to tame our flesh, which

is apt to wax wanton. Even those sufferings which are principally for

Christ tend to the weakening of sin also, and are as vinegar and sour

sauce to that luscious estate which we are apt to surfeit of. The

honour, worldly wealth, and power of God's children do so strangely

corrupt them, that when they get uppermost they make lamentable work in

the world, and disgrace themselves and their profession. So that these

persecutions and tribulations become a necessary part of God's

discipline. Great and long prosperity doth pervert the best;

castigations are therefore probatory.

Use 1. Information.

1. With what thoughts we should take up the stricter profession of

christianity, namely, with expectations of the cross. Many think they

may be good christians, yet all their days live a life of ease and

peace, without any trouble or molestation. This is all one as if one

should list himself a soldier and never expect battle, or as if a

mariner should go to sea and always expect a calm; so unreasonable it

is for a christian to expect no occasions of self-denial. No; all that

will go to heaven had need be prepared and resolved. We must be shod

with the preparation of the gospel of peace, or else we shall be soon

foundered and halt, Eph. vi. 15. You must allow for sufferings, and

resolve upon the voyage whatever storms we meet with.

2. What fools they are that take up religion upon a carnal design of

honour, ease, and plenty in the world. You may do so for a time, but

the trials will come. There are inconveniences attend a true uniform

zeal in the most peaceable times; but now and then Christ cometh with

his fan throughly to purge his floor; therefore unless we can follow a

naked Christ upon unseen encouragements, either we call that religion

which is not religion, or else make way for a shameful retreat and

change. The summer friends of the gospel, or those painted butterflies

that flutter about it in the sunshine of prosperity, must expect a

winter will come. Christ doth not invite his followers with promises of

honour and riches, but rather telleth us of the cross, and persecution,

and tribulation, of the worst at first, to discourage hypocrites, who

cheapen and taste, but will not buy; to forearm his people that they

may not be offended, that they may be willing to suffer these things

when the Lord sees fit. Now whether they come or no, we must be

prepared. God never intended Isaac should be sacrificed, yet he will

have Abraham lay the knife to his throat, and make all ready.

3. How much they mistake that cannot endure to have their ears

scratched with the remembrance of the cross, as if it were a lesson out

of season, now when the profession of christianity is generally

received in the christian world.

[1.] The warnings are frequent in scripture. And do we think the whole

burden was laid upon the primitive christians, that we might profess

christianity at ease? John xvi. 1, These things have I told you, that

you might not be offended.' As Augustine, Ep. ad Victorianum--We

pretend to believe the scriptures when we read them, and yet complain

when they are fulfilled.

[2.] Though it be a pure calm for the present, and you see little need

or use of this doctrine; they that have no sore care not for the salve:

but there are strange revolutions in the world. The Shunamite, that

stood in no need of the prophet, 2 Kings iv. 13, was fain to be

beholden to the prophet's man, 2 Kings viii. 5. Such vicissitudes there

are in human affairs.

[3.] It was never so well with the world but somewhat of Christ is made

matter of dispute; and disputes beget interests, and those interests

create animosities and hatreds, and hatreds troubles. Many, where they

could not bring the world to the gospel, would bring the gospel to the

world; and when they had contrived this discreet and middle course (as

they thought), that should serve the turn for heaven and earth too,

this begot the greatest contests in the christian world, and hath been

the occasion of massacres, blood, and mischiefs in popery, which is

christianity disguised into a worldly thing.

[4.] Forearming and preparing for troubles helpeth the other parts of

christianity; for it is the means to cause us sit loose from the

creature, and to introduce that weanedness and mortification which is

so serviceable to the practice and power of godliness. We can hardly

discharge duties unless we prepare for troubles. Unless we get a habit

of patience, we are not olo'kleroi, James i. 4; and that which is lame

is soon turned out of the way, Heb. xi. Christ can hardly be master of

our persons unless he be master of our interests. We have them from his

bounty, and therefore for his service do forego them when he calleth us

thereunto. Martyrs are required in the time of the church's peace, as

well as persecutions, to mortify our pride and worldliness, to tame our

flesh; that if the occasion be wanting, the will to suffer any thing

for Christ may not be wanting. Our salvation and heaven can not be

purchased at too dear a rate, Acts x. 39. You can be no losers by

Christ, Heb. xi. 35.

4. It informeth us that if this be not our lot and portion, we ought

the more to bless God, and to be the more careful in the duties which

belong to the season, and in years of plenty lay up (as Joseph did) for

a time of famine and scarcity.

[1.] Be the more strict and holy: Acts ix. 31, When the churches had

rest, they were edified, walking in the fear of God.' When we are not

called to passive obedience, our active obedience should be more

cheerfully performed. But is it indeed so? Our fathers suffered more

cheerfully for Christ than we speak of him, and went more readily to

the stake than we go to a sermon or the throne of grace. But yet it

must be so, for our peace and comfort will cost us more in getting;

therefore unless we abound in the love and work of the Lord, we are

like to be in the dark as to our eternal interests.

[2.] We must be more mortified to the world; for he that liveth a

flesh-pleasing, a sense-pleasing life, is but ripening himself for

apostasy, James iv. 4. He that will be a friend to the world will be an

enemy to Christ. How can they that prize worldly prosperity and sensual

satisfaction so much ever induce their hearts to part with these

things? None are corrupted with prosperity but they are as much

dejected with adversity: 2 Peter i. 6, To temperance patience.' These

befriend one another. A man that shutteth up himself much with God can

the better bear a prison; and he that is contented with a little can

trust God in the loss of all.

[3.] He that aboundeth in charity, and is willing to communicate this

world's goods to him that needeth, will the sooner venture all in

Christ's hands: Gal. vi. 10, Do good while you have opportunity.' He

that neglecteth or slighteth a command will murmur against providence

when that is taken from him by force which he would not willingly give.

[4.] Diligence in holiness; for the martyr must have all the preceding

graces, poor in spirit, meek, merciful, hungering after righteousness,

pure in heart, &c., Mat. v. 1-12. You begrudge a little pains for God,

how will you expose the body to all kind of sufferings? Melior est

impatientia boni--Tertul.

[5.] If you cannot digest lighter afflictions, how will you bear

greater? If you cannot bear with a scoff, a frown, or scorn, or resist

the counsel of carnal friends, how will you bear the loss of life

itself? There are private persecutions as well as public; therefore

father and mother are put into the catalogue, and brother and sister,

Luke xiv. 26. If you cannot endure a disgrace, a loss of preferment,

how will you endure rapine, torture, and the fiery trial, &c.? If thou

hast run with the footmen, and they have wearied thee, how canst thou

contend with horses?' Jer. xii. 5.

Doct. 2. That a constant and unconquered patience under many

persecutions and tribulations is a sign of a strong faith; for this is

the evidence that the apostle produceth, that their faith grew

exceedingly.

1. I shall show what is patience.

2. What of faith is manifested by it.

3. The reasons why this is the fruit and evidence.

I. What is patience? A contented endurance of painful evils. It is

either moral or spiritual. The moral virtue is when, by such arguments

as human prudence furnisheth us with, we harden ourselves to bear the

evils that befall us in that honest course wherein we are engaged. The

spiritual grace is the fruit of the Spirit, and we bear these evils

from divine principles to divine ends. It concerneth a christian to see

whether it be nature or grace that beareth him up under his troubles.

The grace of patience, as it is wrought in us by God, who is therefore

called the God of patience,' Rom. xv. 5, so it fetcheth its strength

from the word of God: Rom. xv. 4, That we through the patience and

comfort of the scriptures might have hope.' Now scriptural arguments

are fetched either from the will of God, who appointeth us to this

conflict, 1 Thes. iii. 3, or from the glory of God, which is promoted

thereby, Phil. i. 20, or else our final happiness, James i. 12, or from

the example of our Lord Jesus Christ; who suffered for us, leaving us

an example that we should follow his steps,' 1 Peter ii. 21. Now these

arguments will hold us more closely to our duty, and beget another kind

of patience than mere nature can attain unto.

This patience, which is the grace, may be considered--(1.) Barely as

tried; (2.) As tried with many and long afflictions.

1. Barely as tried. Some give up at the first assault. Impatiency of

adversity is the character of the stony ground; and it is said, Mat.

xiii. 21, When tribulation or persecution ariseth for the word, by and

by he is offended.' They do not stand long when God cometh to try their

sincerity; this argueth no faith. Others hold up against the first

brunt, but begin to be tired and wax weary in their minds, Heb. xii. 3.

This argueth weak faith, which must be strengthened; it hath not e'rgon

te'leion, James i. 4. We must tarry till the perfection of patience be

more thoroughly discovered.

2. As tried with many and long afflictions. Many: Heb. x. 32, polle`n

a'thlesin; and divers trials, James i. 2; this is great patience. Long

evils: Col. i. 4, Strengthened with all might, unto all patience, and

long-suffering, and joyfulness.' Long-suffering is patience extended.

The perfection of grace is not discovered till put on many and great

trials. Many cannot bear any evil; they have no faith. Some hold out in

slighter temptations for a while; they have weak faith. But the

constant and unconquered patience is the fruit of strong faith. Thus I

have shown what patience is.

II. What of faith is manifested by it? All kinds of faith--(1.) Assent;

(2.) Consent; or (3.) Confidence.

1. Assent; for we must believe the truth with a divine faith before we

can suffer for it; a probable human faith will not be sufficient. How

can we endure all those afflictions and trials for supernatural things,

which merely depend upon divine revelation, unless we be firmly

persuaded of the truth of them? The cause for which we suffer is the

gospel; the comfort and support which we have in suffering is the hope

of eternal life. Now both adherence to the cause and the hope of the

reward are built upon assent, and receive their strength from the

strength of assent: Acts xiv. 22, He exhorteth them to continue in the

faith, and that we must through much tribulation enter into the kingdom

of God.'

2. Consent, or fidelity to Christ in our covenanted duty, Mat. xvi. 24.

In great afflictions we are tried whether we love anything above

Christ: Mat. x. 37, He that loveth father or mother more than me is not

worthy of me.' The resolution of this consent is the thing tried,

whether prepared to endure anything for Christ's sake, Acts xxi. 13. It

is easier to discourse of patience than to exercise it in time of

trial; as it is easier to build a castle in time of peace than to

defend it in time of war. Unless we overcome the devil, world, and

flesh, as well as renounce them, we cannot be faithful to Christ;

unless we more and more get this deadness to the world, weaken this

softness, delicacy, and impatiency of the flesh, &c.

3. Confidence, or relying upon God's promises, which are our great

support in all troubles and tribulations. Two sort of promises--(1.)

That God will enable you to bear them; (2.) That he will graciously

reward them. First, enable you to bear them, 2 Tim. i. 12, 2 Tim. iv.

18, 1 Cor. x. 13. Thus faith supporteth us. Secondly, that he will

graciously reward them. Christianity is nothing else but a life of

faith and hope, quickened by future promises; especially in our

afflicted estate. Faith receiveth all its strength from a sense of the

world to come, Rom. viii. 18, 2 Cor. iv. 17. A heart in heaven is

fortified against all evils below. When we are suffering with the

church militant, if we can but look up to the church triumphant, we

shall see all made up to us that we can lose or suffer here.

III. The reasons.

1. Faith is the grace that is most struck at in our tribulations;

therefore they are called the trial of our faith,' James i. 3,

doki'mion pi'steos. And when Christ telleth Peter that Satan had

desired to winnow him as wheat, he saith, I have prayed that thy faith

fail not,' Luke xxii. 32; that is, be not conquered by his terrors, so

as utterly to forsake the faith. Satan's spite is at faith, and God

permitteth it for the trial of our faith; and therefore if a man know

the strength and vigour of it in time of tribulation, then ordinarily

he hath a clearer proof of the truth and strength of that grace than at

other times.

2. It is the grace that is of most use to us in such times. Nothing can

bear us up but faith: 1 Peter v. 9, Whom resist, steadfast in the

faith;' adhering to the truths of the gospel, and depending upon the

promises thereof, that we neither quit our duty nor our confidence:

Eph. vi. 16, Above all, taking the shield of faith,' &c. As long as our

belief is firm, we are guarded as with a shield. The shield defendeth

the body and all other pieces of the armour, and beateth back those

violent and piercing temptations whereby Satan would shake our

constancy. It engageth the almighty power of God and Christ for us, and

is the life and vigour of all other graces. Three benefits we have by

it--

[1.] It keepeth us, that we do not for these things question the love

of God: Isa. xlix. 14, But Zion said, The Lord hath forsaken me, and my

God hath forgotten me.' Thus did the people lament themselves in the

time of their long and tedious captivity, as if God had no regard to

them. So Ps. lxxvii. 9, Hath God forgotten to be gracious?' We think

God hath no love, no fatherly care over us, or question our adoption,

Heb. xii. 5.

[2.] Take no sinful course for our escape: Ps. cxxv. 3, Ifet not them

put forth their hand to iniquity;' ver. 5, As for them who turn aside

to crooked paths, the Lord shall lead them forth with the workers of

iniquity.' It should not shake our constancy, and persuade us to do as

wicked men do: Isa. xxviii. 16, He that believeth shall not make

haste;' Heb. xi. 35, Not accepting deliverance,' with the displeasure

of God and hazard of conscience.

[3.] That we may not faint and grow weary of duties, even of life

itself, as Jonah iv. 8. Faith keepeth us from fainting, Ps. xxvii. 13,

Ps. xlii. 5.

3. In such times faith is manifested. The true and sensible discovery

of faith is patience under manifold tribulations.

1.] Because then we have nothing to stick unto but the comforts and

supports of faith. While we have anything to live upon on this side

God, either for maintenance, or protection, or safety, God hath but the

name; as those, Isa. iv. 11, We will eat our own bread, we will wear

our own apparel, only call us by thy name.' Though the flesh liveth

upon its own proper supply, yet we have so much religious manners as to

give God the name. But now, when these are removed from us, then it is

more plainly seen what we live upon, and how we live, either by faith

or sense. Besides, in daily and light trials reason will minister some

comfort; as philosophy knew little better than non si male nunc, et

olim sic erit; that their present troubles will shortly cease, and they

shall shortly partake of their delights here, and so force themselves

into a kind of quietness in their troubles when they cannot help it,

and hope shortly it will be better with them as to their worldly

estate. Thus in daily and light trials a man of understanding may hold

up the head; but when one deep calleth to another, then nature

yieldeth. Many persecutions and tribulations spend all our

probabilities; these troubles and dangers leave us wholly to faith:

Rev. xiii. 10, Here is the faith and patience of the saints.' The fit

time to exercise these graces; that is, in the trials of antichrist;

they will have work enough for faith and patience. Sense findeth

nothing to live upon; reason, or confidence, or hope findeth nothing to

live upon; only God's promises keep faith and patience alive.

[2.] Its proper genuine effect is then produced to the view of

conscience, and of the world also. It sensibly appeareth what boldness

and courage our belief of God's promises hath produced in us, by

enduring the greatest extremities rather than forsake the way of the

Lord. Certainly the strength of faith, as of all other graces, is most

seen in the effects. Now there is a twofold effect of faith--to obey

with cheerfulness, and to endure with patience. This is called the Work

of faith,' 2 Thes. i. 11, the imperate acts. Now, when the work of

faith is fulfilled with power, there is no longer a veil upon it; the

sincerity of it is unquestionable. The latter we are upon, enduring

with patience: 2 Cor. iv. 13, We having the same spirit of faith,

believe, and therefore speak.' Boldly own the truths of the gospel,

whatever troubles we endure for it. This showeth a mighty spirit of

faith is come upon a man, when death worketh in him, ver. 12. In

afflictions, by patience and constancy we confess Christ and his truth,

and sensibly express faith in him. But you will say, Is this such a

manifest token of our sincerity? Doth not the apostle say, 1 Cor. xiii.

3, Though I give my body to be burnt, and have not charity, it

profiteth me nothing?' I answer--We must distinguish between judging of

others and judging ourselves. Of others, by the bare outward acts or

effects: Mat. vii. 20, By their fruits shall ye know them.' Of

ourselves, by habits and effects together. If the ground or inward

cause of our suffering be the love of Christ, the belief of the reward,

the humble neglect of the flesh, contempt of the world, and all this

verified in forsaking all for Christ, the case is evident and clear.

Use 1. Let us determine with ourselves that suffering with Christ is

the way to reign with him. We would fain have continual prosperity,

because it is easy and pleasing to the flesh, but the scripture showeth

us another way. God's gold must be tried; they that would overcome must

fight. If we like not of these terms, let the way of Christ alone; but

if we desire his glory hereafter, let us be contented with this lot

here.

2. Deliberately sit down, and count what it may cost you to follow

Christ and save your souls, Luke xiv. 28, that so your thoughts of it

may fortify your resolutions, and you may not count it strange when it

cometh, 1 Peter, iv. 12. Suffering doth not surprise christians indeed

as a thing unlooked for, for they have been long preparing for it. Many

read of suffering in the gospel, but see no probability of it,

therefore dream of a smooth and easy way to heaven.

3. Consent to do so. In resolution forsake all, Luke xiv. 26; which

resolution must still be renewed and strengthened; for if we be

careless, faith will fail.

4. When it cometh, endure it with patience. It should be some pleasure

and satisfaction to your souls to find yourselves in the common way to

heaven, 1 Peter iv. 13. Nothing is too dear and hard for securing

heaven.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON II.

Which is a manifest token of the righteous judgment of God, that ye may

be counted worthy of the kingdom of God, for which ye also suffer.--2

Thes. i. 5.

THE apostle speaketh from the commendation to the consolation; wherein

the apostle declareth the use and fruit of these sufferings--(1.)

Generally; (2.) Particularly. A notable means of evidencing the general

judgment and their own particular glory.

From the general use, endeigma tes dika'ias kriseos tou theou--

Doct. That the persecutions which the godly suffer from the wicked are

a plain demonstration that God shall one day judge the world, and will

give to every one according to his works.

I shall first state the point, and then show how it is a demonstration,

&c.

1. It concerneth us to be fully persuaded of the truth of a future

judgment, wherein punishments and rewards shall be dispensed, for two

reasons--(1.) It establisheth our true and proper comfort, for then our

wrongs shall be righted, Phil. i. 28, and our labour of love

recompensed, Heb. vi. 10. (2.) Our duty is bound upon us by the

strictest tie, for this is the great awe-band upon us, Eccles. xii. 14.

2. This judgment is a righteous judgment: Acts xvii. 31, He hath

appointed a day, wherein he will judge the world in righteousness.' Now

he trieth the world in patience, conniveth at many faults; though none

are punished now besides or beyond their deservings, yet all are not

punished according to their deservings.

3. This judgment needeth to be evidenced to us, not only by the light

of scripture, but reason. Though light of scripture be more strong and

clear, yet the light of nature hath its use. Nature saith, It may be,

Faith, It shall be; yet the former testimony must not be rejected.

[1.] Because things seen by a double light work the more strongly upon

us; as upon our love and obedience: How much more to thee, both in the

flesh and in the Lord?' Philem. 16. So upon our faith; when even nature

teacheth us that it is reasonable to expect such a retribution, all

vain cavils are refuted.

[2.] Because all have not received the light of scripture, at least not

with such reverence and respect as they ought to do. To such the light

of nature is a preparative inducement either to believe, or to believe

more firmly.

[3.] Because in time of temptation (as the time of bitter and grievous

persecution is) we need all the succour and relief which the nature of

the thing will afford. Evil is present and pressing, and our great

hopes are to come. Then besides the grounds of faith we must study the

helps of faith. The grounds of faith are the promises of the gospel;

the helps of faith are such demonstrations and evidences as the light

of nature will afford in the case. Reason is allowed to be a handmaid

to faith.

[4.] Among other arguments to evidence a future day of recompense, the

persecutions of the godly by the wicked are e'ndeigma, a plain document

or demonstration that such a righteous judgment there will be. That is

asserted in the text.

The argument may be conceived two ways--

(1.) If God so severely chastised the relics of sin in his children,

how much sorer vengeance attendeth the wicked that live in all manner

of profaneness? If leviora delicta, the lighter offences of his

children be thus chastised, what severity may the wicked expect for

their enormous crimes? The scripture is not a stranger to such an

argument; as 1 Peter iv. 17, For the time is come that judgment must

begin at the house of God; and if it first begin at us, what shall be

the end of them that obey not the gospel of God?' If God will manifest

his just displeasure against them of his own family, for their

correction and trial, surely the end of the wicked will be unspeakably

terrible. If they sip at the cup of trembling, the wicked must expect

to drink up the dregs thereof. Their trials are certain forerunners of

a woful end, abiding the instruments thereof, when the Lord has done

his work by them; for if those who are justified by Christ, and walk

holily, get to heaven through so many fiery trials, those that cast off

all religion and give up themselves to all wickedness, in the day of

God's reckoning with them they cannot expect to be sheltered from his

everlasting wrath, when their judge shall force them into his presence.

The like arguing is in Luke xxiii. 31, If these things be done in a

green tree, what shall be done in a dry?' Green wood is unapt to burn,

but dry sere wood will easily take fire. So Prov. xi. 31, Behold the

righteous shall be recompensed upon earth, how much more the wicked and

the sinner?' Recompensed,' that is, punished or chastised for their

transgressions. The certainty of the punishment of the wicked is

confirmed from the chastisements of the godly; for if God be so severe

upon his children, what will become of enemies? So Jer. xxv. 29, If I

bring evil on the city that is called by my name, should ye be utterly

unpunished? ye shall riot be unpunished.' If God had begun so roughly

with his own people, they must look as surely and sorely to suffer at

last. Thus it will hold good.

(2.) This argument may be formed thus: If good men suffer here, and the

ungodly have the upper hand, and have liberty and power to vex them

with all manner of grievances, it showeth that there is a righteous

judgment to come, wherein the godly shall obtain the reward, and the

ungodly cannot avoid punishment; for no righteous governor will suffer

his disobedient subjects to persecute those that most care fully obey

him, if he hath power to remedy it; and therefore, though he permit it

for a time, yet he will call them to an account, and then amends and

satisfaction shall be made them that have suffered wrong fully. So

their enduring many persecutions and tribulations was an e'ndei'gma, a

perfect document and demonstration of a judgment to come. This I take

to be the argument here, for the apostle's intent is not to humble but

comfort these Thessalonians; and our great consolation is taken from

the day of judgment, when our final redemption draweth nigh and is

accomplished. The former consideration tendeth more to humiliation and

caution, and tendeth more to the establishment of the punishment of

enemies, but this to the reward of friends, when God's faithful

servants shall be restored to their due honour and glory.

Secondly, How it is a demonstration of a future judgment. That it may

the more sink into your minds, I shall deduce it at large.

1. There is a God. This is the supreme primitive truth, which lieth at

the bottom of all religion: Heb. xi. 6, He that cometh to God must

believe that he is.' And it is evident to reason; for if there be not a

first and fountain-being, how did we come to be? for nothing can make

itself; or how did the world fall into this order wherein now we see

it? Indeed we cannot open our eyes but some object or other is

presented to our view, which loudly proclaimeth that there is an

infinite eternal power which made us and all things else. It were to

light a candle to the sun to prove this.

2. That this God is just; for all perfections are in the first being.

To deny him to be just is to deny him to be God and the governor of the

world. The perfection of his nature includeth his justice, for he is

infinitely righteous, both in himself and all his dealings with the

creatures: Jer. xii. 1, Righteous art thou, O Lord.' So doth the

eminency of his office: Rom. iii. 5, 6, If God were unrighteous, how

then shall he judge the world?' that is, he were then incapable of

governing mankind.

3. That this holy just God is the governor of the world; for man being

his creature, doth thereby become his subject, obliged to obey him. He

is a rational free agent, placed among occasions of good and evil; and

though he be bound to obey, yet might continue in his obedience or

disobey God, as the woful event showed. God is called the judge of the

earth, to whom reward or vengeance belongeth, Ps. xciv. 1, 2.

4. It is agreeable to the justice of his government that it should be

well with them that do well, and ill with them that do evil; or that he

should make a difference by rewards and punishments between the

obedient and the wicked. Conscience and natural reason owneth this

truth: Rom. i. 32, They know the judgment of God, that they that do

such things are worthy of death.' It seemeth uncomely when it is

otherwise: As snow in summer and rain in harvest, so honour is not

seemly for a fool,' Prov. xxvi. 1. When the wicked are exalted, men

look on it as an uncouth thing, as a blemish whenever it is done. Well,

then, God is a rewarder of good, a punisher of evil.

5. This reward and punishment is not fully administered in this world,

even in the judgment of them who have no great knowledge of the nature

of sin, and the punishment which is competent thereto; yea, rather the

best go to the wall, and are exercised with poverty, disgrace, scorn,

and all manner of troubles, when the wicked live a life of pomp and

ease, and often have their will upon the godly, and oppress them at

their pleasure. Hence come the complaints and expostulations of the

saints, when they have stumbled at this stumbling-stone, Ps. lxxiii.,

Jer. xii., Hab. i. And indeed how shall we reconcile these things with

the notions we have of God? Surely there is a God, and it is as sure

that he takes notice of human affairs, and will judge accordingly. What

is the reason then of this disproportion in his dealings between the

good and the bad? No satisfactory account can be given, but that the

wicked are reserved to future punishment, and the godly to future

reward.

6. Since God's justice doth not make a sufficient difference here,

there is another life where he will do it; for otherwise all these

absurdities would follow--

[1.] God would seem indifferent to good and evil, yea, more partial to

the evil; and would seem to approve and favour the rebellious more than

the righteous; but this were a blasphemy, and a diminution of God's

goodness and holiness, Ps. lxxiii. 1; so Ps. xi. 6, 7. Therefore there

is a time to come when God will manifest his respects to the one above

the other.

[2.] Man would seem to be left at liberty to break or keep God's laws

at his pleasure, and no harm would come of it; yea, present good and

profit. But this would destroy all obedience, and God is particularly

engaged to punish such as would flatter themselves with these hopes,

Deut, xxx. 19, 20, Zeph. i. 12.

[3.] Obedience would be man's loss and ruin, and so God would be the

worst master: 1 Cor. xv. 19, If in this life only we have hope, we are

of all men most miserable.' The worst would be the most happy and the

best the most miserable; for the children of God do not only forsake

the grateful pleasures of the world, but hazard all their natural

interests, and actually suffer the loss of all things by the cruelty of

their persecutors. Now Christ would never proselyte us to a religion

that should be our undoing, nor shall any of his people be posers by

him. This is contrary to all natural light and sense of religion that

is in men's hearts, that they that venture the most for Christ should

be in the worst condition. Therefore there must be another life, when

God will fulfil the good he hath promised, and execute the evil

threatened.

[4.] That the most eminent virtue should lie under perpetual infamy;

for the people of God do not only suffer hard things, but their names

are cast forth as evil, and their way condemned as factious

singularity; and though they be instruments of public good, yet they

are traduced as the troublers of Israel, and so made sacrifices to

public hatred. But this is a great absurdity, therefore things must be

reviewed, and that which is good restored to its public honour: 1 Peter

iv. 13, 14, If ye be reproached for the name of Christ, happy are ye.'

When his glory shall be revealed, so shall yours; which is a great

satisfaction to the godly, who prize a good name above other earthly

interests.

[5.] The children of wisdom would seem sons of folly, in checking their

lusts, venturing their interests, and renouncing all for their fidelity

to Christ; as if they did foolishly for running into such

inconveniencies, when they might spare themselves and sleep in a whole

skin. Now it is a great absurdity that God's wisest and most faithful

servants should be accounted fools; that would quench and destroy all

zeal for God. No; there will a time come when the wisdom of the world

shall be seen to be the greatest folly, and that there are no such

fools as those that employ their greatest abilities in attaining

present pleasure, profit, and preferment, with the neglect of their

precious souls, and those the wisest adventurers who have sold all to

promote the honour of God and gain Christ, who look not upon things as

they appear now to the sensual and deluded world, but as they will be

found at the last day, when all things shall appear in their own

colours.

[6.] That all the comfort of the saints in looking and longing for this

day is but a fantastical impression or fanatical illusion, when yet

these desires and affections are raised and quickened in them by God;

not only as he doth warrant them by his word, but as wrought in them by

his Spirit, Rom. viii. 23, and 2 Cor. v. 5. Now it is not for the

honour of God that the hopes of the saints should be disappointed, and

their great expectations frustrated. No; there will a time come when

their affections shall be satisfied, their desires granted, and their

hopes fulfilled to the utmost.

[7.] In the other life he doth it not till the general resurrection, or

Christ's coming to judgment. There is a distinction between the good

and evil at death, when the spirits of just men are made perfect, Heb.

xii. 23, and the spirits of the wicked are sent to prison, 1 Peter iii.

19. But that is not sufficient, for two reasons--because that is

private, and does not openly vindicate the justice of God; and that it

is but upon a part, the soul only.

(1.) As it is private, and executed upon the wicked, man by man.

Certainly it is more for the honour of God to bring his judgment to

light, as the prophet saith, Zeph. iii. 5. Here the love of God towards

the good and the justice of God towards the wicked is not manifest

enough, not brought out into the clearest light. Not in death neither,

for the honour of the just is not opened visibly, nor the glory of

heaven exposed to view until the general judgment. But then this

different respect is more conspicuous when the justice of God hath a

public and solemn triumph, and his enemies are branded with shame, and

the faith of his elect found to praise and honour, and the one publicly

condemned, and the other justified by the judge upon the throne, Acts

iii. 19.

(2.) As it is upon a part, the soul only. The bodies of the holy and

the wicked both are now senseless, and moulder into dust in the grave;

and till they be raised up and joined to their souls, they can neither

partake of woe or weal, pleasure or pain. The soul, though it be a

principal part, is but a part; the body essentially concurreth to the

constitution of the man; and it is the body that is most gratified by

sin, and the body that is most pained by obedience; and therefore the

body, which is the soul's sister and co-heir, is to share with her in

its eternal state, whatever it be. Therefore, that we may not be in

part punished and in part rewarded, there is a time coming when God

will deal with the whole man, and that in a solemn court and audience;

which is a comfort to a christian when he is brought before the

tribunals of men, and his body endures torture for Christ's sake.

Use 1. To show us how differently men will reason from the same

principles; for the wicked draw another conclusion hence, Cum rapiant

mala fata bonos, ignoscite falso, sollicitor nullos esse putare Deos;

either that there is no God, or that he hath no respect to human

affairs, and that all things are governed by chance. So elsewhere you

may see what contrary and distinct conclusions the carnal and spiritual

make from the same premises; as David from the immutable certainty of

God's promises, Ps. cxix. 89-91. But the scoffers said, 2 Peter in. 4,

Where is the promise of his coming? for since the fathers fell asleep

all things continue as they were from the beginning of the creation.'

Because the frame of nature had kept one constant tenor and course,

they plead for the eternity of the world and the falsehood of his

promises; but David was hereby confirmed in the belief of God's

constancy and faithfulness. So 1 Cor. vii. 29, with 1 Cor. xiii. 32;

Jude 5, with Rom. vi. 2; 2 Sam. vii. 2, with Hag. v. 2; 1 Sam. iii. 18,

with 2 Kings vi. 33. So Prov. xxvi. 9. All is as the heart is.

Use 2. To keep us from murmuring, or taking scandal at the sufferings

that befall us for righteousness' sake. Not only the promises of God,

but our very persecution is an argument of our final deliverance. There

will be a review of these judgments; therefore let us comfort ourselves

with these hopes. A christian must not look to present things, but

future; not what is done now, but how things will appear in the last

judgment. Now things may appear with all pomp and glory on the world's

side, and terror to the saints; but this scene is soon with drawn, and

present time is quickly past like a piece of fantastry; but then there

is an inversion of things, shame is on the wicked, and honour put upon

the saints, and the shame and glory are both eternal. Here we see the

godly in their adversity and patience, but hereafter entering into

their master's joy. Here the children of God are derided and vilified,

but there they stand at Christ's right hand, and are approved and

justified by him, and the wicked are rejected and turned into hell.

This is a false and perverse judgment, but there it is a righteous

judgment, as the wicked themselves shall be forced to confess, and

shall wish when it is too late that they had chosen the faith, and

holiness, and patience of the saints. Well, then, look not to the

beginning but ending of all things. If you look to the beginning only,

you are like to miscarry; but it would prevent your trouble if you did

consider how these things will appear in the review.

Use 3. Of direction. When things promised in the other world seem too

uncertain and far-off, and you are but coldly affected towards them,

then consider what a change there will be, and the face of all things

altered when Christ taketh the throne, and entereth into the judgment.

The perverse carriage of things now is a confirmation to your faith, at

least an help to your meditation. Improve the argument as it was set

forth before. Few christians are so strong and firm in believing but

they may find this a prop to their faith. Certainly all are so barren

of thoughts, that they will find it an help to their meditations of the

certainty of this judgment. Would God make laws with a sanction of

penalty and reward, and never look after them more? Doth he delight in

the prosperity of his servants or their afflictions? Would he raise

hopes and desires which he never meant to satisfy? Would he give the

wicked power to afflict and vex his people, and never call them to an

account?

II. I come now to speak specially of the comfortable part of the

judgment to the suffering Thessalonians, That ye may be accounted

worthy of the kingdom of God, for which ye also suffer.'

Doct. They shall be accounted worthy to enter into the kingdom of God

who diligently and steadily pursue after it.

By way of explication--

First, What is meant by the kingdom of God? There is a twofold kingdom

of God--the kingdom of grace and the kingdom of glory. The kingdom of

grace is the gospel estate now set afoot in the world. Now for this

kingdom they might be said to suffer; that is, to promote it in the

world, or because they had entered into it; but rather it is taken for

the kingdom of glory, spoken of Mat. xxv. 34, Come, ye blessed of my

Father, inherit the kingdom prepared for you,' &c. And they are said to

suffer for it, that is, that they may enter into it.

Secondly, How counted worthy? There is a threefold worthiness--

1. Dignitas equalitatis, a condignity or worthiness of exact

proportion: Luke x. 7, The labourer is worthy of his hire.' This exact

worthiness is justice-proof, not only from the paction and covenant,

but from the intrinsic worth of the action itself. There is aequalitas

rei et pacti. What I bargain for is my due. But when there is besides

the bargain a proportion between the labour and the hire, we claim and

challenge it not only by virtue of the bargain, but as a reward due to

the work for its own sake. Now there is such a distance between God and

the creature, his reward and anything that we can do and suffer, that

no creature can make God his debtor: Rom. viii. 18, For I reckon that

the sufferings of this present life are not worthy to be compared with

the glory which shall be revealed in us.' And when we have done all and

suffered never so much, eternal life is a gift, and the mere fruit of

his grace: Rev. ii. 10, I will give thee,' &c.

2. There is dignitas convenientiae, aptitudinis aut decentiae, a

worthiness of decency or becomingness. This consists not in a perfect

exact proportion, but some congruity or fitness. This is also

twofold--a fitness in point of order and a fitness in point of

preparation.

[1.] A fitness in point of order. So they are worthy who are

conveniently qualified according to God's order: Rom. viii. 17, If

sons, then heirs, joint-heirs with Christ; if so be that we suffer with

him, that we also may be glorified together. So 2 Tim. ii. 11, 12, If

we be dead with him, we shall also live with him: if we suffer, we

shall also reign with him: if we deny him, he will deny us.' It is meet

and convenient, or agreeable to Christ's wisdom and love, that he

should own his faithful servants, and since they are willing to take

his cross, that they should share with him in his crown; as David, when

crowned at Hebron, made his followers captains of thousands, hundreds,

and fifties. So also Rev. iii. 4, They that have not defiled their

garments shall walk with me in white, for they are worthy.' They

observe God's order, who maketh fidelity to Christ, in doing and

suffering his will, to be the way to their glory and blessedness.

[2.] In point of preparation. We read, that as heaven is prepared for

us, so we are prepared for heaven: Rom. ix. 23, Vessels of mercy, which

he had afore prepared unto glory;' and Col. i. 12, He hath made us meet

to be partakers of the inheritance of the saints in light.' It is the

wisdom of God to put all things in their proper places, both in the

order of nature and grace; as fishes in the sea, beasts on earth; so

holy and heavenly creatures, whose hearts are weaned from the world,

and whose hopes and desires are wholly carried to another and better

world, and are willing to endure all things to obtain it, that they

should be placed in heaven, for which he hath prepared them. And

persecutions are one means which serve to fit and prepare the godly for

heaven. As the hewing or squaring of stones fitted them to be set in

the temple at Jerusalem, so are we squared, fitted, and made meet to be

set in the heavenly temple. Things that suit are in the language of

scripture called worthy: Worthy of repentance,' Mat. iii. 8, Acts xxvi.

20, Phil. i. 27, Eph. iv. 1, &c.

3. There is dignitas dignationis, the worthiness of acceptance, when

God for Christ's sake is pleased to count us worthy, and to take our

carriage in good part though there be many failings. So Luke xxi. 36,

Watch ye, therefore, and pray, that ye may be counted worthy to stand

before the Son of man.' And so here, counted worthy;' that is,

pronounced worthy by divine dignation to enjoy the kingdom of God. None

deserve this, though some are admitted out of God's benignity and

faithful promises and gracious acceptance.

Thirdly, What is diligent and self-denying pursuit? I put in both

terms, because we must not only do what is good, but suffer what is

evil.

1. There must be diligence in doing good: Mat. vi. 33, First seek the

kingdom of God, and the righteousness thereof.' This must be our top

care, our first and chiefest business. It is not enough to seek after

the kingdom of God, but we must seek after it in the first place; all

must give way to this: Heb. iv. 11, Let us labour to enter into that

rest.'

2. There must be suffering evil: Heb. x. 36, Ye have need of patience,

that, after ye have done the will of God, ye may receive the promise,'

Before the promise be fulfilled, not only our diligence but our

patience must be exercised; for God will try what we can venture upon

these hopes. So James i. 12, Blessed is the man that endureth

temptation; for when he is tried he shall receive the crown of life,

which God hath promised to them that love him; 1 Peter v. 10, After ye

have suffered a while.' The crown is promised to those that love him,

but before it is bestowed there is trial and endurance necessary; so

that besides obedience for subduing our lusts there must be patience to

hazard our interests. In mortification we willingly part with our

ill-being for Christ, but in self-denial with our well-being in the

world.

Reasons.

1. These things are required as conditions of entering into life: Mark

x. 38, If any man will be my disciple, let him deny himself, and take

up his cross, and follow me.' There is the law of christianity fixed,

and after such an express rule and constitution it is too late for us

to interpose our vote, and hope to bring down the law of Christ to

milder terms. No; the people of God must accept of this condition, and

be prepared for it.

2. When this condition is yielded unto and fulfilled, then we have an

evidence that God will count us worthy to enter into his kingdom: Phil.

i. 28, In nothing terrified by your adversaries, which is to them an

evident token of perdition, but to you of salvation, and that of God.'

Mark, he saith it is not only a hopeful intimation, but an evident

token; it clearly evidenceth your right to salvation. Crosses and

sufferings in their visible appearance look like displeasure and wrath

from God, but in their inward nature and destination of God they are a

promising evidence that you are appointed unto glory: Mat. v. 10,

Blessed are they that suffer persecution for righteousness' sake; for

theirs is the kingdom of heaven.' They may challenge it, be assured of

it.

Use. Let us seriously consider of these things.

1. The felicity here offered; it is a kingdom, and the kingdom of God.

What bustling is there in the world for a little greatness and

advancement! Alas! all other crowns are but petty things in comparison

of the crown of life, righteousness, and glory which God hath prepared

for them that love him. This is enough to counterbalance all the

ignominy, contempt, and disgraceful suffering which God's children meet

with here in the world.

2. The certainty of conveyance. God will count them worthy of his

kingdom: 2 Tim. iv. 8, Henceforth there is laid up for me a crown of

righteousness.' He will not frustrate the desires and hopes of his

suffering people. As the worldling goeth on by temporal glory to

eternal shame, you are sure to go by temporal trouble to eternal glory.

3. You must submit to any terms: Phil. iii. 11, If by any means,' &c.

The trial of our sincerity must not be looked for in our respect to the

end only, but the means. There is some difficulty about the end, to

convince men of an unseen felicity, and to bring them to choose it for

their treasure and happiness; but for the means of diligent obedience,

patient suffering, there we stick most. We have a quick ear for offers

of happiness, but we snuff at the troublesome conditions of duty and

obedience and entire subjection to God. Balaam could say, Num. xxiii.

10, Let me die the death of the righteous;' but he loved the wages of

unrighteousness. When the wicked are said to despise eternal happiness,

it is not simply as happiness or as eternal, but the means, the way

thither, as the Israelites, Ps. cvi. 24, 25.

4. Sufferings are the most distasteful part of the means: For which ye

also suffer.' All would reign with Christ, but not suffer with him;

like Zebedee's children, sit on his right hand and his left, but not

drink of his cup, nor be baptized with his baptism, Mat. xxii. 22, 23.

God might have customers enough for the crown, but men like not the

yoke and the cross that attend it.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON III.

Seeing it is a righteous thing with God to recompense 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.--2

Thes. i. 6, 7.

HERE is an amplification of the former argument, wherein he doth more

fully declare how their enduring tribulations was e'ndeigma, &c., a

manifestation of God's righteous judgment.

In the words note--

1. The impulsive cause, God's justice, Seeing it is a righteous thing

with God.'

2. The two effects, or the different retributions, To recompense,' &c.

3. The time when this is accomplished, When the Lord Jesus shall be

revealed from heaven,' &c.

I begin with the first. This is mentioned that they may be certain of

the effects. Just is taken in two senses--(1.) Pro eo quod jure fieri

potest; (2.) Pro eo quod jure fieri debet. That which may be done

without any injustice, that which ought to be done. The first, when a

man doth exact his debts; the second, for a man to pay his debts. The

first may be done or not done, required or omitted, without any blemish

or charge of injustice; but the second must be done, or I am unjust if

I do it not. The latter is intended here, for it is brought as a proof

of the just judgment of God, in counting them worthy of his kingdom for

which they suffered. God would do no injury, or were not unrighteous if

he should trouble them that trouble you; that would make but a cold

sense. No; his justice and equity requireth it; it cannot without some

injustice be omitted to punish them, and give you a relaxation from all

evil.

Doct. That in the retributions of the last day God showeth his justice.

1. I shall open the justice of God.

2. Apply it to the different recompenses.

I. For the justice of God, let me set it forth in these

considerations--

1. Justice is an attribute that belongeth to God as a governor. It is

twofold--general and particular.

[1.] His general justice importeth the perfection of the divine nature,

and is the same with his holiness. As the perfection of the divine

understanding includeth all intellectual virtues, so the perfection of

his will all moral virtues; and so God doth necessarily love

righteousness and hate iniquity, and acteth becoming such a pure, holy,

and infinite being. He can do nothing against the perfection of his

nature; that is, cannot deny himself, 2 Tim. ii. 13, will not give his

glory to another, Isa. xlii. 8, cannot be indifferent to good and evil:

Ps. v. 4, Thou art not a God that hast pleasure in wickedness, nor

shall evil dwell with thee.' Hateth whatever is contrary to his holy

nature: Zech. iii. 5, The just Lord is in the midst of thee; he will do

no iniquity; every morning he bringeth his judgment to light.' Will not

damn nor punish an innocent creature or a soul that loveth him, but

still acteth with a condecency to his own being.

[2.] His particular justice, which respecteth not his nature, but his

office, and belongeth to him as the governor and judge of the world. So

he hath given a law to his creatures, and his governing justice

consists in giving all their due according to his law: Deut. xxxii. 4,

He is the rock, his work is perfect; for all his ways are judgment: a

God of truth, and without iniquity; just and right is he.'

2. Of his government there are two acts or parts--legislation and

execution. Accordingly you may conceive two branches of the justice of

God--legislative, or judiciary and distributive.

[1.] His legislative justice determineth man's duty, and bindeth him to

the performance thereof, and also defineth the rewards and punishments

which shall be due upon man's obedience or disobedience. God made man a

rational voluntary agent, capable of good and evil, with desires of the

good and fears of the evil; therefore, that God as universal king might

rule him according to his nature, he hath made for him a law that

determineth good and evil, with promises to move him by desires and

hopes, and threatenings to drive him by a necessary fear: Deut. xxx.

15, See I have set before thee this day life and good, death and evil.'

In the precept there is the rule of man's duty, in the sanction the

rule of God's judgment or judiciary proceedings with him. And wherever

this law is set up, there God is said to judge the people righteously,

and govern the nations upon earth,' Ps. lxvii. 4; that is, to set up

holy and righteous decrees, fitted for the benefit of mankind.

[2.] His judiciary justice, called also distributive; that sort of

justice whereby he rendereth unto men according to their works, whether

good or evil, Rom. ii. 6, and that without respect of persons, 1 Peter

i. 17, without regard to any external thing which hath no affinity with

the cause that is to be judged, as profession or non profession.

This justice is twofold--remunerative and vindictive, rewarding and

punishing.

(1.) Rewarding. It is just with God to reward our obedience, or to give

men what his promise hath made due to them: Heb. vi. 10, God is not

unrighteous, to forget your labour of love.' If they should never be

rewarded or forgotten, God should be unrighteous or unfaithful, which

to imagine is abominable: 2 Tim. iv. 8, Henceforth is laid up for me a

crown of righteousness, which God, the righteous judge, will give me in

that day.' It is from God's righteousness and promise, with respect had

to Christ's merit, and the qualification of the parties; as I shall

more fully show by and by.

(2.) Vindictive, or punishing justice. God punisheth none but sinners,

and only for sin, and that according to the measure of the sin: Rom.

ii. 7-9, To them who, by patient continuance in well-doing, seek for

glory, and honour, and immortality, eternal life. But unto them that

are contentious, and do not obey the truth, but obey unrighteousness,

indignation and wrath; tribulation and anguish upon every soul of man

that doeth evil, of the Jew first and also of the gentile.' Despisers

of the grace of the gospel, John iii. 19; Heb. x. 29, Of how much sorer

punishment shall he be thought worthy?' There is a special guilt in

such a sin, which will be most tormenting and vexing to us. They have

no cause to impute their damnation to anything but their own wilful

neglect.

3. This distributive justice is exercised either more darkly or

plainly.

[1.] More darkly. The world is not governed by chance, but administered

by an all-wise and most just providence. Here in this world now there

is a punishment of the wicked, and a reward of the righteous. For

punishment God keepeth a petty sessions before the day of general

assizes: wickedness is now punished: Rom. i. 18, The wrath of God is

revealed from heaven,' &c. Now and then God doth so sensibly and

visibly reward the righteous, that men are forced to acknowledge that

godliness is matter of benefit in this world, abstracted from the

rewards of another life: Ps. lviii. 11, Verily there is a God that

judgeth in the earth, verily there is a reward for the righteous.'

[2.] More plainly hereafter, when God will openly and beyond all doubt

and question make good his word to his people, and declare his

vengeance against the wicked. The great end of the day of judgment is

the demonstration of God's remunerative and vindictive justice;

therefore called the day of the revelation of the righteous judgment of

God,' Rom. ii. 5. He will not only glorify his love and mercy in the

salvation of the elect, but his justice also in rewarding the

performers of the condition, and what his promise hath made their due.

The business then is to remove the veil, Acts xvii. 31. The difference

between the last time and now is this--

(1.) That the righteous and the wicked have but the beginnings of their

reward and punishment. The wicked are not altogether without

punishment, but they are but the beginnings of sorrow, if you respect

God's external or internal government. As to his internal government,

the carnal world mindeth it not much, but yet others may perceive it,

as by troubles and gripes of conscience, Heb. ii. 15, or impenitence,

or hardness of heart: Eph. iv. 19, Past feeling;' Ps. lxxxi. 12,

conscience terrified or stupified. But the external government of God

is exercised, so far as the world is not left without a sufficient

witness of the justice of God, to give them warning what they may

expect in the other world, and to keep up the belief of a providence;

that is to say, that the governor of the world mindeth the affairs of

the world, and so that he may be known to be a holy and just God: Ps.

clxv. 17, He is holy in all his ways, and righteous in all his works.'

This is so far discovered in all the acts of God's providence, that the

contrary is never discerned. Now we may say, Rev. xvi. 5, Thou art

righteous, O Lord, which art, and wast, and shalt be, because thou hast

judged thus.' There is some foregoing punishment, which we may take

notice of for the people of God in this life. His servants have much of

his mercy, and the beginnings of their reward in the beginnings of

their salvation, but the fulness is reserved for the world to come. As

to his internal government, his people have much of his love, in peace

of conscience, increase of grace, tastes of God's acceptance,

assistance of the Spirit, answers of prayer, and sweet foretastes of

eternal life. As to his external government, men here may sometimes

discern between the righteous and the wicked, between him that serveth

God and him that serveth him not,' Mal. iii. 17, 18, but at the general

judgment this is fully manifested in eternal reward and punishment.

(2.) The justice of God now appeareth more negatively than positively;

that is to say, God doth nothing contrary to justice. As to his rewards

of his servants, none can justly charge him for a neglect of them, they

having deserved nothing which they enjoy, Gen. xxxii. 19, and having

deserved much more than they suffer, Ezra ix. 13. All benefits are

more, all corrections less than they deserve. And therefore it is not

necessary that the justice of God should be always positively

conspicuous; it is enough that it should be negatively conspicuous,

that God do nothing contrary to his governing justice; as a man is

always risible, yet he doth not always laugh; we cannot deny the

faculty because of the cessation of the act. God is always just, but he

doth not always exercise his remunerative justice. So for the effects

of his vindictive justice; it is not always necessary they should be

exercised in the day of his patience, in cutting off sinners presently

as soon as they sin, and putting them into their final state; because

men are now upon their trial, and the present government of the world

is not that of sense, but of faith; therefore God waiteth to see if men

will break off their sins, and make themselves capable of his mercy: 2

Peter iii. 9, God is not slack concerning his promise.' But hasty men

would have all things done within time, without expectation of

eternity. But God, that knoweth what long-suffering is necessary to the

most obstinate creatures, doth not presently cast them off from all

expectation of mercy. Christianity would have lost a Paul and many a

useful instrument if the final judgment of God had gone according to

our fancies and hasty censures. There is room still for repentance, God

being always willing that the apostate state of mankind should have

time, and day, and means to repent, and turn unto the Lord.

(3.) How God will exercise his fatherly justice upon his people, and

his patience toward the wicked.

(1st.) His corrective justice toward his people, by many penal evils

inflicted up them: 1 Sam. vii. 14, If he commit iniquity, I will

chasten him with the rod of men, and the stripes of the children of

men.' The faults of the godly procure to them sharp correction: 1 Cor.

xi. 32, We are judged when we are chastened of the Lord,' &c. There is

fatherly love, though also corrective justice, and the saints

acknowledge it: Neh. ix. 33, Thou art just in all that is brought upon

us, for thou hast done righteously, but we have done wickedly.' So

David: Ps. cxix. 137, Righteous art thou, O Lord, and upright are thy

judgments.' Sharp corrections are but just; all is good to the godly.

(2d.) Patience towards the wicked: Rom. ix. 22, polle makrothumi'a,

endured with much long-suffering the vessels of wrath.' They shall want

no arguments to convince them of their folly and impenitency when they

are in hell.

(4.) Now it is clouded, then conspicuous. There is a veil upon God's

proceedings, they are sometimes secret, always just: Ps. xcii. 2, To

show forth thy loving-kindness in the morning, and thy faithfulness

every night.'

II. Let us apply it to the different recompenses here mentioned; and

so--

1. To the punishment of the wicked: To recompense tribulation to them

that trouble you.' There is no great difficulty to suit this part of

the judgment to God's righteousness; for sinners deserve the punishment

which is inflicted upon them, who lived in ease and pomp, and neglected

God's laws, and oppressed his servants, that were more faithful than

themselves.

There is a double reason of their punishment--

[1.] Their own disobedience to the laws of their creator, which is

enough to involve them in eternal ruin: Rom. ii. 8, But to them that

are contentious, and do not obey the truth, but obey unrighteousness,

tribulation and wrath.' Men that dispute away their duty to God, and

live in the world as if they had no superior but such as their

interests engage them to own, and as if there were no God, no judgment,

there can be nothing pleaded for them.

[2.] Their opposing them that would obey God, and so they make

themselves an opposite party to God, and consent with the devil in his

apostasy. There are two kingdoms in the world, the kingdom of God and

the kingdom of Satan; these are opposite. It is enough to our ruin to

remain in the one and not accept of the other, when God cometh to

reckon, Col. i. 18, Acts xxvi. 18. But it is a double condemnation if

we be factors and agents for the one against the other. These carry on

not only a defensive but offensive war against God; for these set

themselves point-blank against the kingdom of God in the world, not

only refusing it themselves, but seeking to discourage others: Mat.

xxiii. 13, Woe unto you, scribes and pharisees, hypocrites, for ye shut

up the kingdom of God against men; for ye neither go in yourselves, nor

suffer them that are entering to go in.' They divert others to their

power, not only by example, but persecution and opposition to them. And

if they have come under some visible engagement to Christ, their crime

is the greater. If they smite their fellow-servants, and eat and drink

with the drunken, Mat. xxiv, 49, malign, envy, traduce, and injure them

who are faithful to the law of Christ, and strengthen the hands of the

wicked, no wonder they are punished. Surely that is just which right

and equity requireth, either from the nature of the thing or the

threatenings of God. It only admitteth this condition, if they repent

as Paul did, who did it ignorantly.

2. If we refer it to the other effect, To give you that are troubled

rest.'

How is this just with God?

I answer--Things may be said to be righteous with God three ways--

(1.) In respect of strict justice, when what we do deserveth the reward

by the intrinsic value, worth, and condignity of our obedience. So no

obedience, whether of man or angel, though never so perfect, can bind

God to reward it. There is this difference between sin and obedience,

that the heinousness of sin is always aggravated and heightened by the

proportion of its object, but the merit and value of obedience is still

lessened. The sin or offence is aggravated, as to strike an officer is

more than to strike a private man, a king more than an ordinary

officer. Thence it cometh to pass that a sin committed against God doth

deserve an infinite punishment, because the majesty of God is infinite;

and so eternal death is the wages of sin. But on the other side, the

value and merit of obedience is lessened. The greater God is, and the

more glorious his being, the greater obligation lieth upon us to love

and serve him; and the good which we do for his sake being wholly due

to him, God is not bound by any right or justice from the merit of the

action itself to reward it; for here the greatness of the object

lesseneth the action, or respect thereby performed to it, Luke xvii.

10; for the creature oweth itself to God, who made it, and enabled it

to do all that it can do; so that he is not bound to reward it out of

his natural justice, but inclined to do it out of his own goodness, and

bound to do it by his free promise and gracious covenant.

(2.) There is his justice of bounty and free beneficence. God is just

by way of bounty when he rewards man capable of reward and accounted

worthy, though not in respect of perfect righteousness in himself, yet

because he is some way righteous. This capacity of the reward respects

either the righteousness of Christ, and that satisfaction he hath paid

for us, Rom. iii. 25, 26, or the difference between the person

recompensed and others; that he loveth God, is willing to suffer for

him, and worketh righteousness. General justice doth require that he

should reward the righteous, and put a difference between the godly and

the wicked. That governor that useth all alike is not just. Therefore

it is said, Ps. xi. 7, that the righteous God loveth righteousness.' It

is agreeable to justice in general, ratione justitiae, that wicked

persecutors should not go unpunished, but that God should deal with

them as they have done with others, and that they who have unjustly

suffered in this world should be righted in another world, since they

suffer out of love to God, and for his sake, and merely out of the

hopes of that other and better world.

(3.) God is just in respect of his promise. The condition being

performed, his justice obligeth him; he hath bound himself by his

covenant, and his righteousness implieth his veracity and faithfulness,

1 John i. 9. Not as if our patience merited it, as the oppressors

deserve and are worthy of punishment, but God's promise assureth us of

it; for though his promise be free, yet, if it be once made, justice

doth require it, and God is not free, but bound to perform it.

Use 1. Terror to the wicked, especially those that are enemies of

Christ's kingdom in the world, and haters of those that are good, 2

Tim. iii. 3. God is just, and will at length call you to an account.

Consider, he is just in his legislation; as he would not make

unrighteous laws for the pleasure of men, so he is just in execution,

he will not pass unrighteous judgment. Your carnal minds are enemies to

his laws, Rom. viii. 7, and your unbelieving hearts question his

threatenings. But his laws are his laws, however you dislike them, and

his threatenings are his threatenings, however you question the truth

of them. His threatenings to be accomplished within time show always

the merit of your actions, often the event; but his eternal

threatenings will be made good. Hell is not a painted fire. As he will

not repeal his established laws because you dislike them, so he will

not revoke his threatenings for fear of hurting such wilful and

impenitent sinners as you are. They that will not fear his judgments

shall feel them. The wicked put it to trial whose word shall stand,

God's or theirs: Jer. xliv. 28, They say, Peace, peace;' God saith,

Woe, wrath, tribulation, anguish; and it shall be fulfilled or made

good. But it is a sad thing to stand to that adventure; you may set a

good face on it, but conscience owneth the justice, Rom. i. 32. Thence

guilty fears arise, which are so natural to man, that we can neither

deny nor put off. Nature is afraid of a just judge, and the consent of

all people doth evidence it. Therefore we should think of it, and

prepare ourselves to be judged by him.

2. For the consolation of the faithful. God is righteous. You

experiment his mercy here by the way, in pardoning your sins and

sanctifying your afflictions, comforting you under them, and giving a

gracious issue out of them; but then you shall find him just--(1.) In

punishing your unreasonable enemies, 2 Peter ii. 9. (2.) Your reward is

sure: Prov. xi. 18, To him that soweth righteousness shall be a sure

reward.' Therefore we should the more resolutely forsake the pleasures

of sin, and endure the afflictions of the gospel, and continue with

patience in well-doing, that we may not lose what we have wrought. You

have a pledge of this in the new nature given to you. As any are made

partakers of a divine nature, they are more just and righteous, hate

sin and sinners, love the godly. It is said of Lot, 2 Peter ii. 7, 8,

that just Lot was vexed with the filthy conversation of the wicked; for

that righteous man, dwelling among them, vexed his soul from day to day

in seeing and hearing their unlawful deeds.' God, that created such a

principle of grace in us, is much more righteous. Retributive justice

is a ray of God's righteousness. God is said to be with him in the

judgment, 2 Chron. xix. 6.

I come now more particularly to discuss the two effects.

First, To recompense tribulation to them that trouble you. Tribulation

in the issue is the portion of the wicked: Rom. ii. 9, Tribulation and

anguish upon every soul of man that doeth evil.' But here the apostle

would draw us to consider the harmony and agreeableness between the

punishment and the offence. And thence we note--

That God usually retaliateth with men.

First, As here, It is just with God to recompense tribulation to them

that trouble you;' that the troublers should be troubled. You will say,

How can this tribulation which is recompensed imply the ruin of the

soul, when they afflicted only the bodies of the saints?

I answer--Two ways--

1. Because they can go no further: Luke xii. 4, Fear not them that only

can kill the body, and after that have no more that they can do.'

Implying they would do more if it were in their power, so great is

their malice against the saints.

2. This trouble they occasion to the saints is their soul's sin; not

only the fruit of the violence of their hands, but of the enmity of

their souls against the power of godliness, 1 John iii. 12. With their

souls they sinned, and they are punished in their souls as well as

their bodies. So that argueth this judgment of counter-passion, that as

they do to others it shall be done unto themselves. God threateneth it

in his word: Exod. xxii. 22, 24, Ye shall not afflict any widow or

fatherless child.' But what would come of it if they did? God

threateneth that he will kill you by the sword, and your wives shall be

widows, and your children shall be fatherless.' It should be returned

and paid home in the same coin. So Rev. xvi. 5, 6, Righteous art thou,

O Lord, for they have shed the blood of the saints, and thou hast given

them blood to drink, for they are worthy.' There the angel of the

waters applauds the suitableness of the judgment; they had made God's

saints a prey by their rigorous laws, and God would make them a prey to

the destroyer. There is a proportionableness between the sin and the

judgment; bloody men shall drink their fill of blood. Now this

prophetical scheme and draught is a threatening. So James ii. 13, He

shall have judgment without mercy that showed no mercy.' God will meet

men in their own way of sinning, that his judgment may be the more

conspicuous.

Secondly, God observeth this course in his providence: Judges i. 7,

Threescore and ten kings having their thumbs and great toes cut off

gathered their meat under my table: as I have done, so God hath

requited me.' Affliction, which is the most trusty counsellor to

princes of all their retinue, for it knoweth not how to flatter, taught

him to see his cruelty, and the justice of God in his punishment. The

like justice God used to Pharaoh, who appointed the children of Israel

to be drowned in the waters, and at length he and all his host were

drowned in a branch of the Ked Sea. So God showed himself the patron of

oppressed infants. Indeed, what more usual than that male factors are

dealt with according to their own wicked ways? As God threateneth Edom,

Obad. 5, As thou hast dealt, so shall it be done to thee; thy reward

shall return upon thine own head.' Ahab's blood was lapped up by dogs

in the place where they had shed the blood of Naboth. Jezebel was more

guilty than he: Ahab permitted, Jezebel contrived. Ahab humbled

himself, therefore Ahab was buried with honour, but Jezebel was

entombed in the bellies of the dogs. Haman was executed on the gallows

set up for Mordecai, Esther vii. 10. Henry the Third of France was

killed in the chamber where the massacre was contrived, and Charles the

Ninth died flowing in his blood in his bed. In the parable, desideravit

guttam, qui non dedit micam--He wanted a drop who gave not a crumb. But

is it so with good men also? Yes; Jacob, that got the blessing by a

wile, and came to Isaac, the younger for the elder, after seven years'

hard service was put off with Leah, the blear-eyed elder sister,

instead of Rachel, the beautiful younger sister. Asa, that put the

prophet in the stocks, was diseased in his feet. Joseph was not

flexible to his brethren's requests, as they were inexorable to him in

his extremity: Gen. xlii. 21, 22, We are verily guilty concerning our

brother, in that we saw the anguish of his soul when he besought us,

and we would not hear; therefore is this distress come upon us.' This

was many years after the fact committed; they knew not Joseph. David,

Absalom, 2 Sam. xii. 10-12. Paul consented to the stoning of Stephen;

yea, assisted at his execution, for they laid down their garments at

Paul's feet; and therefore Paul was afterward stoned and left for dead,

Acts xiv. 19, 20. Stephen prayed for him among the rest, Lay it not to

their charge;' yet God gave him some remembrance of this sin. Barnabas

was not stoned, who was assistant to Paul, but Paul was stoned; both

had been alike offensive for preaching the gospel at Iconium. Paul was

sensible of this crying sin, Acts xxii. 20. Well, then, if men will do

to others what they should not, God will do to them what they would

not. But here eternal vengeance is threatened.

Use 1. Let us take heed how we oppress any, especially that our hearts

boil not with rancour and malice against God's children. Injuriousness

and cruelty to the faithful will not go unrevenged. It may be you think

you do God good service, John xvi. 2. But that doth not excuse you from

punishment, for God will not be served with furious and blind zeal. The

rule is general, It is just with God to recompense tribulation,' &c.

2. Let not the godly be envious and repine at the temporal prosperity

of wicked men. Their ruin is certain; God will remember them that show

no mercy, but heavily lay on the yoke, Isa. xlvii. 6. God will put the

cup of affliction into other hands, if you can but tarry his leisure,

Isa. li. 22.

Secondly, And to you that are troubled rest with us.' There is his

recompense to the faithful, and that which is appointed to them is

rest; and not barely so, but rest with us.' Paul and the other apostles

of the Lord were engaged in the same cause, and looked for a like

issue. The apostles had a particular promise, Mat. xix. 28; but they

were all fellow-soldiers in the same warfare, and as to the substance

of it, expected the same crown.

Here note two things--

1. That the reward of the faithful is represented under the notion of

rest. Here the word is a'nesis, which signifies a cessation or

relaxation from all their troubles; but it implieth more than at first

appeareth; not only a release from their troubles, but eternal glory

and happiness in proportion to their troubles, 2 Cor. iv. 7. But a rest

it is called--(1.) Sometimes in allusion to the rest of Canaan, where

the people of God fixed their abode after their wearisome pilgrimage.

So it is taken Heb. iv. 1, We having a promise of entering into his

rest left us, let us fear lest any of us should seem to come short of

it.' And so it noteth that heaven is the place of our eternal abode,

after our pilgrimage in the world; there is our home and resting-place.

(2.) Sometimes it is spoken of with allusion to the sabbatic rest: Heb.

iv. 9, There remaineth therefore a rest for the children of God.' The

word there is sabba'tismos. It is a celebration of an eternal sabbath

to God. Our abode there and business there is perpetual worship, and we

go there not only to enjoy God, but to adore God. Heaven is a temple,

and christians are all priests, Rev. i. 6. We are not fully made kings

till we reign with him, nor priests till we come to minister

immediately before the throne. If the priesthood we have by Christ doth

chiefly concern our ministration in the heavenly temple, the case is

clear; here we are consecrated, fitted by justifying and sanctifying

grace. (3.) It is called a rest in opposition to those tedious

conflicts that we have about our spiritual estate and condition before

God; but then all is at an end, when the pardon is pronounced by the

judge's own mouth, Acts iii. 19. So it is anapsuxi's: then is

everlasting joy and refreshing, no more conflicts and agonies of

conscience; our doubts and fears are quite gone, and we are at rest in

Christ. (4.) It is some times called rest in opposition to whatever was

grievous and burden some in our duties: Rev. xiv. 13, They rest from

their labours.' They cease not from duty, but from whatsoever was

burdensome and trouble some in their duty, either through the weakness

of their flesh, or their want of satisfaction in God. (1st.) The

weakness of the flesh maketh duty wearisome to us. But there we are all

spirit; even this body shall become a spiritual body, and it shall be

no labour to us to serve God. (2d.) Want of satisfaction in God. Adepto

fine, cessat motus. When the soul hath what it would have, it is at

rest. Fulness of joy, satisfied with thy likeness. (5.) It is called

rest in opposition to the calamities and troubles of the present life.

So in the text, and Isa. lvii, 2, Rest in their beds.' Their souls at

rest with God, and their bodies in their graves.

Use. We say rest in God, but we forget our true resting-place. Arise!

here is not your rest, Micah ii. 10; as right passengers with their

staves in their hands, enter into heaven.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON IV.

Seeing it is a righteous thing with God to recompense 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.--2

Thes. i. 6, 7.

DOCT. That the reward of the faithful is represented under the notion

of a rest.

1. We shall inquire what a rest this is.

2. Why it is represented under this notion.

I. What is this rest?

1. It is a felicitating rest; not a bare cessation from troubles (as

the word a'nesis would seem to import), or a freedom from evil, but the

enjoyment of all good.

[1.] In this rest there is a freedom from all troublesome evils. In

this estate there is neither sin nor misery. Sin grieveth the saints

most, Rom. vii. 24. If any had cause to complain of afflictions, Paul

much more; he was whipped, imprisoned, stoned; but lusts troubled him

more than scourges, and his captivity to the law of sin was the worst

bondage. To be sinning here whilst others are glorifying God is

grievous to the saints. A beast will forsake the place where he findeth

neither meat nor rest. The saints do live with manifold failings, but

in heaven there is no sin, Eph. v. 27; no spot nor wrinkle upon the

face of the glorified saints. Their faces were once as black as ours,

but now they are fully cleansed, made fair as the sun, bright as the

moon. Christ will present them as such to God, as rejoicing in the

fruits of his purchase. Alas! what a trouble is it now to mortify one

lust, or to prevent it from breaking out into some scandalous practice!

We cannot do anything but sin will mingle with it, or enjoy anything

but we grow proud and sensual. A worm may breed in manna, 2 Cor. xii.

7. But then we are most high and most humble and holy. What is it we

struggled under and groaned under all our lives but sin? But now there

is no sin, and no temptations to sin. In paradise there was a tempter,

but not in heaven. Satan was long since cast out thence, and the saints

come to fill up the vacant rooms of the apostate angels. The world is a

place of snares, a valley of temptations, the devil's circuit wherein

he walketh to and fro; but no serpent can creep into the upper

paradise. Here we cry, Lord, lead us not into temptation, but deliver

us from evil.' There our cries are heard to the full; we are neither

tempted, nor shall we displease God any more; sin is not only mortified

but nullified.

[2.] There is no more misery nor affliction. Whatever is painful and

burdensome is a fruit of the fall, a brand and mark of our rebel lion

against God; but there affliction is done away as well as sin. Both

recompenses are without mixture. In hell there is an evil and only

evil, without any temperament of good; and in heaven there is happiness

and only happiness, without any allay of evil: God will wipe all tears

from our eyes, and there shall be no more death, nor sorrow, nor

crying, nor any pain,' Rev. xxii. 4. No more doubts of God's love, no

sense of his displeasure. Here, when the wounds are healed the scars

remain; we have many suspicious thoughts still; we need to be dieted;

the honey of God's love would grow too luscious if we did not taste

something of the vinegar and the gall; but there is full and

uninterrupted joy. Here the candle of the Lord doth not always shine

upon us alike brightly, but there our sun remaineth in an eternal high

noon, without clouds or overcasting. If our souls be at ease, yet the

body hath its afflictions. We make it too often the instrument of sin,

therefore God justly maketh it the subject of diseases. But there are

no gouts, and agues and fevers, nor stone, nor cholic, but the body for

ever remaineth in an eternal spring of youth. And for violence from

without and oppressions, there is no cry of destruction upon

destruction, no tumult to discompose that blessed region wherein God

will place his faithful ones; no company of the wicked to vex these

righteous souls, much less have they any power to molest them, but they

are bound hand and foot, and cast into utter darkness, as unruly men

that trouble the faithful subjects are put into prison. Again, then we

are freed from the inconveniencies of hunger, and nakedness, and want;

for these are bodily necessities incident to the present state; but

there wholly freed from the necessities of nature, 1 Cor. vi. 12. There

is no need of meat, drink, or apparel. The body now is a kind of prison

to the soul, but then it is a temple.

[3.] An enjoyment of all good; for God is all in all, whom we know and

love. We love what we see, and enjoy what we love. The blessedness of

the soul is the heaven of heavens. It is called the inheritance of the

saints in light, Col. i. 12. It is not for their turn that know no

other happiness but to eat, drink, and sleep, and wallow in brutish

pleasures. It is an inheritance in light, that consists in the vision

and fruition of God; and it is for saints, that are clarified from the

dregs of sense, and know how to value and prize these things. To our

felicity three things are necessary--(1.) A prepared faculty; (2.) A

suitable object; (3.) The conjunction of both these. In the state of

glory all these things concur; the faculty is more capacious, the

object is more fully represented, and the fruition is more intimate

than possibly it can be here. The faculty is more prepared, as we are

purged from sin, and freed from the delusions of the flesh. The object

is more manifested, for there we see God face to face,' 1 Cor. xiii.

12. The conjunction is more intimate; for here it is by faith, and that

is an imperfect sight, there by vision; here by an imperfect love,

there by perfect love. Now he that is joined to the Lord is made one

spirit, 1 Cor. vi. 17. But oh, what a conjunction will it be when we

shall be joined to the Lord by sight and perfect love! Vision shall

succeed to faith, and possession to hope, and the soul adhereth to him

without possibility of diversion. It is hard to speak of heaven till

the great voice of his providence call upon us to come up and see what

God hath provided for us. But, in short, vision maketh way for

assimilation, and assimilation for full satisfaction. See 1 John iii.

2, We shall see him as he is, and be like him;' as iron by lying in the

fire seemeth all fire. This for full satisfaction: I shall be satisfied

with thy likeness,' Ps. xvii. 15. The soul is then at rest; it hath

enough in God, in seeing God, and loving God, and being made like God.

2. It is an holy and religious rest, a perpetual sabbatising, Heb. iv.

9, sabba'tismos; a celebrating of an eternal sabbath to God. A sabbath

is an holy rest, not a time of idleness, but to be religiously spent

and employed; so this rest and sabbatism, which is promised to

believers, is not passed over in ease and sloth, but in acts of worship

and adoration. It is a rest from toil and labour, but not from work and

service. On the sabbath-day the sacrifices were doubled, Num. xxviii.

1. In our everlasting sabbatism we serve God after a more perfect

manner, especially delighting and rejoicing in God, and praising his

name. The place agreeth with this notion as well as the time. Heaven is

represented under the notion of a temple, as the state of glory by a

sabbatism. There were three partitions in the temple--the outward

court, the holy place, and the holy of holies; as there is an airy

heaven, and the starry heaven, and the heaven of heavens, Acts iii. 21;

and sometimes the third heaven, 2 Cor. xii. 2. This heaven of heavens

is the seat of God and the blessed saints, often called the holiest,

with respect to the type of the temple or sanctuary, Heb. ix. 24. The

apostle tells you that the earthly or worldly sanctuary was a type of

the true holy place, heaven itself, the throne and palace of God, where

his people are admitted into a nearer attendance upon God. Well, then,

if the state of glory be a sabbath and heaven a temple, we have but one

thing to do more, that is, to find out a priest. So christians are;

that is their quality and function; for it is said, Rev. i. 6, He hath

made us kings and priests unto God and his Father.' Now all the

difficulty is whether this priesthood relateth to our spiritual

sacrifices of prayer and praise, which we offer upon earth, or to our

worship in heaven when we are admitted into the immediate presence of

God, and praise him for evermore; whether it concerneth our

ministration before the throne of grace, or before the throne of glory.

I do not exclude the former; but because the latter is a truth commonly

overlooked, I will prove that the priest hood which we have by Christ

concerneth our ministration in the heavenly temple. I prove it--

[1.] From our conformity to Christ. If Christ were not consecrated to

his everlasting priesthood till he died, the like is to be presumed of

a christian. But so it is that this is clear of Christ: Heb. v. 9,

teleiothei`s, Being made perfect through sufferings,' &c. At his death

the rites of his consecration were over; therefore a christian, who

runneth parallel with Christ in all his offices, is fully consecrated

and fitted to officiate before God.

[2.] This suiteth with the other privilege; we are made kings as well

as priests. Now our kingly office is imperfect till we come to heaven.

A poor christian is but a king in a riddle; as he vanquisheth the

devil, the world, and the flesh, in some weak manner, he hath a

princely spirit. The kingdom of which we partake by Christ is mainly

hereafter, Luke xii. 32; 2 Tim. ii. 12, If we suffer with him, we shall

also reign with him.' So proportionably the other privilege of being

made priests must be expounded also. We have our sacrifices now, but

this office is not completed till we enter into the holiest, Heb. x.

19; not in spirit only, but in person.

[3.] If our consecration be not consummated till death, our office is

not perfect till then. Our consecration to the spiritual priesthood

consists in our justification and sanctification, both which are now

imperfect: Heb. x. 22, we are bidden to draw nigh to God' (which is a

priestly notion), having our hearts sprinkled from an evil conscience,

and our bodies washed as with pure water.' Now we are not perfect as

appertaining to the conscience, and can hardly get above our legal

fears, nor are we fully cleansed and sanctified; but when our

consecration is perfected, then are we fitted to serve God in his

heavenly temple.

[4.] Nearness of access to God, and ministration before him, is the

privilege of priests. Now we are kept at a distance; all that we can

have in this life is to draw nigh to the throne of grace; but we are

not admitted to God's immediate sight and presence. But when we

minister before the throne of glory, then we have full communion with

our God, and a clear vision of his blessed face; and then we are

priests indeed when we come into the heavenly sanctuary.

Well, then, our service is not ended with our lives. As we still stand

in the relation of creatures to God, so we must still glorify him and

serve him: Rev. vii. 14, 15, And he said unto me, These are they which

came out of great tribulation, and have washed their robes, and have

made them white with the blood of the Lamb. Therefore they are before

the throne of God, and serve him day and night in his temple; and he

that sitteth on the throne shall dwell among them; and they shall

hunger no more, and thirst no more,' &c. Then we shall not serve him by

fits and starts, but constantly. We shall not be at a distance from

God, nor God at a distance from us; but we shall still enjoy his

company, lauding and praising his name. Here we are learners, there

practisers. We shall then have a clearer sight of his excellencies, and

a fuller sense of his benefits, and accordingly offer up to him the

continual sacrifice of praise and thanksgiving.

3. It is a rest for the whole person, soul and body both, but in their

order. This I note, lest you should interpret this rest of their quiet

abode in the grave, as it is sometimes understood; Isa. lvii. 2, They

shall rest in their beds;' when the righteous are taken from the

tumults of the world, and the evils that ensue after their death. Death

is a sleep and quiet repose. But this is not meant of death, but of

glory; the rest of the body in the grave is common to the wicked. Now,

as their bodies are laid down to rest in the grave as in a bed, there

to sleep quietly until the general resurrection, so their souls pass

into a place of rest and bliss. The soul first entereth into rest. When

men come first into the world, the body is first framed, and the soul

cometh after; for this lower region is properly the place of bodies;

therefore reason requireth that the body, which is a citizen of the

world, should first be framed, that it may be a fit receptacle for the

soul, which is a stranger, and cometh from the region of spirits,

which. is above. But when we must remove into those heavenly

habitations, then it is quite otherwise; for then the soul, as a native

of that place, is presently admitted, but the body, as a stranger, is

forced to reside in. the grave till the day of judgment, and then our

bodies also are admitted into heaven; this is the law of all private

persons. Indeed Christ, who is the head of the church, is not subject

to it; his body as well as his human spirit was made a denizen of

heaven as soon as ho ascended. He entered not there as a private

citizen, but as king and lord of the heavenly Jerusalem, and therefore

carried both body and soul along with him. But as to us, the soul goeth

first there as to its proper seat, and after the final judgment both

soul and body. Therefore the apostle saith, To give you that are

troubled rest, when the Lord Jesus shall be revealed from heaven with

his mighty angels.' Then shall our reward be full. Bat that you may not

think that this rest only implieth the sleep of death, and our quiet

abode in the grave till we be awakened at the last day, I shall prove

to you--(1.) That the souls of the faithful enter into a blissful

estate as soon as they depart out of the body; (2.) What will be the

condition of the body in the resurrection.

[1.] That souls as soon as they flit out of the body are at rest with

the Lord. There are a sort of men so drowned in sense that they cannot

believe things to come. Some question the immortality of the soul;

others assert the sleep of it, because they imagine it to be so tied to

the body as that it cannot exercise its functions and operations with

out it; but that is a groundless error.

(1.) If death cannot separate us from the love of God in Christ, surely

the soul, notwithstanding death, is capable of showing love to God, and

enjoying the fruits of his love to us: Rom. viii. 38, 39, I am

persuaded that neither death nor life, &c., shall be able to separate

us from the love of God which is in Christ Jesus our Lord.' Take it for

our love to God, or God's love to us; it is our happiness to love God,

and be beloved of him. If death cannot vacate this or make it to cease,

separate souls may love God, and enjoy the fruits of his love to them.

(2.) If the souls of the saints, as soon as they are loosed from the

body, be with God and Christ, then they are in a state of bliss: Phil,

i. 23, I desire to be dissolved, and to be with Christ, which is far

better.' How could that be pollo mallon kreisson, by much far the

better, if the soul were deprived of all sense and feeling, and did

remain in a dead sleepy state? Is it not better for a gracious man to

wake than to sleep? to be hard at work for God than to be idle and sit

still? to use our powers and faculties than to lie in a senseless

condition? What profit is it to be with the Lord and not enjoy his

company? It is better to have our present love, knowledge, service,

tastes, and experiences, than to lie in a stupid lethargy without all

understanding and spiritual sense. It would be a loss to Paul if his

body should lie rotting in the grave, and his soul without all fruition

of God. What can be imagined to be that preponderating happiness which

should sway his choice? Is it to be eased of present labours and

sufferings? But God's people, who have resigned themselves to God, are

wont to value their present service and enjoyment of God, though

accompanied with great labours and afflictions. Surely Paul would never

be in a strait if he were to be reduced upon his dissolution into a

condition of stupid sleep, without any capacity of glorifying or

enjoying God. God's people are wont to prefer the most afflicted

condition with God's presence before the greatest contentments with his

absence: If thou go not up with us, carry us not hence,' Better be with

God in the wilderness than in Canaan without him. But so they are: 2

Cor. v. i. We know that if our earthly house of this tabernacle were

dissolved, we have a building of God, an house not made with hands,

eternal in the heavens.' Surely if the soul sleep till the

resurrection, they should not say, When this house is dissolved; but,

When this house is raised, and this tabernacle is restored. When the

saints desire to part with the body, it is not for want of love to the

body, but out of love to their souls; they would wish mortality were

swallowed up of life, that the body might go along with the soul into

glory. So i. ver. 8, We are willing to be absent from the body, that we

may be present with the Lord;' implying that as soon as the one is

effected and brought about, the other taketh place; otherwise more

absent when out of the body.

(3.) If when they are with the Lord they are in a better state than

now, surely then they are not only in manu Dei, in the hand of God; but

admitted in conspectum Dei, into the presence of God. It were also

absurd to long for a dissolution of that estate wherein we feel the

love of God and Christ, sometimes with us, unspeakable and glorious,

for an estate wherein there is no sight and sense of God and Christ,

and celestial and heavenly things. But so it is that they account this

more eligible, Phil. i. 23.

(4.) If the wicked and the righteous be in their final estate as soon

as they die, surely then the rest of the saints beginneth presently

upon their dissolution; for as the trouble of the wicked is, so is the

rest of the saints. But this we find in the scriptures, that the

spirits of the disobedient are now in hell as in a prison, 1 Peter iii.

19. The souls of men and women do not vanish into nothing, are not

extinguished in their bodies, nor are detained by the way in some third

place; but as soon as they depart out of the body, go to the place and

state of torment. On the other side, the spirits of just men are said

to be made perfect, Heb. xii. 23. When they are clothed and divested of

their bodies, they are perfected in heaven; which cannot be said if

they did lie in a dull sleep, without any life, light, joy, or act of

love to God.

(5.) What is said to one convert belongeth to all in the same

circumstances, and to them in like cases: Luke xxiii. 45, This day

shalt thou be with me in paradise.' By paradise' is meant heaven, as

Paul calleth the third heaven paradise, 2 Cor. xii. 4, in allusion to

Eden, or the garden out of which Adam was driven; not in regard of his

body (for that was disposed of as men pleased), but his soul. But when

the soul was in paradise, was it deprived of all sense, yea or no?

Certainly no, for it was with Christ. And this day;' this comfort was

not adjourned to commence some fifteen hundred or two thousand years

afterward; as this is a great comfort to those that are hard at work

for God; the time of your ease and refreshing is at hand; if suffering,

it will be soon over, and then your joys begin; to the sick, it is but

a little longer pain; to the dying, in a moment, in the twinkling of an

eye you will be with God.

(6.) If those already departed be living with God in heaven, those that

follow after may upon the same terms expect it. Now it is so; the

patriarchs are already with God, they all live to God: Luke xx. 37, 38,

For God is not the God of the dead, but of the living.' Then all the

elect that are already departed are glorified: Col. i. 20, By the blood

of his cross he hath reconciled all things to God, both in heaven and

in earth.' He meaneth the universality of the elect, whether triumphant

or militant. It cannot be meant of the angels; there was never a breach

between God and them, and therefore they cannot be said to be

reconciled to him. If things in heaven be reconciled, it is meant of

the glorified saints.

Two reasons why our reward is represented under the notion of rest.

(1st.) Because it suiteth with the aim of the saints. It is the end of

motion. None have it but those that seek after it. We are all travel

ling into the other world. Some are posting to eternal torment; they

choose a broad way and have much company, and go on pleasantly for the

time, but this course endeth sadly; this is the path that leadeth down

to the chambers of death. But others are going to life and rest; they

enter into it by a strait gate, walk in a narrow way,--the strait gate

of repentance, the narrow way of new obedience; but the end is blessed

and glorious, Mat. vii. 13, 14. This life is a walk and a journey; we

are now in motion and in passage. Adepto fine, cessat motus. When we

come to the place we intend, there we take our rest. Every day a

christian cometh nearer the shore: Rom. xiii. 11, Your salvation is

nearer than it was when you first believed.' Only it standeth us upon

to consider whether we go right. Every journey hath a period, and every

motion its end and rest.

(2d.) This term suiteth best with the goodness of God, who delighteth

to recompense his people for all their pain and weariness; he hath a

care of his weary servants now. Many times the pangs of the new birth

are sharp and tedious, therefore he giveth some the tongue of the

learned, that they may refresh the weary soul, Isa. l. 4. And Christ

saith, Mat. xi. 28, Come unto me, all ye that are weary and heavy

laden, I will give you rest/ It is our rest by the way; so at the end

of the journey. A constant course of holiness puts upon many labours,

and sorrows, and conflicts. (1.) Labours, The Lord taketh notice of

them, Heb. vi. 10, 1 Cor. xv. 28; therefore the Lord telleth the

laborious soul of a rest. (2.) Sorrows, through our manifold calamities

and afflictions: John xvi. 20, The world shall rejoice, and ye shall be

sorrowful, but your sorrow shall be turned into joy.' They shall have

much comfort and refreshing for their sad hours. The world rejoiceth

when Christ is removed, and gone out of the world; but the saints

rejoice when Christ cometh; then is their complete rest. (3.) Conflicts

with the devil, the world, and the flesh. Through many wrestlings we

get to heaven, we make our way thither every step by conflict and

contest. Now those that fight the good fight of faith, God will crown

them, 2 Tim. iv. 7, 8.

Use 1. To fortify our choice. It is left to us whether we will have our

rest and ease here or hereafter. Both we cannot have, for rest is for

the weary soul. We cannot reasonably hope to leap from Delilah's lap

into Abraham's bosom, if we have never laboured in duties public or

secret, withheld not ourselves from any joy. Some have their good

things here, Luke xvi. 25, Ps. xvii. 14, their whole portion in this

world; others choose a life of labour, patience, and self-denial. To

whom think you doth God promise rest? If we will not endure the pains

and be at the cost, we shall not have the rest. The flesh is

importunate to be pleased, but it is better to please God and save the

soul.

Two questions we should often put to ourselves--

1. Is there a motion after something better than the world can afford

us? A motion after God; you dare not rest on anything below God. The

spiritual life is nothing else but a seeking after God: Ps. xxiv. 6,

This is the generation of them that seek him, that seek thy face, O

God.' We seek on earth, we find in heaven. But are we seekers or

wanderers?

2. Is this motion carried on with that industry, patience, and

self-denial that such a matter of importance requireth?

[1.] Industry: Ps. lxiii. 8, My soul followeth hard after thee.' God is

not to be sought carelessly and by the by; the greatest business of our

lives must be for him: First seek the kingdom of God,' &c. Mat. vi. 33.

The soul must press after him, and labour to enjoy him; this is our

primary mark.

[2.] Patience under many disappointments and sorrows. The spouse that

sought after her beloved was smitten and wounded by the watch men,

Cant. v. 7. But your hearts are so set upon God and the life to come,

that still you make it your chiefest care and business to seek him, and

will not be put out of your way: Ps. xliv. 17, All this is come upon

us, yet have we not departed from thee; our heart is not turned back.'

[3.] Self-denial of our own ease, pleasure, credit, honour in the

world, still conflicting with your own lusts, that at length you may

attain the blessed God: Phil. iii. 11, If by any means,' &c., Mat. xi.

12.

Use 2. To shame the people of God, that they are so delicate and tender

of the flesh when such a rest is provided for them; that duties are so

wearisome; that we begrudge a few sufferings; that we so much give way

to coldness and lukewarmness, and that God is over looked and neglected

in the general course and drift of our lives; that we are so loath to

be at the trouble of contradicting our lusts, and do no more oppose the

interest of the flesh. O christians! can we expect the rest if we will

not labour and strive against sin, even to weariness?

Secondly, Best with us;' that is, with us apostles, and other holy ones

of God.

Note 1. All christians have the same felicity for substance, though the

degrees be different.

Common christians have their rest as well as the apostles. Those that

have been together in the labour, in the duty, and the danger, shall be

together in the rest and recompense. All the servants entered into the

joy of the Lord, though some had an increase of ten talents, some five,

Mat. xxv. 1. The grounds of essential happiness are the same to all.

1. The same redeemer and mediator, Exod. xxx. 15. If they had a better

Christ, or another mediator to ransom their souls, they might expect

another happiness; but all is brought about by the same redeemer, Jesus

Christ, theirs and ours, 1 Cor. i. 2; by his mediation, sacrifice, and

meritorious righteousness, Rom. iii. 22.

2. The same covenant, which is the common charter of the saints, Acts

ii. 39. It is a covenant which offereth the same benefits and requireth

the same duties. The same benefits, pardon, life. Pardon: Rom. iv. 23,

24, Neither was it written for his sake alone, but for us also, if we

believe.' Eternal life is the common portion of all the; saints: 2 Tim.

iv. 8, Not for me only, but for all those,' &c. It requireth the same

duties, for all the saints have the same rule to walk by, Gal. vi. 16.

The same gospel is the power of God to salvation to every one that

believeth, Rom. i. 16. Well, then, if all have no other charter from

God to show for pardon and life, and all are bound to the same duties,

all shall have the same happiness.

Note 2. Though the essential happiness of the saints be the same, yet

there are degrees in glory. (1.) From scripture. (2.) The nature of

that glory and blessedness which we expect. Sicut se habet simpliciter

ad simpliciter, ita magis ad magis. If I am to love a holy man as a

holy man, I am to love those most who excel in holiness. So look what

relation holiness hath to heaven, so more holiness hath more relation

to heaven. (3.) From the remunerative justice of God.

Note 3. Rest with us.' It is a comfortable adjunct to our felicity in

heaven that we shall have such company there. Surely the apostle

mentions it for their comfort here. So elsewhere it is propounded: Mat.

viii. 11, Ye shall sit down with Abraham, Isaac, and Jacob, in the

kingdom of heaven.' These were mentioned because they were the prime

believers, and chief in esteem among the Jews, before whom Christ then

spake. So everywhere in scripture it is made a happiness to be of this

society, Heb. xii. 22, 23; Eph. ii. 19, Fellow-citizens with all the

saints;' Eph. iii. 15, Of whom the whole family is named, whether in

heaven or earth.' If to be of this society now be a privilege, though

severed in distinct habitations, then what a comfort is it to be

admitted to a greater nearness of converse with the patriarchs and

prophets, apostles and martyrs, and all the worthies of God. We love

their company now; it is sweet to be in the assemblies of the saints on

earth, to pray, hear, fast, and communicate together in the Lord's

supper; much more in heaven; the saints are more lovely, other manner

of saints than ever we knew them before.

Use. Well, then, let us love the saints of God now, for these are to be

our everlasting companions: Ps. cxxxiii. 1, It is comely and pleasant

to live together in unity.' We that look for one home, should we fall

out by the way? All agree there; why should we not glorify God with one

mind and mouth now? There are different degrees of light, which cause

differences of opinion; but there are substantial and common truths

enough, wherein we all agree, to bring us to a closer union. Certainly

those beautefeus and coal-blowers should be hateful to all christians;

the truest zeal and martyrdom will be enough in uniting christians.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON V.

When the Lard Jesus shall be revealed from heaven with his mighty

angels.--2 Thes. i. 7.

WE now come to the third thing, the time when our reward shall be fully

accomplished, When the Lord Jesus shall be revealed from heaven.'

In the words observe--(1.) The person coming, The Lord;' (2.) His train

and retinue, With his mighty angels.'

From thence observe two points--

1. There is a time coming when Christ shall be fully revealed from

heaven, and appear in all his glory.

2. That when Christ cometh he shall bring his mighty angels with him.

For the first point.

1. What is this revelation? The coming of Christ is sometimes set forth

by the word apoka'lupsis, revelation; sometimes by the word

epipha'neia, appearing. The former is in the text, and in 1 Peter i.

13, Hope to the end for the grace which shall be brought unto you at

the revelation of Jesus Christ.' So 1 Cor. i. 7, Waiting for the coming

of our Lord Jesus Christ,' apoka'lupsin, the revelation. Elsewhere the

other word is used; as 2 Tim. iv. 8, Titus ii. 13, Looking for the

blessed hope, and the glorious appearing of the great God and our

Saviour Jesus Christ.' Both are to the same effect.

The former we are now upon. It is used for these reasons--

[1.] There are many who never had a sight of his glorious person, his

bodily presence is withdrawn from us; for Christ departed into the

heavens long before we were born, not to deny the world any necessary

satisfaction, but upon wise reasons. It was expedient he should go from

us: John xvi. 7, It is expedient for you that I go away, for if I go

not away the Comforter will not come unto you.' And he is contained in

the heaven of heavens, Acts iii. 21, Until the time of the restitution

of all things.' There is a great distance between us and heaven, which

though it doth not hinder his spiritual virtue and influence, yet it

doth the enjoyment and sight of his bodily presence; we cannot see him

nor hear him, though we feel his gracious operations in our souls: 1

Peter i. 8, Whom having not seen, ye love; in whom, though now ye see

him not, yet believing ye rejoice with joy,' &c. But at the last day he

shall be revealed, or visibly manifested to be the head of the church,

and the judge and avenger of his people. We shall find that our faith

was not misplaced, that he is what we believed him to be, and that he

was worthy to be loved and obeyed.

[2.] When he was upon earth he lived in a state of obscurity, his

godhead peeping out sometimes through the veil in a miracle or so, but

mostly obscuring and hiding itself; for his kingdom was not of this

world. And this way of coming was necessary to try his people: John i.

11, He came unto his own, and his own received him not.' The Jews will

not believe that Christ was the true Messiah, because he came not in

such a manner as to satisfy his own countrymen; but God's thoughts are

not as man's thoughts. We walk here, not by sight, but by faith,' 2

Cor. v. 7. A dispensation of faith must neither be too bright nor too

obscure.

[3.] Now his spiritual glory is seen but in a glass darkly, 1 Cor.

xiii. 12. We apprehend him by faith, but see him not face to face;

though he be revealed to the soul, yet not so revealed as he will be at

his second coming. Vision or beholding of his glory is reserved for

heaven: John xvii. 24, Father, I will that they also whom thou hast

given me be with me where I am, that they may behold my glory.'

[4.] His kingdom is not always clear and visible in the world, though

he ruleth in the midst of his enemies, Ps. cx. 2. His interest to all

appearance is many times suppressed in the world, though at other times

it breaketh out again, and is owned in the world: Luke xvii. 20, The

kingdom of God cometh not with observation,' meta` paratere'seos. It is

not set up as other kingdoms are, with warlike preparation or visible

pomp and glory.

[5.] His people and subjects are under a veil; their life is hid with

Christ in God, Col. iii. 3; The world knoweth us not, as it knew him

not,' 1 John iii. 2. It doth not now appear to the world, nor

altogether to the saints themselves, what a blessed portion is made

sure to them. The day of the manifestation of the sons of God is not

yet come, Rom. viii. 19, either of the eldest and first-born, or of all

the rest of the brethren; which is a comfort to us in our reproaches;

if we be not revealed and manifested to be what we are, neither is the

Son of God revealed to the full of his glory. In short, though Christ

be revealed to us in the doctrine of the gospel, yet his excellency

doth in part lie hid from his own children. We see him but darkly, and

no wonder if the world see him not, and know him not. And for

believers, their glory is hidden under the veil of afflictions,

infirmities, and imperfections.

2. That this time is coming is evident--

[1.] From the promise of his coming. This was the great promise ever

kept afoot in the church. The scoffers took notice of it: 2 Peter iii.

4, Where is the promise of his coming?' There was an ancient promise

long ago: Jude 14, 15, Enoch also, the seventh from Adam, prophesied of

these, saying, Behold the Lord cometh with ten thousand of his saints,

to execute judgment upon all,' &c. It hath been revived in all ages by

the Lord's messengers, Moses, David, Samuel, Joel, Zechariah, Malachi,

and more clearly by Christ himself and his apostles everywhere: John

xiv. 3, I will come again; if it were not so, I would have told you.'

God, that hath been faithful in all things, will not fail us at last.

He hath ever stood to his word, how unlikely so ever the things

promised were. The believers of the old world were not deceived in the

promise of his first coming in the flesh. Surely Christ would not

deceive us with a vain hope, nor flatter us into a fools' paradise; we

may rest upon his infallible word for his second appearance.

[2.] From the types whereby Christ was prefigured. I shall instance in

one, which the apostle explaineth from ver. 24 to the latter end; see

it.

[3.] There are ordinances appointed in the church, to keep afoot the

remembrance of this promise; the word preached, the Lord's supper: 1

Cor. xi. 26, As oft as ye eat of this bread and drink this cup, ye show

forth the Lord's death till he come.' He hath left it as a monument of

his faithfulness to revive our hopes and expectations. Would Christ

institute a solemn ordinance for the remembrance of his appearing if he

meant to come no more at us? The word declareth it: 2 Tim. iv. 1, I

charge thee before God and the Lord Jesus Christ, who shall judge the

quick and the dead at his appearing,' &c.

[4.] We have an inward pledge of it, the coming of the Holy Ghost into

our hearts. At parting there is a taking and giving of tokens. Christ

is not gone in anger, but about business, to set all things at rights

for the great day of espousals. To prevent suspicion, he left the

Spirit to stir up in us a certain and earnest expectation of that day:

Rom. viii. 23, We ourselves also, which have the first-fruits of the

Spirit, even we ourselves groan within ourselves, waiting for the

adoption, even the redemption of our body;' and Rev. xxii. 17, The

Spirit and the bride say, Come.' The time is determined, the

marriage-day fixed, though unknown to us; but the Spirit dwelling in us

sets us a-looking and a-longing for it.

[5.] Our constant experience of his love and care over us. There are

frequent messages of love which pass between us and Christ, which show

that he doth not forget us, and is not strange to us now. There is a

constant intercourse kept up between every believing soul and his

Redeemer; though he be absent from us in the body, yet we hear from

him, and he is present with us in the spirit. We hear from him in the

word, in prayer, and in the sacraments; and will he not come again, who

is so mindful of us at every turn? If he forgat us in his exaltation,

as the butler forgat Joseph when he was at court, it were another

matter. No; though our high priest be passed into the heavens, yet he

is touched with a feeling of our infirmities, Heb. iv. 15. He will not

always leave us liable to sinning and suffering. He is our life now,

and therefore shall appear, and we with him in glory, Col. iii. 4.

[6.] Consider how much Christ's interest is concerned in it.

(1.) Partly that the glory of his person may be seen and fully

discovered. His first coming was obscure, and without observation, for

then he came in the form of a servant; but now he cometh as the lord

and heir of all things, in power and great glory. Then he had for his

forerunner John the Baptist, the voice of one crying in the wilderness,

Mat. iii.; but now he hath for his forerunner an archangel, by whose

voice, as the trump of God, the dead shall rise out of their graves.

Then he came with twelve disciples, a few poor fishermen, men of small

condition in the world; now with legions of angels, su`n muria'sin

agi'ais, Jude 14. At the first coming, he acted the part of a minister

of the circumcision, preaching the gospel to the people of Israel only;

now he cometh as the judge of all the world. Then he invited men to

repentance, and offered remission of sins to all those who would own

him as their Redeemer; now he cuts off all hope of pardon for ever from

them who refused or despised his grace. Then he offered himself as a

mediator between God and man, to God as an high priest, to us as an

apostle, Heb. iii. 1; but now he cometh as a judge and avenger. Then he

veiled his divine nature under the infirmities of his flesh, and did

but sparingly emit the rays of his majesty; now he shall appear in the

glory of his Father. Then he wrought some miracles, which his enemies

imputed to diabolical arts and magical impostures; now there will be no

need of miracles to assert the divinity of his person, for all things

are obvious and liable to sense. Heretofore he raised a few to life,

now all the dead. Then he prepared himself to suffer death, now he

shall tread death under his feet. Then he stood before the tribunals of

men, that he might be condemned to the ignominious death of the cross;

now he shall sit upon a glorious throne, all kings and potentates

expecting their final doom and sentence from his mouth. Then he came

not to judge, but to save; now to render to every one according to his

works. Then he was scorned, buffeted, spit upon; now crowned with glory

and honour. Then he came to bear the sins of many, now he appeareth

without sin unto the salvation of those that look for him, Heb. ix. 28.

Not bearing our burden, but bringing our discharge; not as a surety,

but a paymaster; not as a sufferer, but as a conqueror, triumphing over

death, hell, and the devil. Finally, he cometh, no more to go from us,

but to take us from all misery to himself, and that for ever.

(2.) That he may possess what he hath purchased. He bought us at a dear

rate, even with the price of his blood, 1 Peter i. 18, 19. And would he

be at all this cost and preparation for nothing? Surely he that came to

suffer will come to triumph; and he that hath bought will possess. He

loved his people unto death, and they loved him above their lives. For

his people's sake he sanctified himself to his office; for their sakes

he came at first, and for their sakes he will return: John xiv. 3, I go

to prepare a place for you; and I will come again and receive you to

myself.' When lie hath gotten them together into one body and great

congregation, he will solemnly present them to God, as a prey snatched

out of the teeth of lions: Heb. ii. 13, Behold, I and the children

which thou hast given me.' And then will introduce them into those

everlasting habitations, where they may be for ever with himself.

(3.) With respect to the wicked, it is a part of his office to triumph

over them in their final overthrow. God bringeth them down now by

pieces, but then altogether. He got himself a glorious name when he

triumphed over Pharaoh and his host, but that was but one enemy, and

that only in the sight of Israel. Now all his enemies are put under his

feet, in the sight of all the world: Isa. xlv. 23, Unto me every knee

shall bow, every tongue shall confess;' Rom. xiv. 10, 11, We shall all

stand at the judgment-seat of Christ; for it is written, As I live,

saith the Lord, every knee shall bow to me,' &c.; with Phil, ii. 10, At

the name of Jesus every knee shall bow,' &c. He will make all those

that have set light by him to see all his glory. The carnal now slight

the merit and value of his sacrifice: Heb. x. 29, Of how much sorer

punishment shall he be thought worthy who hath trodden under foot the

Son of God, and hath counted the blood of the covenant, wherewith he

was sanctified, an unholy thing?' koino`n. They neglect his grace: John

iii. 19, This is the condemnation, that light is come into the world,

and men love darkness rather than light.' Refuse his counsels and

invitations, Prov. i. 23, and Mat. xxi. 15. Cast off his government,

Luke xix. 14; but then they shall see him in all his royalty.

(4.) That he may require an account of things during his absence; what

his servants have done with their talents, Mat. xxv.; what his church

hath done with his ordinances, and how things have been carried in his

house: 1 Tim. vi. 14, Keep this commandment without rebuke unto the

appearing of Jesus Christ.' Whether his officers have been diligent: 2

Tim. iv. 1, I charge thee before God, and the Lord Jesus Christ, who

shall judge the quick and the dead at his appearing, and his kingdom/

How they have dispensed the censures, whether they have eaten and drunk

with the drunken, and beaten their fellow servants, Mat. xxiv. 49; that

is, encouraged the wicked and strengthened their hands with the

suppression of the godly, and discouraged the most serious. Finally,

who have violated the light of nature, or disobeyed the gospel, ver. 8.

Use 1. Believe it. Nature cannot easily contradict this truth, and

scripture doth plainly assert it. If it were a vain conceit and fancy,

you might entertain it with scorn, but it is an evident truth,

constantly delivered in the word of God. And the whole frame of

religion would fall to the ground if this were not granted. God would

lose the glorious demonstration of his goodness and justice, Christ the

honour of all his sufferings, and christians all their comfort and hope

raised in them by the Spirit of God, the wicked all that awe which doth

in part suppress their licentiousness, and the whole government of the

world be dissolved. It is a great, it is a sure, and now it is a near

day. God and all his creatures would never be brought together if there

were not such a time. The law of nature would be in vain, and the

gospel would be false, if there were not such a time. Now, must man be

unmanned, and the gospel, which is the wisest institution that ever the

world was acquainted with, be condemned as a falsity, to justify your

unbelief, and the cause and effect of it, your licentious living? Acts

xvii. 31, God hath appointed a day, wherein he will judge the world in

righteousness,' pi'stin parascho`n pasin. He made sufficient

demonstration of the truth of this doctrine in Christ's resurrection:

Zech. xiv. 3, The Lord my God shall come, and all the saints with

thee.' Rouse up your faith, adhere steadfastly to this truth, as a

thing certain; Christ shall come, attended with all his glorious saints

and angels, and the believer shall find the fruit of his interests in

him.

2. Carry yourselves so that this day may be a comfort to you, and not a

terror. It will be a terror to all guilty souls that have not entered

into God's peace, 2 Peter iii. 14, a terror to all those that have not

loved the Lord Jesus Christ above their own lives and interests in the

world: 1 Cor. xvi. 22, If any man love not the Lord Jesus Christ, let

him be anathema maranatha.' A terror it will be to all that have

opposed Christ's kingdom in the world, and discouraged serious

godliness, and turned religion into a ceremony and dead form. A terror

it will be to all those that love the present world, and the credit,

pleasures, and profits thereof, and could not tarry till Christ came to

distribute crowns, and pleasures, and honours at his right hand, but

took up their happiness aforehand: Luke xvi. 25, Son, remember that

thou in thy lifetime receivedst thy good things, and likewise Lazarus

evil things; but now he is comforted, and thou art tormented.' A terror

it will be to the scorners of godliness and the world to come, 2 Peter

iii. 3, 4, but a comfort to the believers, that not only looked for,

but loved this day, 2 Tim. iv. 8, thought it the greatest encouragement

and happiness that could be offered to them to prepare for this day, 2

Peter iii. 11, that lived in a constant fidelity to Christ, and not

only made conscience to do his will, but suffered all manner of

inconveniences, 1 Peter iv. 13, rather than dispense with their duty to

him: As ye are partakers of Christ's sufferings, so, when his glory

shall be revealed, ye shall be glad with an exceeding joy.' All that

have been sober and mortified, loath to take up with a temporal

happiness: 1 Peter i. 13, Gird up the loins of your minds, be sober,

and hope to the end, for the grace that is to be brought unto you at

the revelation of Jesus Christ;' 1 Thes. v. 8, Let us who are of the

day be sober,' &c. We cannot keep up the lively expectations of better

things unless we keep our hearts from vain delights.

3. Wait and hope earnestly for this time, because of the abundant grace

and glory which shall be brought to us.

[1.] Grace: 1 Peter i. 13, Be sober, and hope to the end, for the grace

that is to be brought unto you at the revelation of Jesus Christ.' Then

we shall have the fullest and largest manifestation of God's love and

favour to us. There is grace brought to us now by the revelation of

Christ in the gospel, but hereafter more fully and perfectly. We see

his grace in the pardon of sins, and that measure of sanctification

which we now attain unto, that he is pleased to pass by our offences,

and take us into his family, and give us to taste of his love, and to

have a right to his heavenly kingdom, and employ us in his service; but

it is another manner of grace then, when our pardon and approbation

shall be ratified by our judge's own mouth, Acts iii. 19, when he shall

not only take us into his family, but into his presence and palace,

John xii. 16, not only give us right, but possession; when we shall not

only know Christ by faith, but by sight; when we shall see our nature

united to the godhead, and not only have some remote service and

ministration, but be everlastingly employed in loving, delighting in,

and praising God, with all those heavenly creatures who are our eternal

companions in this work. This is grace seen in all its graciousness;

surely then our only cry will be, Grace, grace.

[2.] Glory. What a glory is it that we must immediately possess in body

and soul! It is said, We look for glory, honour, and immortality,' Rom.

ii. 4; 2 Cor. iv, 17, Our bodies raised glorious bodies;' Phil. iii.

21, Our souls.' Then is the glory begun perfected: 2 Cor. iii. 18, We

all with open face, beholding as in a glass the glory of the Lord, are

changed into the same image, from glory to glory.' The weakness

ceaseth; we then shall know God perfectly, and love him perfectly; we

shall not be disquieted any more with jarrings and divisions; no more

resemble the devil, but wholly be transformed into the image of God;

bodies glorious, souls glorious, place glorious, company glorious, work

glorious, pleasing a glorious God.

Second point. That when Christ cometh, he shall bring his mighty angels

with him.

This is often asserted in scripture: Mat. xxvi. 27, The Son of man hall

come in the glory of his Father with his angels;' Mat. xxv. 31, When

the Son of man shall come in his glory, and all the holy angels with

him.'

There are two truths contained in this one proposition--(1.) That his

angels are mighty angels, or angels of might; (2.) That he shall bring

them along with him.

1. That they are mighty angels. They are said to excel in strength, Ps.

ciii. 20. One angel in one night slaughtered many thousands of the

Assyrians in Senacherib's camp. This is offered to our thoughts to show

that the most potent creatures are infinitely inferior to our Redeemer,

which is comfortable to the godly, and maketh his vengeance terrible to

the wicked; this strength they have from God their creator, who giveth

strength to all his creatures as it pleaseth him.

2. Why he bringeth them with him.

[1.] To show his glory and majesty, that they are at his beck and

command. The most excellent of all creatures are his ministers and

subjects, and all the heavenly hosts at his command: 1 Peter iii. 22,

He is sat down at the right hand of God, angels, authorities, and

powers being made subject to him.' And it is said, Eph. i. 22, That God

hath set him far above all principalities and powers, and might, and

dominion, and every name that is named, not only in this world, but in

that which is to come.' And the apostle, when he would set forth the

majesty of our Redeemer, telleth us that he was made far more excellent

than the angels, whose ministers they are, and whom they are commanded

to worship, Heb. i. 4, 6, 7, and who employeth his authority for the

defence and comfort of the meanest of his people, ver. 14. They are

subject not only to God, but to Christ as our mediator. Look, as it is

the glory of earthly kings to command mighty and powerful subjects: Are

not my princes altogether kings?' Isa. x. 8, that so many princes owned

him as their sovereign, and served under him as their commander; and

when God speaketh of the Assyrian, he calleth him a king of princes,

Neh. viii. 10, namely, as he had many kings subject and tributary to

him; so this is the majesty of our Redeemer, that he hath those

powerful creatures, the mighty angels, in his train and retinue.

[2.] Because he hath a ministry and service for them.

(1.) To gather the elect: Mat. xxiv. 31, He shall send his angels to

gather together the elect from the four winds;' that is, from all parts

and quarters of the world. There is no envy in holy and blessed

creatures, we find the angels kindly affectioned to the salvation of

lost man. When their Lord was incarnate, and so, in respect of his

human nature, made a little lower than themselves, they disdain him

not, but praised God at the birth of Christ: Luke ii. 13, 14, A

multitude of the heavenly host praised God, saying, Glory to God in the

highest,' &c. They attend upon the dispensation of the gospel, and are

present in our assemblies: 1 Cor. xi. 10, For this cause ought the

woman to have power on her head, because of the angels;' 1 Tim. v. 21,

I charge thee before God, and the elect angels, that thou neglect not

these things.' They are conscious to administrations in the church.

When any sinner is recovered out of the apostasy, we read of joy in

heaven, Luke xv. 7, 10. The people of God are now their charge, and

hereafter their companions; and therefore they are contented to be

employed by Christ about them. Now for their defence: Heb. i. 14, Are

they not all ministering spirits, sent forth to minister for them who

shall be heirs of salvation?' Ps. xxxiv. 7, The angel of the Lord

encampeth about them that fear him/ Hereafter they convey the souls of

the departing righteous unto Christ: Luke xvi. 22, The beggar died, and

was carried by the angels into Abraham's bosom.' To their rest in

heaven. So at the last day they shall accompany them in their joyful

retinue to their old beloved habitations. By their ministry he will

gather the bodies of his redeemed ones from all parts of the world,

after they have been resolved into dust, and that dust mingled with

other dust, that every saint may have his own body again.

(2.) To execute his sentence on the wicked: Mat. xiii. 41, 42, The Son

of man shall send forth his angels, and they shall gather out of his

kingdom all things that offend, and them that do iniquity, and shall

cast them into a furnace of fire, there shall be wailing and gnashing

of teeth.' So ver. 49. The angels shall come forth, and sever the

wicked from the just/ It is their work, and they are employed about it,

to consummate Christ's kingdom against God's enemies and the enemies of

his children.

[3.] To show they are a part of that army which is commanded by the

captain of our salvation, the blessed Son of God. Now they are a part

of the army which is employed for the destruction of the kingdom of sin

and Satan: Ps. lxviii. 17, The chariots of the Lord are twenty

thousand, even many thousands of angels; the Lord is among them in his

holy place.' The psalmist speaketh of Christ as mediator and king of

the church. No kingdom hath such defence, and such potent and numerous

armies to fight their battles, as the church hath. The angels join with

the saints in overturning the kingdom of sin, Satan and antichrist.

They join with us; their influence doth not always visibly appear; and

therefore when the whole army are drawn forth in their glory, they come

as a principal part. In the head of this army there will Christ appear

at the end of the world. When he hath won the field, he will come in

triumph to confound his conquered enemies, and to be glorified in his

redeemed ones. And therefore his holy angels, who are concerned in the

conflict, are not left out in the triumph.

Use. To quicken us to get our minds more deeply possessed with the

majesty of our Redeemer. The scripture often representeth this argument

to our thoughts, that he is head of all principalities and powers.

Surely the representing Christ in his glory is a point of great

concernment, or else the word of God would not so often insist upon it.

1. That we may admire the Mediator, and may not have mean thoughts of

his being and office; but represent him to ourselves as a dreadful lord

and king, who holdeth the most powerful creatures in subjection to

himself. And shall poor worms make bold with his laws, when the angels

are so ready to attend him at his beck and command, and that in the

meanest services and ministries? If christians did know and considered

how much of true religion consists in admiring the person of their

Redeemer, they would more busy their minds in this work. Your obedience

to the gospel in general dependeth upon it, that we may not slight his

doctrine and benefits, Heb. ii. 1-3. After he had showed that Christ

had obtained a more excellent name than the angels, he presently

inferreth, If the word spoken by angels was steadfast, and every

transgression and disobedience received a just recompense of reward;

how shall we escape, if we neglect so great salvation, which at the

first began to be spoken by the Lord, and was confirmed unto us by them

that heard him?' So Heb. xii. 25, See that ye refuse not him that

speaketh from heaven, whose voice then shook the earth,' when he gave

the law by the ministry of angels.

2. To quicken us to thankfulness. That we may bless God for the honour

done to our nature in the person of Christ; for it is God incarnate

that is made head of angels, and principalities, and powers. God in our

nature, whom all the angels of God are called upon to adore and

worship. This was the great counterwork to Satan's designs, for the

devil's design was partly to dishonour God by a false representation of

his nature, as if he were envious of man's happiness: Gen. iii. 5, God

doth know that in the day ye eat thereof, ye shall be as gods;' to

depress the nature of man, which in innocency stood so near to God. Now

that this human nature should be so elevated and advanced, and be set

far above the angelical nature in the person of Christ, admitted to

dwell with God in a personal union; oh, let us admire the wisdom and

goodness of God.

3. To strengthen our trust, and fortify us against all fears and

discouragements in our service. Though the powers and authorities on

earth and their messengers and hosts be employed against the saints,

yet the captain of our salvation is in heaven, and all the mighty

angels are subject to him and at his disposal. By this means the

prophet Elisha confirmed himself and his servant when the king of Syria

sent chariots and horses and a great host to attack the prophet in

Dothan: 2 Kings vi. 14, 15, And his servant saw it early in the

morning, and said, Alas, master! what shall we do?' The prophet

answered, ver. 16, They that are with us are more than they that be

with them.' And then he prayed, ver. 17, Lord, open his eyes that he

may see;' and the Lord opened his eyes, and behold the mountain was

full of chariots and horses round about Elisha.' The Syrian king

looketh to his outward force, but considereth not the power of God. God

can make preparation for his people's defence when all the powers of

the world are against them. Those fiery horses and chariots were no

other but the angels of God; here is force against force, chariots and

horses against chariots and horses; thus doth the prophet seek to put

fear out of the heart of his servant. He desireth God would but let him

see the out ward force and strength in which the heavenly hosts did

appear, there by to confirm his mind; thus did the three children

strengthen themselves: Dan. iii. 17, 18, Our God is able to deliver us

from the burning fiery furnace, and he will deliver us out of thine

hand, O king. But if not, be it known unto thee, O king, that we will

not serve thy gods,' &c.; ver 28, And God sent his angel for their

deliverance;' ver. 25, The fourth was like the Son of God.' So Stephen,

Acts vii. 55, 56, saw Jesus at the right hand of God in the midst of

his angels. Nothing doth lessen created glory, and fortify us against

the terribleness of the creature so much as this meditation.

4. To draw our hearts after Christ, and towards him; for the angels of

God that worship him do know what he is: I will worship thee among the

gods,' Ps. xcvii. 7; and Heb. i. 6, Let all the angels of God worship

him.' It is argument enough that the angels are witnesses, and take

part with the saints: Ps. cxxxviii. 1, Before the gods will I sing

praise unto thee.'

5. To make us more reverent in our approaches to him. For he sits in

the assembly of the gods; the holy angels are round about him, and

observe undecencies: 1 Cor. xi. 10, For this cause ought the woman to

have power on her head, because of the angels;' and Eccles. v. 6,

Suffer not thy mouth to cause thy flesh to sin, nor say before the

angel, it was an error.' The angels in heaven observe our behaviour in

God's worship: Luke xii. 8, Him shall the Son of man confess before the

angels of God.' They speak well of us in heaven.

6. To quicken us to do what we can to promote the kingdom of God, even

the increase of light, life, and love; for therein standeth the kingdom

of God. In knowledge, as the devils are rulers of the darkness of this

world, so the kingdom of God is begun in light; in life, not in

formality and hypocrisy.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VI.

In flaming fire, taking vengeance on them that know not God, and that

obey not the gospel of our Lord Jesus Christ.--2 Thes. i. 8.

THE apostle had spoken of the different retributions, conjunctly and

together; now he cometh to speak of them severally and apart.

He beginneth with the wicked; and speaketh, first, of their judgment,

in the text; secondly, their punishment: ver. 9, Who shall be punished

with everlasting destruction from the presence of the Lord.'

In his coming to judge them, there is--

1. The manner. The terribleness of his coming to them, en puri`

phlo'gos, in a flame of fire.' His coming to the righteous is described

by light, to the wicked by fire. To them he cometh shining as the sun,

to these as lightning or burning fire.

2. The end, to take vengeance on them, or doom them to destruction.

3. They are described by a double character, Those that know not God,

and that obey not the gospel,' &c.

Which may be understood copulatively or disjunctively.

[1.] Copulatively, of the same men diversely described, that they

neither know God, nor obey Christ; for those are the two great points

that are discussed in the judgment, God and Christ. And look, as it is

life eternal, John xvii. 3, to know God and Jesus Christ, &c., that God

is to be known, loved, obeyed, worshipped and enjoyed, and the Lord

Jesus as our redeemer and saviour to bring us home to God, and to

procure for us the gifts of pardon and life, which life is to be begun

here, and perfected in heaven; this is the sum of what is necessary to

life eternal; so on the contrary, not to know God nor to obey the

gospel is the way to eternal death and destruction.

[2.] Distributively and disjunctively, of two sorts of persons of

heathens or pseudo-christians.

(1.) The heathen are fitly described to be those that know not God; as

1 Thes. iv. 5, Not in the lust of concupiscence, as the Gentiles which

know not God.' By the light of nature an infinite eternal power was

discovered to them, but they knew him not so as to worship him and

serve him: Rom. i. 20, 21, But became foolish in their imaginations.'

So they shall be condemned by the light of nature, which they approved

not. Though there be no saving knowledge of God out of Christ, yet they

had so much knowledge as left them without excuse.

[2.] The false christians are fitly described in the other expression:

That obey not the gospel of our Lord Jesus Christ.' For they that have

heard of the gospel shall be judged by the gospel, according to the

dispensation they have lived under. Now the true christians are always

described by their obedience; they do so believe the gospel as to live

accordingly: Heb. v. 9, He became the author of eternal salvation to

them that obey him;' and Acts v. 32, And so is the Holy Ghost, which he

hath given to them that obey him.' But the wicked and carnal are

described by their disobedience: 1 Peter ii. 7, 8, Unto you that obey,

he is precious; but to the disobedient, the stone which the builders

disallowed.' And again, They stumbled at the word, being disobedient,

whereunto they were also appointed.' Some will not be persuaded to

believe and obey the gospel; those are included in the last expression.

Doct. That Christ will in a terrible manner come to render vengeance on

all those who regarded not to know God and obey the gospel.

1. I shall speak of the terrible manner of his coming.

2. I shall speak of the twofold rule of proceeding in the judgment,

upon the light of nature and the gospel, and who shall be judged by the

one, and who by the other.

3. Examine the force of these expressions, know not God,' and obey not

the gospel.'

I. For the terrible manner of his coming, implied in the words in

flaming fire.' A terrible day it will be certainly to those who do not

expect it and prepare for it. This fire serveth--

1. To set forth the majesty of the judge. When the Lord Jesus appeared

to Moses, he appeared to him in a burning fire: Acts vii. 30, The angel

of the Lord appeared in a flame of fire in a bush.' So when he gave the

law, he gave it out of the midst of the fire: Deut. v. 22, 23, And the

mountain round about him did burn with fire.' Then the people cried

out, This great fire will consume us; we shall die if we hear the voice

of God any more.' So when Christ is now revealed, he shall be

encompassed about with a flaming fire: Ps. 1. 3, Our God shall come, a

fire shall devour before him, and it shall be very tempestuous round

about him.' As fearful and terrible as he showed himself in giving the

law, so terrible shall he be in the execution of it, judging the

impenitent; so that this flame of fire becometh the glory of his divine

presence.

2. This flame of fire is mentioned as the instrument of punishment on

the wicked, who are said to be cast into a furnace of fire, Mat. xiii.

42, and Mat. xxv. 41, Depart, ye cursed, into everlasting fire;'

setting forth thereby the extremity of their pain and torment.

3. By this flame of fire is all the world burnt up. God having provided

a more glorious mansion for his people to dwell in, will by a general

conflagration destroy, or at least purge the world from the dross it

hath contracted: 2 Peter iii. 10, The heavens shall pass away with a

great noise, and the elements shall melt with fervent heat; the earth

also, and the works that are therein shall be burnt up.' A dreadful

sight it will be for men to see the dissolution of the whole frame of

nature, and the delight of their souls burnt up before their eyes; the

Lord thereby testifying his displeasure against wicked men's placing

their happiness in these things, and not in himself.

Therefore since the coming of Christ shall be with such majesty and

terror, we should prepare ourselves accordingly; for that is the use

the apostle makes of it: 2 Peter iii. 11, Seeing then that all these

things shall be dissolved, what manner of persons ought ye to be in all

holy conversation and godliness?' Surely we should live much to the

glory of Christ in the world, and get more holiness of heart and life,

that this day may not be terrible to us, but comfortable.

II. The persons brought into the judgment, and the distinct rule of

proceeding, the light of nature and the gospel; for Christ will render

vengeance to them that know not God, and obey not the gospel.

1. Some had no other discovery of God but what they could make out from

the course of nature and some instincts of conscience, as mere pagans;

these shall not be judged for not believing in Christ, but for not

knowing God. The apostle telleth us, As many as have sinned without the

law, shall perish without the law; as many as sinned in the law, shall

be judged by the law,' Rom. ii. 12. The gentile world is judged by one

rule, and the Jewish by another, so the christian by another. Those to

whose notice no fame of Christ and the law of Moses could possibly

arrive, they shall perish without the law, be condemned to perdition in

the judgment; for in that context he speaketh of the righteous judgment

of God. But by what rule? The light of nature written in their hearts,

ver. 14, 15. Nature in some measure told them what was well or ill

done, pleasing or displeasing to God. The law of nature taught them

their duty, and the course of God's providence, that God was placable,

and so invited them to repentance, Rom. ii. 4. Therefore among the

gentiles--(1.) All atheists that denied God's being or bounty, his

essence or providence, as if he cared not for human affairs, they are

obnoxious to the judgment. (2.) All idolaters who corrupted the worship

of God, prefer their own idols before the true and living God. (3.) All

wicked men among the heathen, who, when they knew God, glorified him

not as God, Rom. i. 21, but gave up themselves to abominable

impurities, as well as idolatries against the light of nature, are

obnoxious to Christ's vengeance; they knew not God, his nature and

being. (4.) All those that despise God, resist his authority: Exod. v.

2, Who is the Lord that I should obey his voice?'

But you will say, What is this to us?

I answer--Our doom is indeed to be debated according to another rule,

which is the gospel of our Lord Jesus Christ. But yet that which is

perfect doth not destroy that which is imperfect, but imply it rather,

as the reasonable soul doth the sensitive and vegetative. And that

which we are to learn from hence is--

(1.) That the ignorance of God doth excuse no man from judgment; for

the cause of the condemnation of the wicked is that they know not God;

and therefore it is a more bloody sin than we usually think it: Isa.

xxvii. 4, It is a people of no understanding; therefore he that made

them will not have mercy on them, and he that formed them will show

them no favour.' Whether foreign nations or God's own people, he will

severely punish them for their ignorance in necessary things.

(2.) That it is not enough to know God, unless we know him as we ought

to know him; as the heathen knew God, but glorified him not as God, did

not worship him, and serve him, and trust in him. So christians: Titus

i. 16, Professing to know God, in their deeds they deny him.' They live

as if they knew not God; what could they do more or worse if there were

no God?

(3.) That the more means there is to know God the greater is the crime

if they do not his will; for sin is more aggravated by the clearness of

the revelation made to us: Luke xii. 47, He that knew his Lord's will,

and prepared not himself, and did not according to his will, shall be

beaten with many stripes.' According to the degree of knowledge or

means of knowledge, so is both our sin and punishment greater; for here

God considers not de facto, what knowledge we have but de jure, what

knowledge we might have or should have. So that though the first

character doth more directly concern the heathens, yet we christians

are concerned in it also.

2. Some having a discovery of Christ, and salvation by him, are judged

by the gospel.

To evidence this to you, I shall show--(1.) Who may be said not to obey

the gospel; (2.) Who shall be judged by the tenor of the gospel

dispensation.

[1.] All such may be said not to obey the gospel--

(1.) Who obstinately refuse to entertain the doctrine of Christ, and

salvation by him, but oppose it rather. So it is taken, 1 Peter iv. 17,

If judgment begin at the house of God, what shall be the end of them

who obey not the gospel of Christ?' will not come under the faith and

profession, but are enemies and persecutors of it.

(2.) Such as acknowledge and profess the belief of the doctrine of

Christ, but are remiss and careless in christian practice, do not

heartily give up themselves to Christ's obedience, but live in their

sensual lusts: Eph. ii. 2, Walk according to the course of this world,

according to the prince of the power of the air, the spirit that

worketh in the children of disobedience;' Eph. iii. 6, Children of

disobedience.'

(3.) Such as apostatise and revolt from it after they have known the

way of righteousness, fall off from the christian profession and

practice, and depart from the living God: Heb. x. 39, We are not of

them who draw back.' All these may be said not to obey the gospel.

[2.] Who shall be judged by the tenor of the gospel dispensation?

(1.) Certainly those who have lived in the clear sunshine of the

gospel, and have heard of Christ, and the grace of God dispensed by

him: Mark xvi. 16, Go, preach the gospel to every creature; he that

believeth and is baptized shall be saved, and he that believeth not

shall be damned.' There is the rule of God's process; they are

condemned upon a double account--because of their sins against God, and

their refusal of the remedy: John iii. 18, 19, He that believeth on him

is not condemned, but he that believeth not is condemned already,' &c.

In their natural estate they are under the wrath of God, and after they

have heard of the offers of pardon and life, will not embrace the

offered remedy, and give up themselves to the obedience of Christ, or

suffer themselves to be drawn off from worldly vanities or fleshly

lusts, that they may live unto God. If the end of all wicked men, even

of those that have not so much as heard the gospel, shall be

everlasting destruction, because they made not use of that natural

knowledge they had of God, and those impressions of their duty which

were left upon their hearts, Ps. ix. 17. If all that forget God shall

be turned into hell, surely the danger will be greater of those who

have the gospel clearly preached to them, and will not give obedience

thereunto; for to their other sins they add impenitency and unbelief,

and so are liable to the vengeance of the gospel, as well as the curse

of the law.

(2.) Those to whom the object of faith was but more obscurely

propounded; who are of several sorts.

(1st.) Those that lived before the flood and after the flood; as Abel,

Enoch, and Noah, are mentioned in the chronicle and history of faith,

as well as Abraham, Isaac, and Jacob. And believers of a later stamp

and edition, Heb. xi. And among unbelievers are reckoned all those who,

through their obstinate incredulity, rejected the divine revelation

made to them; as the world of the ungodly in Noah's time, who were

disobedient when the Spirit of the Lord in him preached righteousness

to them, or to God opening the way to life and salvation; as it is

said, 1 Peter iii. 19, 20, By his Spirit Christ preached to the spirits

now in prison, who were sometime disobedient in the days of Noah, when

the long-suffering of God waited for them.' Now these, though they had

but an obscure presignification of the seed of the woman, who should

break the serpent's head, or that in Abraham's seed all the nations of

the earth should be blessed, shall be condemned for not improving the

gospel delivered to them, in such notions as God saw fit to convey it

to them, not for want of explicit knowledge in all mysteries.

(2d.) Some lived under the legal administration of the covenant of

grace. To whom two things were propounded, the duties of the law and

some strictures and obscure rudiments, or the first beginnings of the

gospel. Now they shall be judged according to the administration they

were under; for the apostle telleth us, Rom. ii. 12, As many as have

sinned under the law shall be judged by the law;' for the violating of

the law of Moses, or neglecting the first dawnings of grace, which God

offered to their view, search, and contemplation. Indeed the law was

more manifest; but the gospel was not so obscure but they might have

understood God's willingness to be propitiated and reconciled; and

therefore God will call them to account about not keeping his law, or

not flying by faith and repentance to the mercy of God, which by divers

ways and types of the Messiah was then revealed to them. The holy

psalmist did so: Ps. cxxx. 3, 4, If thou, Lord, shouldst mark

iniquities, O Lord, who shall stand? but there is forgiveness with

thee, that thou mayest be feared;' Ps. cxliii. 2, Enter not into

judgment with thy servant, for in thy sight shall no man living be

justified.' And the neglect of grace in others is inexcusable; and

therefore they are condemned for not keeping the law, and for their

unbelief and impenitency, which, though it be not so grievous a sin as

theirs who lived under a clearer revelation, yet it sufficiently

vindicateth the righteous judgment which is exercised upon them.

(3d.) Some lived in Christ's time, when John the Baptist invited them

to a gospel covenant, and our Lord himself set afoot the great

salvation, and offered grace to believing penitents, confirming the

dignity of his person and office by divers miracles, and that he had

sufficient power to repeal the law of Moses, and erect the gospel

kingdom foretold by the prophets. It was more dangerous then not to

believe in the Son of God; for Christ telleth the Jews to slight him,

appearing in so clear a light of miracles, was damnable: John viii. 24,

If ye believe not that I am he, ye shall die in your sins.' But yet

because the Spirit was not yet poured out, and Christ's person was

veiled under much obscurity and abasure, their condition was not

altogether so bad as it was afterward when the gospel kingdom was now

solemnly published, and the Spirit did abundantly convince the world

that it was a sin not to believe in Christ, John xvi. 9, and Christ was

so plainly proved by his resurrection to be the Son of God, and the

great prophet and Messiah, and judge of the world. Therefore God gave

them the morning market of the gospel: Acts iii. 26, Unto you first,

God, having raised up his Son Jesus, sent him to bless you, in turning

every one of you from his iniquity;' and did not cut off their estate

till they rejected the gospel, as well as crucified the Lord of glory:

1 Thes. ii. 15, 16, Therefore wrath is come upon them to the

uttermost.' It was a great sin before, a damnable sin not to receive

them; but God considered their prejudices, and the judgment will be

more or less grievous upon them according to the advantages and

opportunities they had of knowing Christ to be the Saviour and Redeemer

of the world.

(4th.) Since the pouring out of the Spirit, and the setting up of the

gospel kingdom in the world, some know Christ by clear doctrine, others

by hearsay and obscure fame. Take, for instance, the Turks and modern

Jews. The Turks acknowledge one merciful and true God; they deny not

Christ to be a great prophet, but they deny him to be the Son of God,

the Saviour of the world and Redeemer of man kind, and wickedly prefer

their false prophet Mahomet before him, and his fond superstition

before the law of Christ. Now according as Christ is more or less

perspicuously revealed to them, they shall have a more tolerable or

heavy judgment, for the clearer is the revelation of the truth, the

more culpable is the rejection or contempt of it; for there is no man

that heareth of Christ suffering for sinners, and rising again from the

dead, and ascending into heaven, but is bound more diligently to

inquire into it, and to receive and embrace this truth so suitable to

our desires and necessities. The Jews inherit the obstinacy of their

ancestors, confess there was such a person as Jesus the son of Mary,

who gave out himself in the country of Judea to be the Messiah, and

gathered disciples, who from him are called christians; but they call

him an impostor, question the miracles done by him as done by the power

of the devil. Surely these shall be judged by the gospel, which is so

proudly and obstinately contemned by them after so many

disappointments, and so long an expectation of another Messiah.

(5th.) Among christians, the gospel is not alike clearly made known. To

some Christ is more plainly and purely preached, without any mixture of

errors that have any considerable influence upon the main of religion.

Others are in that communion in which those doctrines are yet taught,

which are indeed absolutely and indispensably necessary to salvation,

but many things are added which are very pernicious and dangerous in

their own nature; so that if a man could possibly be saved in that

religion, he is saved as by fire, 1 Cor. iii. 13, and in a strange way

of escape. As if one had poison mingled with his meat, it may be the

vigour of his youth and the goodness of his digestion might work it

out, but yet the man runneth a great hazard. As for instance, the

papists acknowledge Christ for the Redeemer and Mediator between God

and man, his two natures and satisfaction, but they intermingle

doctrines that sorely weaken these foundations, and other practices

that dishonour the nature of God, and the merit and intercession of our

Saviour. Now the doom of the corrupters of the christian religion will

be exceeding great, because they have poisoned the waters of the

sanctuary, and mangled Christ's ordinances, and perverted his truths to

serve their avarice, ambition, and other human passions and interests.

The apostle said, 2 Thes. ii. 10-12, Because they received not the love

of the truth that they might be saved, God shall send them strong

delusions to believe a lie,' &c. However God may deal with the vulgar,

who err in the simplicity of their hearts, we know not; but the

condition of their leaders into this apostasy from the purity and

simplicity of the gospel is exceeding dangerous.

III. To examine the force of these expressions, Know not God,' and

Believe not the gospel.'

1. Know not God.' There is a twofold knowledge of God--speculative and

practical.

[1.] The speculative knowledge. The bare sight of the truth, or some

empty and cold opinions about God and religion; such may the heathen

have, who, when they knew God, glorified him not as God, Rom i. 21.

Such may the Jew have: Rom. ii. 19, 20, And art confident that thou

thyself art a guide of the blind, a light of them that walk in

darkness, an instructor of the foolish, a teacher of babes, which hast

the form of knowledge, and of the truth in the law,' mo'rxosin tes

gno'seos en to no'mo. Such may the formal christian have: 2 Tim. iii.

5, Having a form of godliness, but denying the power thereof.' A map or

model of gospel truth. There are different degrees of this speculative

knowledge. Memorative, such as children have, who are taught to speak

of divine mysteries by rote, as of God, Christ, heaven, hell, sin,

righteousness; their memories are planted with notions about such

things, but they are not affected with them; they do not understand the

meaning, nor believe the certainty of those things wherein they are

instructed. Another degree above this is an opinionative knowledge;

when they do not only charge their memories with these notions, but

have a kind of conscience and judgment about these things, and so

bustle and contend about that way of religion in which they have been

educated; yet wisdom entereth not upon the heart, Prov. ii. 10. This

maketh men disputers, but not serious practisers of godliness: They

receive not the love of the truth that they may be saved,' 2 Thes. ii.

10. There is beyond these a higher degree of speculative knowledge,

when men have some kind of touch upon their hearts, but it is too

slender and insufficient to stand out against temptations when they

rise up in any considerable strength, or to master and subdue their

lusts; they may escape the pollutions of the world through the

knowledge of Christ, 2 Peter ii. 20. Surely it is hard to conceive how

so grand a truth as the nature of God or salvation by Christ should be

understood or considered without some impression or touch upon the

heart. It doth affect men in part, and produce some partial

reformation, but sin prevaileth against it.

[2.] Practical and saving. We must know God so as to trust in him, Ps.

ix. 10, know God so as to love him, 1 Cor. viii. 3, know God so as to

obey him: 1 John ii. 4, He that saith, I know him, and keepeth not his

commandments, the truth is not in him.' So Jer. xxii. 16, He judgeth

the cause of the poor and needy; was not this to know me, saith the

Lord?' Our practices must speak out our knowledge, and what principles

are rooted in our hearts; our actions give the world a better knowledge

of our thoughts and opinions than our words can. Well, then, all that

know not God, so as to fear him for his majesty and power, to love him

for his goodness, to trust in him for his wisdom, to imitate him for

his holiness, to obey him for his authority, so as to seek to enjoy him

and delight in him, they are obnoxious to Christ's judgment. Certainly

that man hath no religion that hath no God, and he hath no God that

preferreth his base lusts before obedience to his precepts.

2. That obey not the gospel of our Lord Jesus Christ.' It is not enough

to profess the gospel, but we must obey the gospel if we would be

exempted from the terror of the judgment.

Now what is it to obey the gospel? To yield up ourselves to do the will

of Christ revealed in the gospel. This obedience is necessary if we

consider the gospel, or faith, or Christ.

[1.] The gospel, which is the sum of things to be believed and done. It

hath its commands as well as the law, it is not all made up of

promises. The three great commands of the gospel are repentance, and

faith, and new obedience.

(1.) Repentance; that we should bewail our former failings, and be

ready and willing to return to God. Now when men harden themselves in

their sins, and reject all admonitions to the contrary, they do not

obey the gospel: Isa. i. 19, 20, If ye be willing and obedient, ye

shall eat the good of the land; but if ye refuse and rebel, ye shall be

devoured by the sword.' Unbelief of divine promises and threatenings,

and obstinate impenitency go together. Wilful disobedience to this

great command of the gospel is the damning sin. Some are so obstinate

in evil, that they cannot be persuaded by any means to relinquish it.

When they will not be persuaded to accept of God's offers of mercy and

grace in Christ, but love darkness more than light, John iii. 19, they

are left to his vengeance.

(2.) Faith in Christ. Not to mind this is against God's peremptory

command: 1 John iii. 23, This is his commandment, that we should

believe on the name of his Son Jesus Christ.' It is not a slighting of

grace only, but a high point of rebellion and disobedience to God. And

so disobedience to this command maketh way for our disobedience to

other commands: How shall we escape if we neglect so great salvation?'

Heb. ii. 3.

(3.) New obedience. The whole moral law is adopted into the new

covenant; for Christ redeemed us to God, and the kingdom of the

Mediator is subordinate to the kingdom of the Father: Titus ii. 12, We

should live soberly, righteously, and godly.' To neglect our duty is to

disobey the gospel; though we own it in profession, we contradict it by

practice; though we are not ashamed of the gospel, yet the gospel is

ashamed of us, if we go on in our sinful ways.

[2.] Faith implieth obedience; for it is a hearty consent to take the

blessedness offered for our happiness, the duty required for our work,

and so hath an influence on our whole obedience: Rom. x. 16, But they

have not all obeyed the gospel; for Isaiah saith, Who hath believed our

report?' Rom. i. 5, We have received apostleship for the obedience of

faith among all nations;' Rom. xvi. 26, The mysteries of the gospel are

made manifest for the obedience of faith;' that is, that we may subject

ourselves to God: Acts vi. 7, Many of the priests were obedient unto

the faith.' Not only believed, but performed the duties which faith

calleth for.

[3.] Christ; his example, his authority.

(1.) His example. He came from heaven to teach us how to obey God, most

willingly, readily, and at the dearest rates: Heb. v. 8, 9, Though he

were a son, yet learned he obedience by the things which he suffered:

and being made perfect, he became the author of eternal salvation unto

all that obey him;' as the aposphra'gisma, the best impression can be

left upon us. He submitted to his Father's will in the hardest duties:

Phil. ii. 8, Obedient to the death of the cross.' He took upon him the

yoke of obedience, and that even to a shameful, painful, accursed

death. What impression should this stamp and seal leave upon us?

(2.) His authority and sovereignty. He is the Saviour of the body, and

the head of the church. We receive him not only as a priest, but as our

Lord and king: Acts v. 31, Him hath God exalted with his right hand, to

be a prince and a Saviour.' Therefore we must not only look to be

feasted with privileges, but mind our duty and obedience to him.

Use 1. Well, then, if you would have the comfort and not the terror of

this day, you must obey the gospel of our Lord Jesus Christ; that is

the trial which christians must undergo. If you cry, Lord, Lord, and be

workers of iniquity, he will not know you and own you. If you profess a

religion which you abhor, all your worship is a lie, and all the

confidence you build upon it is but a vain deceit: Rom. vi. 16, Know ye

not, that to whom ye yield yourselves servants to obey, his servants ye

are to whom ye obey, whether of sin unto death, or of obedience unto

righteousness?' Alas! many christians live as if they were baptized in

the devil's name, and sworn to be his bondmen; they give up themselves

to worldly and fleshly lusts, as if their baptism were a protestation

against Christ, and all respect to his laws. But let it not be so with

you, beloved christians; your glory and safety will be obedience to the

gospel of our Lord Jesus Christ. I pray consider--

1. Whom you are to obey; Jesus Christ, the Lord and sovereign of all.

Here in his flesh they said, Mat. viii. 27, What manner of man is this,

that even the winds and seas obey him?' And will not you obey him? It

is Christ whom you call your Saviour, and shall he not be your Lord? He

made a plaster of his blood to cure your souls, and endured the curse,

that by his obedience many might be made righteous, Rom. v. 19. Christ

first obeyed himself, and hath set us so perfect a copy, whose life was

religion exemplified, a visible commentary on God's law. He kept his

Father's commandments, and abode in his love, John xv. 10, who did ever

please God, therefore God was always with him.

2. Wherein you are to obey him. In a thankful acceptance of his

benefits, which is faith; and a hearty return to your obedience and

happiness, which is repentance; and all this verified in a godly,

sober, righteous life, which is ordinarily called new obedience.

3. He is your judge. At the last day he will come and see what you have

done with his precepts; he will not be so terrible, but as comfortable

to the godly. Euge, bone serve--Well done, good and faithful servant.'

Use 2. What have we then to do but--

1. To study to know the Lord, that we may choose him for our portion,

and love him, and be loved by him, serve him, and be happy with him,

please him, and enjoy him: Let us follow on to know the Lord/ Hosea vi.

3. Here is the root and beginning of all godliness; if God were better

known in his power, wisdom, and goodness, it would draw our hearts more

to him, and produce more confidence, obedience, and love. The Lord is

for the most part an unknown and a mistaken God in the world; the more

you apply yourself to this, the more you will find. We know God for the

most part as a man born blind does fire; he feels there is something

that warmeth him, but knows not how to conceive of it. To press you to

this, consider--

[1.] It is your glory and excellency: Jer. ix. 23, 24, Let not the wise

man glory in his wisdom, neither let the mighty man glory in his might,

let not the rich man glory in his riches: but let him that glorieth,

glory in this, that he understandeth and knoweth me.' To conceive

aright of God, his nature, attributes, and works, is the perfection of

man; to know things of so high a nature, the infinite and eternal God;

to behold his wisdom, goodness, and power; to be led to him by all the

creatures, and every act of his providence; to read his blessed name in

every leaf of his sacred word. The dimmest knowledge of God is better

than the clearest knowledge of all the secrets of nature.

[2.] This will be our happiness: John xvii. 3, This is life eternal,

that they might know thee, the only true God, and Jesus Christ whom

thou hast sent.' It is begun by saving knowledge, and is completed by

the vision of God; it is the same God we know and love here and there,

and with a knowledge and love of the same nature, but as to degrees it

is more perfect; here we know him and see him as in a glass darkly,

hereafter as in his glory, face to face.

[3.] What a shame it is not to know God, who hath so manifested himself

to us in his works and word, and is so ready to manifest himself by his

Spirit.

(1.) In his works within us or without us; for the apostle telleth us,

Acts xvii. 27, 28, He is not far from every one of us, for in him we

live, move, and have our being;' whose creatures we are, from whom we

have all that we have; and shall we not often think of the God that

made us? Look upon this body or this soul, whose image and

superscription doth it bear? The work will show the workman. God is

before thee, behind thee, round about thee, yea, within thee; and shalt

thou not take some time to season thy heart with the thoughts of God?

Everything that passeth before thine eyes proclaimeth an invisible God,

an eternal power that made thee and all things else, Ps. xix. 1, 2.

Shall the heavens above, and the earth beneath thee say, Remember God;

nay, every creature and pile of grass thou treadest upon, Remember God;

and shall we be so stupid that God shall not be in all our thoughts?

(2.) In his word and covenant. There God has provided and promised such

plenty of knowledge, that he hath told us, Heb. viii. 11, They shall

not teach every man his brother, and every man his neighbour, saying,

Know the Lord, for they shall all know me from the least to the

greatest.' This grace shall be diffused among all sorts of people: Isa.

xi. 9, The earth shall be full of the knowledge of the Lord, as the

waters cover the sea.' As plentiful as water in the sea; and will you

only be strangers in Israel, lose the benefit of the dispensation you

are under?

(3.) How willing God is to manifest himself to us by his Spirit: In thy

light we shall see light;' and God hath promised, Jer. xxiv. 7, I will

give them an heart to know me that I am the Lord, and they shall be my

people, and I will be their God; for they shall return unto me with

their whole hearts.' You must take your lot and portion. God will not

fail the waiting soul.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VII.

Who shall be punished with everlasting destruction from the presence of

the Lord and from the glory of his power.--2 Thes. i. 9.

IN the former verse the judgment is spoken of; here the punishment of

the wicked. Which is set forth--

1. Generally, they shall be punished with everlasting destruction.

2. Particularly. Two branches of it are mentioned--(1.) The poena

damni, From the presence of the Lord.' (2.) The poena sensus, From the

glory of his power.' Some make them to be the two principal causes of

their punishment, the face of the Lord, and his glorious power; the

wrathful countenance of Christ shall bring this punishment upon them,

and his power shall execute it; or the sentence shall come out of

Christ's mouth, and be put in execution by his power; as David, Ps.

xvii. 2, Let thy sentence come forth from thy presence;' when he

desired God to appear in the trial of his innocency. So the wicked

shall then be condemned by Christ himself, who shall then appear in

glory and sovereign power. But I rather stick to the former exposition,

as noting the parts of their punishment.

[1.] From the presence of the Lord.' I interpret it, as Beza doth, they

shall be cast out from the presence of Christ, expulsi a facie Domini;

as also, Mat. xxv. 41, Depart, ye cursed.'

[2.] And from the glory of his power.' That noteth the punishment of

pain, expressed by fire, which signifieth the wrath of God. The wicked

shall be punished by the immediate power of God.

Doct. That the punishment of the wicked at the last day shall be

exceeding terrible and dreadful.

I will amplify it by going over the words of the text.

First, It is generally described; they shall be punished with ever

lasting destruction.' Where we have--(1.) The estate: (2.) The duration

of it.

1. The estate itself. It is called destruction,' e'lethron ti'sousin.

So 1 Thes. v. 3, Sudden destruction cometh upon them, as travail upon a

woman with child.' In Mat. vii. 13, the broad way leadeth to

destruction; and Rom. ix. 22, The vessels of wrath fitted to

destruction.' In both places, apo'leian; and so Phil. iii. 19, Whose

end is destruction.' In all these places, by destruction' is meant

eternal dam nation, called sometimes perdition or destruction, 1 Tim.

vi. 9; some times corruption, Gal. vi. 8; meaning thereby, not an

abolition of their being, but their well-being. Annihilation would be a

favour to the wicked; then they wish they never had a being, or might

presently cease to be. No; the substance neither of their souls or

bodies is not annihilated, but shall be upheld to all eternity by the

mighty power of God; but it is a destruction and loss of all their

felicity and happiness.

[1.] Of all their carnal happiness, their glory, pleasure, and gain,

wherein they placed their whole contentment and satisfaction, that

shall cease, and the world, which is the fuel of it, shall be burnt up

before their eyes.

[2.] Their loss of the true happiness, which lieth in the favour of

God, and all the joys and blessedness which are bestowed upon the

godly; this they are deprived of. They have a being, but a being under

punishment, under torment. God doth not take away the being of a

sinner, but he taketh away the comfort of his being, his well-being; he

doth totally bereave him of all comfort, and body and soul is cast into

hell-fire, Luke xii. 5, where they languish and pine away under the

wrath of a highly provoked and then irreconcilable God.

2. It is eternal destruction, not fully accomplished in a moment, but

continueth for ever. What is here called everlasting destruction,' is

elsewhere called everlasting fire,' Mat. xxv. 41, and everlasting

punishment,' ver. 46. The loss is everlasting; the wicked are

everlastingly deprived of the favour of God, and of the light of his

countenance. When Absalom was not admitted to see his father's face,

Kill me,' saith he, rather than let it be always thus,' 2 Sam. xiv. 32.

But the wicked are never more suffered to come into the presence of

God, who is the fountain of all peace and joy; therefore how miserable

will their condition be! Besides, the pain will be eternal as well as

the loss. Their misery is represented in scripture by everything that

is terrible; sometimes by death, which is so much feared, and it is

everlasting death, for they never return to life and happiness again;

sometimes by fire, and it is everlasting fire; the fire never goeth

out, and the flame never ceaseth; sometimes by chains and prisons, and

it is everlasting chains of darkness; and sometimes by weeping and

wailing and gnashing of teeth, and this wailing is for evermore. There

is no time when this fire shall go out, or these chains be loosed, or

these wailings cease, or heaven or hell have any period.

But here foolish reason will interpose, and ask how it can stand with

the justice of God for a momentary action to cast men into ever lasting

torment? I answer--

1. God will govern the world by his own reason, and not by our fancies.

He hath made a holy law, and that law hath a sanction; it is

established by penalties and rewards. Now if God will make good his

threatenings, and bring upon the creature the misery which he hath

foretold, wherein lieth the injustice? What part of the punishment

would you have to be relaxed, the loss or the pain? The loss is

double--of God's favour and our natural comforts. Would you have God to

admit those to the sight and fruition of himself who never cared for

him? or return to their natural comforts, that they may again run riot

with them, and use them as an occasion to the flesh, and to beguile and

quiet their consciences with these enjoyments, or feeding their carnal

mind with these pleasures while they want better things? or to lessen

the pain when the sin and impenitent obstinacy doth still continue?

Should the pain cease? If there were no pain, yet the loss would be a

torment.

2. It is meet for the government of the world that the penalties should

be thus stated, to give us the more powerful argument against fleshly

lusts, which, being pleasing and suitable to corrupt nature, need to be

checked by a terrible commination. Man is a very slave to sensual

pleasure, which being born and bred with him, and riveted in his

nature, is not easily renounced. Therefore God hath told us that the

pleasing of the flesh will cost us dear: If ye live after the flesh ye

shall die,' &c., Rom. viii. 13. The sinner's paradise is guarded with a

flaming sword, and our delight is balanced with our fear, that by

setting eternal pains against momentary pleasures, we may the better

escape the temptation, Heb. xi. 25. Shall we for a momentary pleasure

run the hazard of eternal sorrow? The pleasures are but for a season,

the torments are everlasting; the fearful end of this flesh pleasing

course may deter us from it. It is agreeable to the wisdom of our

lawgiver that things to come should have some advantage above things

present; that the joy and pain of the other world, which is a matter of

faith, should be considerably greater than the pleasures and pains of

this world, which is a matter of sense; else things at hand will

certainly more prevail with us than things to come, if they be not

considerably greater. Therefore here the pain is short, so is the

pleasure, but there both are eternal.

3. No law observeth this, that the mora poenae, the continuance of the

punishment, should be no longer than the mora culpae, or the time of

acting the offence. For a fact clone in a day or in an hour men suffer

loss, shame, exile, imprisonment all their lives. Public right and

order is not so easily repaired by the punishment as it is perverted by

the offence; and therefore when in all human procedure the punishment

doth continue longer ordinarily than the time wherein the crime is

committed, it is unreasonable to tax God's justice upon this account.

4. There are many reasons which justify this appointment; as--

[1.] From the majesty of God, against whom the sin is committed, which

is depreciated and contemned by the creature's offence. What base

things are preferred before God, and the felicity we might have in the

enjoyment of him! At how vile a price is his favour sold, and how is

his authority despised! Now those that break the laws of the eternal

God are justly punished with eternal punishment.

[2.] From the nature of sin, which is a preferment of a short sensitive

good before that which is spiritual and eternal. If men refuse an

everlasting kingdom offered to them for a little carnal satisfaction,

Heb. xii. 16, eternal life and eternal death is cast upon their choice;

if they be eternally miserable, they have but their own choice.

[3.] From the will of the sinner. He would continue his sins ever

lastingly if he could. They are never weary of sinning, nor ever would

have been if they had lived eternally upon earth; they desire always to

enjoy the pleasures of this life, and are rather left by their sins

than leave them; in hell they never heartily repent. If God should take

them out of that estate, they would, like metal taken out of the

furnace, harden again; and as their impenitency is endless, so is their

punishment.

[4.] There is no change of state in the other world. Now we are upon

our trial, and God alloweth a remedy whereby we may pass from death to

life; then the door is shut and past opening, Luke xiii. 25; the gulf

is fixed, Luke xvi. 26, and every man is in termino, in his everlasting

estate of misery or happiness.

Well, then, since they break the laws of the eternal God, and the very

nature of the sin is a despising eternal blessedness for some temporal

pleasure and profit, and this they would do everlastingly if they could

subsist here so long, and during all the time of God's patience, and

their trial, they would never pass from death to life, or change

masters and covenants, they are justly punished with everlasting

destruction.

Secondly, This particular is amplified by the parts of it, poena damni

and poena sensus, the punishment of loss, and the punishment of sense.

1. The loss, intimated in that clause, From the presence of the Lord.'

They shall be banished out of his sight, and presence, and company for

evermore: Depart, ye cursed.' Concerning this part of the punishment

observe--

[1.] That herein all are equal. There are degrees in the pain, for some

have perisso'teron krima, a heavier and more intolerable judgment; some

have few, some have many stripes; but all are equally excluded from the

fruition of God and Christ, all are under the sentence of Depart from

me, ye workers of iniquity,' Mat. vii. 23.

[2.] What is the saints' blessedness is the wicked's torment; they are

punished from the presence of the Lord, and thence our refreshings

come: Acts iii. 19, That your sins may be blotted out, when the time of

refreshing shall come from the presence of the Lord.' That which is our

happiness is their misery.

[3.] How fitly this is inflicted on them. Forsaking God and departing

from God is now their sin, and then their misery; they cast God out of

their thoughts: Rom. i. 28, ouk edoki'masan, They liked not to retain

God in their knowledge.' They would raze out of their minds everything

that doth put them in remembrance of God; the very thoughts of him are

a burden to them. They rejected God, and now God rejecteth them; they

bid him to depart, Job xxi. 14, so now Christ will bid them depart.

They cannot endure his presence, and then he will not endure theirs.

The impressions of God upon their hearts are a trouble and vexation to

them, therefore is their presence loathsome to Christ. So that this is

plainly a loss of their own procuring; they first excommunicated God,

as not enduring his presence and company, and they are paid home by a

just recompense, excommunicated from the glorious church of the

blessed.

[4.] This is the hell of hell, the greatest part of the punishment.

(1.) It is a great punishment in itself. To be expelled from the

presence of the Lord is to be deprived of an infinite good; they lose

the favourable presence of God, the sight of Christ, the company of the

blessed, and their abode in those happy mansions which are in Christ's

Father's house. Hell is a deep dungeon, where the sunshine of God's

presence never cometh: Ps. xvi. 11, In thy presence is fulness of joy.'

This they are deprived of. How grievous was Paul's departure to the

disciples! When he told them, Ye shall see my face no more;' they wept:

Acts xix. 38, Sorrowing most of all for the words he spake, that they

should see his face no more.' Surely when Christ shall tell the wicked

so, what a torment will it be to their minds! Better lose all things

than lose the presence of God: Exod. xxxiii. 15, If thy presence go not

up with us, carry us not hence.' They would live in the wilderness with

God rather than enter into Canaan without him; they shall see what

God's presence is by Christ's appearance in the brightness of his

glory, a sight that will stick in their minds to all eternity; and when

they see with what grace and honour he receiveth his servants, and

themselves shut out, Luke xiii. 38, it shall make them more

apprehensive of their loss; as Dives was the more affected when he saw

Lazarus in Abraham's bosom, Luke xvi. 27. Others of the same nature and

interests do enjoy what they have forfeited.

(2.) They shall have a full sense of the greatness of the loss. A

wicked man now careth not for the light of God's countenance; he is

blinded by the delusions of the flesh, and looking altogether to

visible things, he hath no sound belief of the things which are

invisible; but now he comes to understand the reality of what he hath

lost, and what was mere matter of faith before becometh an object of

sense. Punishment openeth their eyes, which sin hath shut. Besides they

have no natural comforts to divert their minds, no plays, or sports and

pleasures, no pleasant meats, nor drink, nor company, which now draw

off the heart from better things, and solace them in the want of them;

but now there is nothing of this left. Supposing a rational creature to

exist, and hath nothing to divert his mind, his understanding,

reflecting upon his loss, would be torment enough to him. In short,

sensible experience teacheth them how to value their loss, and they

have nothing to bridle the affections, nor carnal mirth to allay the

bitterness of their condition. And once more, all their hope, false

peace and confidence is gone, they hope now to fare as well as the

best, but then their hope leaveth them ashamed; they see it is quite

otherwise.

(3.) The loss is irreparable. They are banished out of God's sight for

evermore. Despair is one ingredient in the sorrow of the damned; all

hopes are cut off of being any more admitted into God's favourable

presence. There are many ups and downs in a christian's experience, God

hideth his face that he may afterward show it the more gloriously; but

this curse is never reversed against the wicked. It was the church's

prayer, Ps. lxxxi. 19, Return again, and cause the light of thy

countenance to shine upon us, and we shall be saved.' The saints find

sun shine after clouds, but to these the mist of darkness is reserved

for ever, 2 Peter ii. 17. Hell is a region upon which the sun shall

never shine; the wall of partition between God and them shall never be

broken down; his fiery indignation they may look for, but not his

comfortable and gracious presence; that is reserved for the saints.

2. We now come to the poena sensus, the punishment of sense, intimated

in that clause, And from the glory of his power.' This clause further

showeth the grievousness of their punishment. The face of the Lamb

sitting upon his throne is terrible to the wicked, therefore they shall

call upon the mountains to cover them, and hide them from the face of

the Lamb, Rev. vi. 15, 16. But if they cannot abide his presence

pronouncing the sentence of banishment upon them, how heavy will his

hand be when he cometh to execute that sentence!

That this may sink into your minds, I will prove two things--(1.) That

God doth immediately punish the sinner with his own hands; (2.) That if

Christ interpose his own hand, this maketh their case more terrible and

dreadful.

[1.] That Christ or God will take the punishment into his own hands. He

is the principal author of those pains which the wicked endure. That

God hath an immediate hand in the punishing of obstinate and impenitent

sinners is evident by these reasons--

(1.) The quarrel with sinners is God's own: Lev. xxvi. 25, I will

avenge against them the quarrel of my covenant.' So Hosea xii. 2, The

Lord hath a controversy with Judah, and will punish Jacob according to

his ways.' It is his laws that are broken, his grace despised, the

blood of his Son slighted, his Holy Spirit vexed and grieved, and his

glory trampled under foot; and therefore no wonder if he take the

punishment into his own hands, and inflict it upon them by his own

immediate power.

(2.) Vengeance is God's royal prerogative: Heb. x. 30, 31, Vengeance is

mine, I will recompense, saith the Lord.' And thence he concludeth that

it is a fearful thing to fall into the hands of the living God.'

Because vengeance is his, therefore the sinner falleth into his hands;

he hath reserved this work unto himself.

(3.) Terrors of conscience, that now light upon any, good or bad, they

are the arrows of the Almighty: Job vi. 4, The arrows of the Almighty

are within me, the poison whereof drinketh up my spirit; the terrors of

God do set themselves in array against me.' This was his great trouble,

that it was the Almighty God with whom he had to do; the sense of God's

wrath was like an envenomed dart flung into his soul. Now if the

troubles occasioned by sin now cause men to know and dread his almighty

power, much more when sin is fully recompensed into the bosoms of

wicked men. An arrow shot by a strong hand maketh a deep and piercing

wound, what will one of God's empoisoned darts do?

(4.) After this life, God is all in all, 1 Cor. xv. 28, both in mercy

and wrath. All cometh immediately from God, without the intervention of

means.

He is all in all in a way of mercy. Here he supplieth the necessities

of the bodily life by the creatures, and sometimes at the second and

third hand; and therefore we know little of God in comparison by that

kind of dispensation: I will hear the heavens, and the heavens shall

hear the earth.' He supplies our soul necessities by ordinances. Now

though the fountain be full and flowing, yet if the pipe be narrow, the

water can pass only as the pipe can transmit it: the pipe is narrow

here, and the vessel is not very capacious. So in a way of wrath; now

it is executed by creatures, and God showeth how much strength he can

put into a creature to execute his displeasure; but a creature is not a

vessel capacious enough to convey all his wrath to us, as a bucket

cannot contain an ocean. A giant striking with a straw, the straw

cannot convey the strength of his blow, for it is a light thing though

in the hands of a mighty man; so no creature is able to bring all God's

wrath to another, no vessel is able to hold all God's displeasure; but

then we shall fall immediately into his hands.

(5.) The pains and torments of the wicked angels come immediately from

God. He holdeth them in chains of darkness, 2 Peter ii. 4. These chains

of darkness are God's irresistible power and terrible justice,

overtaking, tormenting, and restraining them. It will be worse with

them at the last day, their torments will be increased, and that from

the hand of Christ himself. They seem to acknowledge so much when they

say, Mat. viii. 29, Art thou come to torment us before the time?' They

know there is a time coming when they shall be tormented more than they

are yet, and tormented by Christ. Now this showeth whence wicked men

also shall be punished; for they are cast forth with the devil and his

angels, to endure the same torments they do, from the same hand, the

glorious power of Christ.

(6.) The agonies of Christ, whence came they but from the wrath of God?

The devil might stir up outward trouble against him by his instruments,

but whence came his agonies in the garden, where there was no enemy to

molest him? yet his soul was heavy unto death, and he did sweat drops

of blood. The scripture telleth you, Isa. liii. 10, It pleased the

Father to bruise him, to put him to grief.' Now this giveth light to

the case in hand, for he carried our sorrows and bore our griefs, Isa.

liii. 4, that is, the curse due to our sin. And what was done to the

green tree, to such an innocent person as Christ was, showeth what will

be done to the dry, what will be the portion of the impenitent, God

will bruise them and break them by the power of his own wrath.

[2.] Now that it is phobero`n, a very dreadful thing to be punished by

the glory of his power, will easily appear if we consider--

(1.) The party punished, the impenitent and obstinate sinner in his

whole man, both in body and soul. Both are fellows in the sin, and both

partake in the punishment: Mat. x. 28, Fear him that can cast both body

and soul into hell.' The body is not only the instrument but the

occasion of many sins; we obey many brutish motions to please and

gratify the body, therefore the body hath its share in these pains.

Christ telleth us the whole body of the wicked is cast into hell fire,

Mat. viii. 29. Then for the soul too, woe, wrath, tribulation, and

anguish is the portion of every soul that doeth evil, Rom. ii. 9, 10.

And this arising not only from the reflections of our conscience, but

the power of God; the soul is scorched by the wrath of God; and by

remembering what is past, feeling what is present, and expecting what

is future, their anguish and horror is increased.

(2.) The party punishing, God or Christ, by his own immediate power.

Now God's power is invincible and infinite, far beyond our conceiving:

Who knoweth the power of thine anger?' Ps. xc. 11. As the glory of the

Lord is great and infinite, so the effect must be. As that Midian king

said to Gideon, when he was afraid to be hacked and mangled by his

young son, Fall thou upon me thyself, for as the man is so is his

strength,' Judges viii. 21. So as the agent is, so must the act be.

Man's anger is like himself, weak and finite; so God's anger is like

himself, infinite and powerful: Nahum i. 6, Who can stand before his

indignation, and who can abide in the fierceness of his anger? his fury

is poured out like fire, and the rocks are thrown down by him.'

(3.) The end of his punishing, which is to manifest the glory of his

own strength in the just confusion of wicked men. Sometimes God showeth

his power, but now he will show the glory of his power; as it is in the

text, Punished from the glory of his power.' So Rom. ix. 22, What if

God, willing to show his wrath, and make his power known?' The world

shall see what he is able to do in punishing sinners, what he can

inflict and make the creature bear, te`n do'xan tes ischu'os autou. He

will now stir up all his wrath, Ps. lxxviii. 39. Now when God shall

fall upon a sinner with all his might, how woful will his condition be!

(4.) The pledges of this punishment. I shall name some.

(1st.) When God's anger is but kindled a little, when a spark of his

wrath falls upon the conscience of his own children, their souls are

troubled so that they choose strangling rather than life. In his

fatherly corrective discipline, how are poor creatures at their wit's

end! This is but a drop of that horrible tempest which shall be the

portion of their cup.

(2d.) The Lord Christ's soul was troubled. Though he were the Son of

God, perfect in faith and patience, wanted no courage or fortitude, yet

when he felt the wrath of God, his soul was heavy unto death; he was

afraid, he was amazed, the human nature of Christ was never so much put

to it as then. What then will the power of God 's wrath accomplish in

the wicked?

(3d.) The outward instances of God's wrath on particular men, when they

fall into any painful disease, stone, colic, strangury, acute fevers,

these come more immediately from God. You cannot think of two or three

days' pain in this kind without horror, and how will you dwell with

devouring burnings? That which God puts into a judgment maketh it the

more terrible; a small thing deeply afflicts when it is set a-work by

God.

(4th.) Public judgments. When God lets loose an enraged enemy upon a

people, what burning of houses, ravishing of virgins, killing of

infants, spoiling of all our precious things, exquisite tortures which

cursed miscreants will find out to vex them who are fallen into their

power. Head of the sacking of Jerusalem in Josephus, of Constantinople

in Nicholas Comates, or the predictions of Moses, Deut. xxviii. 66, 67,

rather a chronicle or history than a calendar or prognostication, &c.

I shall now come to vindicate the point, and show that this discourse

is useful--

1. To those that are carnal.

[1.] To rouse them out of their security. If men did believe and

consider the torments of hell and the dreadfulness of God's wrath, they

would not sin as they do. Sermons of hell may keep many out of hell,

and a due consideration of wrath to come may rouse men up to flee from

it. We do not urge the terror of the Lord, as desiring you may

experiment it, but shun it. The wrath of God is no vain scarecrow;

surely men could not be so careless as usually they are, if they did

heartily believe it, seriously consider of it, or closely apply it.

(1.) Many believe it not. Secure sinners think to-morrow shall be as

yesterday, and the next day as the former, that when they die there is

an end of them; and so have a mind to go to hell, to prove whether God

be a liar, yea or no; they will not believe it till they feel it There

are no atheists in hell, though there be some in the visible church. If

one came from the dead, they will believe, Luke xvi. 30. Men would have

other assurance of things to come than God meaneth to give them; when

they will not hearken to faith and reason, God leaveth them to sense

and experience. Or--

(2.) Do not seriously consider of these things, put far away the evil

day, Amos vi. 3. As to the day itself, they can neither put it on nor

off, but put off the thought of it, being besotted by the pleasures of

carnal sense. As Saul cured the evil spirit by music, so do they by the

delights of the flesh banish and exclude all thoughts of eternity, and

charm and lull conscience asleep. Now it is good to bring these men to

consider the end of things.

(3.) Do not closely apply these things. They do not examine whither

they are going, whether their way tendeth to heaven or to hell. Most

will seem to grant the truth and terribleness of hell torments, but

what have they done to get out of this condition? Do they fly from

wrath to come? An humble and hearty subjection to Christ will procure

your escape from these torments, therefore deal with yourselves: How

shall we escape if we neglect so great salvation?' Heb. ii. 3. Escape

what? Mat. xxiii. 33, How can ye escape the damnation of hell?' If you

would not fall into the hands of a living God, cast yourselves into the

arms of a dying Saviour: Ps. ii. 12, If his wrath be kindled but a

little, blessed are all they that put their trust in him.' Therefore

let us apply this truth. Do we enter into God's peace, or continue in

the high way to hell? Are not we sensual, senseless, secure? If we

abuse mercies, slight offers of grace, defeat the healing methods of

God, refuse the motions and discipline of his Spirit, what will become

of us? Those that reject his mercy will not be able to reject his

justice, or withstand the power of his wrath. You have to do with God

now in the word of his power, Heb. iv. 13. He worketh by it

immediately; but if you neglect this, you will have to do with him

immediately again in the way of his judgment; and then his wrath hath a

full power over the wicked, because the motions of his word and Spirit

had no power over them.

[2.] To check their boldness in sinning against light and conscience.

It is a standing it out against God and Christ; now can your hearts

endure, or your hands be made strong against his fierce wrath? So 1

Cor. x. 22, Do we provoke the Lord to jealousy? are we stronger than

he?' If you dare not to meet God at the last day, never dare to break a

commandment. Many times obstinate sinners will say, You threaten us

with wrath, we will bear it as well as we can. Bear! what will you

bear? The wrath of the eternal and ever-living God? Thou that canst not

endure for a day or two to be scorched in feverish flames, the pains of

the stone or gout, the pain of a broken arm or leg, the scalding of a

little gunpowder casually blown up, how wilt thou endure the wrath of

God himself, when he shall fall upon thee with all his might? Thou that

art so daunted at the sight of any great carnage by war or pestilence,

or a sudden surprise of enemies, that roarest at the toothache, that

canst not endure to try the burning of thy finger in a candle, that

canst not hear of Lawrence's being roasted on a grid iron without

horror, thou canst seriously hear this doctrine without trembling;

surely all this bravery and hardness of heart is the fruit of unbelief

and seared impenitency.

[3.] To cause them to shake off all delays in the business of

salvation, to flee from the wrath to come, Mat. iii. 7, to flee for

refuge to the hope set before them, Heb. vi. 18. No motion will serve

here but flight; we cannot get soon enough out of this condition; while

a great way off, meet thy enemy and make thy peace with him, Luke xiv.

32. You know not how soon God may take the advantage, and cut us off

from all possibility of grace; if Christ be an adversary, agree with

him quickly. He is pleased to compare his coming to that of a thief; by

way of surprise he may steal upon you unawares. How many thousands are

there in the other world, who did as little think of that doleful

estate whilst they were pleasing the flesh, as you now do? Therefore we

should give ourselves no rest till our peace be made with Cod.

2. To the godly it is of use many ways.

[1.] You may bless God for your deliverance by Christ. It is said,

1 Thes. i. 13, Jesus hath delivered us from wrath to come.' And again,

Rom. v. 9, Being justified by his blood, we are saved from wrath by

him.' The more we consider the misery of the wicked, the more we may

know what we have escaped, and what we have to bless God for. We were

all once involved in this condemnation; and if we be as brands plucked

out of the burning, Zach. iii. 2, it is wholly to be ascribed to the

Lord's grace. It is one part of the christian's heaven to think of

hell; the miseries of this life commend heaven to us, much more the

torments of the world to come. The Israelites, when they looked back

and saw the Egyptians drowned in the waters, it heightened the

deliverance, and made them more thankful for their own escape.

[2.] To quicken us to a greater love and likeness to Christ. Fear

serveth well to guard our love, and then the torment and slavishness of

it is lessened: 1 John iv. 17, Herein is our love made perfect, that we

may have boldness in the day of judgment.' Where love is sincere, there

is a study to imitate Christ; and the more we imitate him, the more

boldness. Boldness is opposite to shame, 1 John ii. 21; to fear, 1 John

iv. 18, There is no fear in love, but perfect love casteth out fear.'

The cause of shame is nakedness and folly. Nakedness: 2 Cor. v. 3, If

so be that, being clothed, we shall not be found naked.' If destitute

of all grace, we are naked. Folly, if we have made a perverse choice:

Luke xii. 20, Thou fool, this night shall thy soul be required of

thee.' Fear mainly respects the wrath of God and eternal punishment; we

need not fear it, if we love him and be like him, for surely Christ

will own his own image.

[3.] To try the strength of our faith. They that cannot endure such

discourses discover much of the secret guilt and security of their own

hearts, they cannot endure to hear the worst. It was a bad man that

said, He prophesieth nothing but evil to me.' I cannot abide this

preaching of hell and damnation. Presumption is a coward and a runaway,

but faith encountereth its enemy in the open field: Ps. xxiii. 4,

Though I walk through the valley of the shadow of death, I will fear no

evil.' It supposeth the worst; but a presumer's conscience is not

soundly established, they cannot endure to hear of evil.

[4.] To counterbalance the fear of man, which causeth apostasy; as here

it is produced for the consolation of the faithful, and to abate the

present terror of adversaries. What are the terrors of man to the

terrors of Christ in the judgment? Luke xii. 4, 5, Be not afraid of

man, but of him that can destroy both body and soul;' Heb. iii. 12, The

living God,' mortal man. Men may handle you cruelly, but they cannot

reach the soul; their anger is mortal, and we are mortal: Not accepting

deliverance, that they might have a better resurrection/ Heb. xi. 35.

Better endure this than expose ourselves to the wrath of God.

[5.] To warn their friends and relations, brothers, sisters, children,

&c. Tell them what a dreadful thing the punishment of the wicked is; as

Dives in the parable: Luke xvi., Send to my father's house, for I have

five brethren.' Shall we be less charitable than a man in hell is

represented to be? If we have a friend or child falling into sin, let

us warn them of the danger thereof.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VIII.

When he shall come to be glorified in his saints, and admired in all

them that believe (because our testimony among you was believed) in

that day.--2 Thes. i. 10.

THE apostle now proceedeth to the other part of the righteous judgment

of Christ, which concerneth the saints, for whose sake Christ

principally and chiefly cometh. His coming is not so terrible to the

adversaries as it shall be glorious and comfortable to the saints. In

the same day in which he shall punish his adversaries, he will reward

the faithful, When he shall come to be glorified in his saints,' &c.

The comfortable effect of Christ's coming is--(1.) Asserted; (2.)

Applied to the Thessalonians.

If we consider it as asserted, there we have--

1. The state itself.

2. The measure and degree of it, that Christ shall be glorified and

admired upon that account.

3. The author, Christ.

4. The subjects participant--(1.) Saints; (2.) Believers; a double

character.

5. The time, In that day.'

Doct. That there is an estate of admirable glory reserved to be

bestowed by Christ on the saints at the day of judgment.

This point will be discussed by going over the circumstances of the

text.

First, The state itself is a state of glory. There is a twofold glory

put upon the saints--(1.) Relative and adherent; (2.) Intrinsic and

inherent.

1. The relative glory of the saints standeth in three things--

[1.] In the free and full forgiveness of all our sins, and our

absolution pronounced by the judge on the throne, Acts iii. 19. As

pardon is of three sorts--(1.) Constitutive, by God's new covenant:

Acts x. 43 To him give all the prophets witness, that through his name

whoso ever believeth on him shall receive remission of sins.' (2.)

Declarative and sentential, when God as a judge doth determine our

right. This is done here in part, when God doth speak peace to our

souls, either in his word or by his Spirit: Isa. lvii. 19, I create the

fruit of the lips, Peace, peace,' But more fully at the last day, and

solemnly, when the judge pro tribunali, sitting upon the throne, shall

pronounce and declare us pardoned and absolved, and accepted unto life

before all the world. (3.) Executively, when he doth not inflict the

deserved penalty, but give us glory and happiness; this is in part done

here, as God taketh off the penalties and fruits of sin in his internal

government, giving us the Holy Spirit; for this he giveth as the God of

peace, as pacified to us in Christ, Heb. xiii. 20, 21, by his external

government taking off the punishment which lieth upon us for sin,

therefore acquitted and pardoned. But more fully at the last day, when

we are endued with glorious qualities both in soul and body, and all

the fruits of sin, even those that lie upon the body, cease. Then is

the sentence of absolution solemnly pronounced, then is the full

execution, as we are perfectly freed from all misery, and brought into

the possession of all happiness.

[2.] A participation of judicial power. The saints are not only judged,

but judges: 1 Cor. vi. 2, 3, Do not ye know that the saints shall judge

the world?' And again, Know ye not that we shall judge angels?' Per

modum suffragii, as assessors on the bench with Christ. Though some of

the wicked long ago had their punishment, and all the evil spirits were

cast out of God's presence; but then they shall have their solemn doom,

the saints consenting in the judgment, and visibly associated with

Christ in the judgment: Luke xxii. 30, Ye shall sit upon thrones

judging the twelve tribes of Israel.' And therefore it is said, Ps.

xlix. 14, The upright shall have dominion over them in the morning;'

that is, in the morning of the resurrection, when we awake out of the

sleep of death; and they have dominion as they are appointed to assist

Christ in judicature; they shall have power over them who slighted,

reviled, persecuted them. Here some of the saints judge the world by

doctrine, all by conversation: Heb. xi. 7, By faith Noah, being warned

of God of things not seen as yet, moved with fear, prepared an ark to

the saving of his house, by which he condemned the world.' There by

vote and suffrage, the more to convince wicked and ungodly men.

[3.] Christ's public owning them before God and his angels, by head and

poll, man by man: Luke xii. 8, Him shall the Son of man confess before

the angels of God,' that is, own them in the judgment. This is one for

whom I died, who hath been faithful to me, and glorified me upon earth;

this presentation of the elect to God was a thing much upon the heart

of Christ: Col. i. 22, To present you holy and unblamable,' &c.; Jude

24, To him that is able to keep you from falling, and to present you

blameless before the presence of his glory;' and Eph. v. 27, That he

might present it to himself a glorious church.' There is a threefold

presentation spoken of in scripture. One made by believers themselves:

Rom. i. 12, I beseech you therefore, by the mercies of God, that ye

present yourselves a living sacrifice;' Rom. vi. 13, Yield yourselves

unto God.' paraste'sate eautou`s to Theo. When we solemnly give up

ourselves to God's use and service. The second by Christ's messengers:

2 Cor. xi. 3, That I may present you as a chaste virgin to Christ.'

When we can set such before the Lord, as the fruit of our labours, and

pledges of our faithfulness in his work; Lord, these and these have I

gained to thee, or at least built them up in the knowledge of Christ.

The last is by Christ himself, as an account of his charge: Heb. ii.

13, Behold I and the children which thou hast given me.' That he hath

justified, sanctified, and now brought them home to God. When all the

elect are gathered into one company and society, he will thus present

them to God, and go before them as the great shepherd of the sheep, to

lead them into their everlasting fold, rejoicing in his own success,

and settle them in their eternal and glorious estate. This is done

privately at the time of death, but publicly and solemnly at the day of

his coming, when he shall give up the kingdom to his Father, 1 Cor. xv.

24, tanquam praedam hostibus ereptam, as a prey snatched from the

enemy, as having made good his undertaking; which is a great engagement

on believers to holiness, that Christ may own us, and present us to God

with honour.

2. The glory inherent and internal: Rom. viii. 18, The glory which

shall be revealed in us.' Now it is revealed to us, our ear hath heard

a little thereof, but then it shall be revealed in us, fully

accomplished in our persons; as here there is a revealing of Christ to

us, which implieth the offer, and a revealing of Christ in us, which

implieth the participation: Gal. i. 16, It pleased God to reveal his

Son in me.'

But let us see a little how this glory is revealed in us. (1.) In our

bodies; (2.) In our souls.

[1.] In our bodies. There is a great deal of glory put upon the bodies

of the saints; and this is of principal regard in that day, because our

souls are made perfect before, and the apostle speaketh of what is

visible and conspicuous. There is no place for our earthly and

corruptible bodies in the heavenly city: For flesh and blood cannot

inherit the kingdom of God,' 1 Cor. xv. 51; that is, corruptible and

earthly, as now it is, it cannot enter into heaven; therefore Christ's

great work is to change the body, we shall have glorious bodies like

unto his glorious body.

(1.) It shall be immortal and incorruptible: 1 Cor. xv. 42, It is gown

in corruption, it is raised in incorruption.' Christ will endue them

with immortality and impassibility, that they shall never decay nor be

liable to sickness, weakness, or any defects, but have all the

perfections which a body is capable of.

(2.) For clarity and brightness, it shall be like Christ's glorious

body. Therefore it is said, 1 Cor. xv. 43, It is sown in dishonour, it

is raised in glory.' Christ's body shineth with light and brightness, a

glimpse whereof was given in Christ's transfiguration: Mat. xvii. 2,

His face did shine as the sun, and his raiment was bright as the

light.' When he appeared to Paul from heaven, his body was wonderfully

glorious; he could not endure the light which shined to him, Acts ix.

So when the saints shall appear with him in glory, the righteous shall

shine as the sun in the firmament, Mat. xiii. 43.

(3.) It shall be a spiritual body: 1 Cor. xv. 44, It is sown a natural

body, it is raised a spiritual body.' But how is it a spiritual body?

The least in it is, that it shall be subject to the spirit; as the soul

while it is subject to the. flesh is called carnal, so the body when it

is subject to the spirit is termed spiritual: John iii. 6, That which

is born of the Spirit is spirit.' Then the new birth produceth its

consummate effect, it is all spirit, without any mixture of the

rebelling flesh. Certainly as regeneration is called the first

resurrection, it helpeth ns to conceive of this estate; but there is

more in it; the body is spiritual not only because it is ad nutum

spiritus, at the command of the spirit, but ad modum spiritus, after

the manner of the spirit; it standeth in no need of natural supports.

There is no food nor repast, no marrying nor giving in marriage, Mat.

xxii. 30, but they are as the angels of God in heaven; they live not as

husbands and wives, but as the pure and spiritual angels; we shall not

stand in need of meat and drink and sleep, as now we do. Now what a

blessed thing is it to have either privilege, to have bodies wholly

subject to the spirit, and bodies not liable to present necessities;

once more, not clogged with a mass of flesh, but possibly may ascend or

descend, pass from place to place in a moment! As the angels move up

and down in the twinkling of an eye, or as the helm turneth the ship,

so is the body turned instantly at every motion of the soul.

[2.] The soul is fully satisfied, and filled up with God. We have a

more complete knowledge of him, and exact conformity to him: 1 John

iii. 2, We shall see him as he is, and be like him.' But this is riot

of this place, and was spoken of in another verse.

Secondly, The measure of that glory which he shall impart. It shall be

so great, that it is said--(1.) Christ shall be glorified in his

saints;' (2.) Admired in them that believe.' Both expressions show the

greatness of this glory.

For the first, He shall come to be glorified in the saints.' The

apostle doth not say that the saints shall be glorified, which yet is

said in other scriptures, Rom. viii. 17; that were less though it be

much; but he saith Christ shall be glorified in that day. Again, he

doth not say Christ shall be glorified in himself, which is also said

elsewhere; as 1 Peter iv. 13, That when his glory shall be revealed, ye

may be glad with exceeding joy.' But Christ is glorified in the saints,

in the glory which he communicates to his people; he is glorified in

the glory which resulteth to him from their glory. And this expression

showeth both--(1.) The certainty of this effect of his coming; for it

is more than if he had said they shall be glorified. Surely Christ will

not be wanting to his own glory, and therefore he cannot be wanting to

the salvation of his people; he will not forget those things which make

for his own honour, and the honour of his Father. If his glory be

concerned in our glorification, we may be the more confident of it.

(2.) The greatness is seen also in this expression; for how is Christ

glorified in the saints? Christ may be glorified two ways--(1.)

Passively and objectively; (2.) Actively, as he is lauded and praised

in the saints; or in other terms, he is glorified in them and by them.

The first is most proper here; for it is said, He shall come to be

glorified in his saints.'

[1.] Objectively. God is glorified by impression. So all his creatures

glorify him; that is, offer matter to set forth his glory: Ps. cxlv.

10, All thy works praise thee, all thy saints bless thee.' In this

lower world, man is the mouth of the creation, they ascribe and give

God the glory of his excellencies; but all creatures yield the matter

of God's praise, they are the harp well stringed and tuned, though man

maketh the music; and above all, new creatures: Eph. i. 12, That we

should be to the praise of his glory;' not speak, but be. There is more

of God seen in the new creature than there is in anything on this side

heaven. The very work of the new creation sets forth his goodness,

wisdom, and power, to all attentive beholders; though the believer

should be silent, the work would speak for itself; but especially now,

when his work is perfect and brought to an issue, and Christ hath put

to his last hand, and done all to and for believers which he means to

do.

[2.] Actively, by expression or ascription of praise. So it is said,

Ps. 1. 23, Whoso offereth praise glorifieth me;' that is, it is an

eminent means of glorifying God when we take notice of his

excellencies, have a due apprehension of them, and delight ourselves in

the commemoration of his benefits. Believers are now bound to it, for

therefore they were called out of darkness into his marvellous light,

that they might show forth his praises, 1 Peter ii. 9, ta`s aretas,

objectively and actively. His goodness, power, and wisdom in their

conversion; much more then Christ's great power in raising them from

the dead, Eph. i. 19. His wisdom in conducting and guiding his people

to this happiness, notwithstanding their own weakness, and the

opposition of their adversaries, and the cross events by the way: Eph.

i. 7, In whom we have redemption through his blood, the forgiveness of

sins, according to the riches of his grace;' Then shall I know as also

I am known,' 1 Cor. xiii. 12. His goodness in pardoning all their sins,

and giving them the glorious effect of his promises, and in rewarding

his people, otherwise unworthy of so great a reward: 1 Peter i. 13,

Gird up the loins of your mind, be sober, and hope to the end, for the

grace that is brought unto you at the revelation of Jesus Christ,' Then

is grace seen in all its graciousness.

Second expression, that Christ will be admired in those that believe.'

We admire at those things which exceed knowledge and expectation, at

great things never seen before, nor could the heart of man conceive

they should ever be brought to pass. Now that glory shall exceed all

our hope and expectation.

But who are the parties that shall wonder?

They are either--(1.) The good angels; or, (2.) The wicked; (3.) The

saints themselves. The good angels shall praise God for this wonderful

discovery of his grace. The wicked shall stand wondering at this great

change, the saints themselves shall be ravished at the sense and

thought of it.

1. The good angels. Though they are but the spectators, not the parties

interested, yet they are marvellously affected with the excellency of

this grace and salvation which is brought to sinners by Jesus Christ: 1

Peter i. 12, Which things the angels desire to pry into.' They wonder

at these things now, and know more of the manifold wisdom of God in his

dispensations to the church than otherwise they could have known, Eph.

iii. 10. They see more of God in this than in any of his other works.

In the state of the church upon earth, God discovers much of his

wisdom, power, and goodness to the angels, much more in the final

glorious estate of the saints; therefore Christ speaketh of confessing

and owning his people before the angels, for they look after these

things: Rev. iii. 5, I will confess his name before my Father and his

angels.' Now when Christ employeth their ministry in gathering his

saints together, they shall stand wondering at the glory which he

putteth upon them, they shall stand wondering what he means to do with

creatures that are but newly crept out of dust and rottenness.

2. The wicked are amazed and astonished when they see those so much

loved and advanced by Christ, whose lives they counted madness and

folly. They shall be spectators of the blessedness of the godly, as the

godly shall be of their destruction and punishment; they shall see them

whom they accounted the off-scouring of all things, shining as the

stars in the firmament. The church complaineth, Lam. iii. 45, Thou hast

made us as the off-scouring and refuse in the midst of the people.' You

will say, They were a sinful nation that had revolted from God; but you

shall see Christ's choicest servants fared alike: 2 Cor. iv. 13, We are

counted as the scurf and off-scouring of all things,' as the sweepings

of the city. Now God's people, that are so odious in this world, are

highly esteemed there; Christ receiveth them as the dearly beloved of

his soul, and that in the sight of the wicked; for the sentence of

absolution goeth before the judgment of condemnation, the sentence

beginneth with the godly, but the execution with the wicked: Mat. xxv.

41, Then shall he say to them on the left hand, Depart from me, ye

cursed, into everlasting fire.'

3. The saints themselves are filled with wonder, they finding their

expectation so much exceeded; for admiration is the overplus of

expectation. The saints know most of God and his grace, yet they shall

then admire him, for prophecy is but in part, 1 Cor. xiii. 9. There is

no tongue now to speak of these things, nor ear to hear them; even in

what is revealed, the saints find many astonishing instances of God's

love; all is wonderful in the Redeemer's grace: 1 Peter ii. 9, That we

should show forth the praise of him that hath called us out of darkness

into his marvellous light.' Whether we consider the woful condition we

were in before, the rich grace that hath recovered us, the blessed

privileges we are called unto, it is all matter of wonder, and passeth

the power of created understandings to apprehend, or our tongues to

express. They wonder at their own happiness now, but then they shall

admire Christ more than ever they have done; our wonder now is but

slender to our wonder then.

Thirdly, The author, Christ. How he is concerned in this; for it is not

said, the saints shall be glorified, but he shall be glorified and

admired. Our glory, as it cometh from Christ, redoundeth to him: For of

him, and through him, and to him are all things, to whom be glory for

ever, amen,' Rom. xi. 36.

1. He is the procurer of this glorious estate for us by his death and

sufferings. It is not, that I remember, expressly said that Christ hath

purchased glory for us, but it is in effect said, for he purchased us

unto glory; therefore the church is called the purchased possession;

Eph. i. 14, Until the redemption of the purchased possession;' that is,

until the church come to its final deliverance. So that we have the

full effect of his death at the day of judgment, at which time those

who are purchased by the blood of Christ, and are his possession and

peculiar people, shall obtain full deliverance from sin and misery. He

hath bought us with a price, and purchased us to this end, that he

might possess us. And we have our full redemption, when our bodies are

raised up and glorified, Rom. viii. 13. What though the death of Christ

had a nearer end, our reconciliation with God, and the expiation of our

sins, yet this glorified estate is also thence inferred: Rom. v. 10,

For if when we were enemies, we were reconciled to God by the death of

his Son, much more being reconciled, we shall be saved by his life.' No

wise agent would lay so broad a foundation unless he intended an

answerable superstructure. Would the Son of God die for a sinful world,

if he did not mean to make them everlastingly happy? Besides it is

said, he gave himself for us, to cleanse us, yea, and to present us to

himself, &c., Eph. v. 27. That is the second end of Christ's giving

himself for his church, that he might present it to himself a glorious

church. He gave himself, not only to sanctify his people, but to

glorify them. Heaven is not merited by our holiness, but purchased by

Christ; it is the fruit of the blood and love of the Son of God.

2. He has promised it in his gracious covenant: 1 John ii. 25, This is

the promise that he hath promised us, eternal life.' Other things are

promised, but this is the chief promise; he hath promised to justify

his people, that he may take away that which hindereth their access to

God, to sanctify his people, that he may fit them for communion with

God, and begin the life which is perfected in heaven, and to glorify

them as the consummation of all. Other promises are but steps to this,

other promises are now accomplished within time, this is the promise

most doubted of, and less liable to sense; therefore now Christ will be

glorified and admired in his faithfulness to his people. The promise

longest delayed will come; we must shoot the gulf of death; stay till

the end of all things, till we have the full of it.

3. He dispenseth it, and communicateth his glory to the saints. He is

our husband, we are his spouse. Uxor fulget radiis mariti; as the

husband riseth in honour, so doth the wife. He is the head, we are the

members; when the head is crowned, all the members are clothed with

honour and garments of state. There must be a proportion; his mystical

body shareth with him in his glory; he is the captain, we are his

soldiers: Heb. ii. 10, The captain of our salvation was made perfect

through sufferings, to bring many sons unto glory.' When David was

crowned at Hebron, he made his followers captains of thousands, and

captains of hundreds, and captains of fifties. Servants: John xii. 26,

My servants shall be where I am.' He will put marks of honour and

favour upon all his servants; they often meet with disgrace here; here

they suffered, sighed with him, now they shall be glorified with him.

4. He is the pattern and sampler of it. In all things Christ must

proteuein, he must have the pre-eminence, Rom. viii. 29. We have all

our blessings at second-hand. First Christ is manifested to the world,

and then the saints: Col. iii. 4, When Christ, who is our life, shall

appear, then shall ye also appear with him in glory.' His glorious body

is the pattern to which ours is likened: Phil. iii. 21, Who shall

change our vile bodies, that they may be fashioned like unto his

glorious body,' and to a conformity to him in all things: 1 John iii.

2, When he shall appear, we shall be like him.' Now in all these

respects Christ is concerned in our glory; we have it from him, by him,

and according to his pattern.

Fourthly, The subjects, In his saints,' and in all that believe.' Where

mark--

1. The connection between these two characters, saints and believers;

and it implieth that those that by the belief of the gospel do separate

themselves from the world, and consecrate themselves to God, or that do

believe so as to become saints, shall be thus glorified. The true faith

is of a sanctifying nature: Acts xv. 9, Purifying their hearts by

faith;' and Acts xxvi. 18, Sanctified by the faith which is in Christ

Jesus.' In the gospel there is represented to us a holy God, whom we

should imitate: 1 Peter i. 15, As he that hath called you is holy, so

be ye holy.' A holy Saviour, whose main work and blessing is to turn us

from sin, Acts iii. 26, and Mat. i. 21. A Holy Spirit, who sanctifieth

us unto God, that we may become a peculiar people to him, 1 Cor. vi.

11, Titus ii. 14, Eph. i. 13; a holy rule to walk by, Phil. ii. 14, 15;

a holy hope to aim at, 1 John iii. 3; and a blessedness to be possessed

by the holy, Heb. xii. 14, and Mat. v. 8. Now if there be a sound

belief of these things, it will not be a naked belief, but operate unto

holiness. Certainly all true believers will be saints, and live holily.

2. This glory and blessedness is limited to saints and believers, as

their peculiar and proper portion. For believers, John iii. 15, That

whosoever believeth in him should not perish, but have everlasting

life.' For saints, many places, Col. iii. 12. Heaven is the inheritance

of those only who are saints: Acts xx. 32, I commend you to God, who is

able to build you up, and give you an inheritance among all those which

are sanctified;' Acts xxvi. 18, That they may receive forgiveness of

sins, and an inheritance among them which are sanctified.' It

concerneth us to see that we be believers and saints. The apostle

showeth this was the reason of applying this consolation to them;

namely, as they had believed, and improved the gospel unto obedience.

Who are sound believers, I shall show hereafter, now only what it is to

be saints. Holiness is sometimes in scripture relatively considered,

sometimes positively. Relatively, that thing or person is holy which is

separated and set apart from a common to a holy use. Positively, it

implieth the renovation of our natures. As holiness is considered with

respect to our relation to God, there are four things in it--

[1.] An inclination towards God; for grace puts a new bias upon the

soul, by which it bendeth and tendeth towards God, whereas before it

bended and tended towards carnal vanities; therefore it is expressed by

conversion, or a turning from the creature to God, Isa. xxvi. 18, 19.

[2.] From this tendency ariseth a dedication of ourselves, and all that

we have, to the Lord's use and service: 2 Cor. viii. 5, But first gave

their own selves to the Lord;' Rom. vi. 13, Yield yourselves unto God,

as those that are alive from the dead;' Rom. xii. 1, Present your

bodies a living sacrifice, holy, acceptable unto God.' They are ashamed

God hath been so long kept out of his right.

[3.] From this dedication there results a relation to God. So that from

that time forth they are not their own, but the Lord's: Ezek. xvi. 8, I

entered into covenant with thee, and thou becamest mine;' Rom. xiv. 7,

8, None of us liveth to himself, and no man dieth to himself: for

whether we live, we live unto the Lord; or whether we die, we die unto

the Lord: whether we live therefore or die, we are the Lord's.' In the

text, glorified in his saints,' because of his right in them; and they

devote themselves to him.

[4.] An actual using ourselves for God; for we are vessels set apart

for the master's use, 2 Tim. ii. 21; and accordingly we must live, not

to ourselves, but unto God. If we love God, and have any sense of his

kindness to us in Christ, we will do so, and shall need no other bond

to bind this upon us but our own love: 2 Cor. v. 15, That we who live

should not live to ourselves, but to him that died for us/ Besides, a

sincere christian maketh conscience of his dedication: 1 Cor. vi. 15,

Your bodies are the members of Christ; shall I then take the members of

Christ, and make them the members of a harlot? God forbid.' Many give

up themselves to God, but in the use of themselves there appeareth no

such matter. Besides, from the relation and interest God hath in us:

Give to Caesar the things that are Caesar's, and to God the things that

are God's.' So 1 Cor. vi. 19, 20, Ye are bought with a price, therefore

glorify God in your body, and in your spirit, which are his.' We must

make conscience of alienating what is God's. Lastly, it is bound upon

us by the certainty of the future account, Luke xix. 23; therefore we

should keep a constant and faithful reckoning how we lay out ourselves

for God.

2. Positively. Holiness is the renewing of our hearts by the Spirit, or

an inward principle of sanctification wrought m us. Other things, when

dedicated to God, are changed only in their use, but man is changed in

his nature; there is a difference between him and others, as he is set

apart for God and dedicated to an holy use: Ps. iv. 3, The Lord hath

set apart him that is godly for himself.' But there is a difference

between them and themselves, as they are cleansed, purified, and

renewed by the Holy Ghost: 1 Cor. vi. 11, Such were some of you, but ye

are washed, but ye are sanctified, but ye are justified, in the name of

the Lord Jesus, and by the Spirit of our God.' A man must be holy

before his actions can be holy; they are the saints in whom Christ will

be glorified.

3. Though it be limited to saints (all of that number are comprised),

yet there is a great deal of difference between the saints of God. Some

are more eminent in grace, others weak and dark; and there is a

difference between them at the last day; some are raised, others that

are alive are changed; but they all agree in this, that Christ will be

glorified in all; there is not one single believer in whom Christ will

not be admired; even in the glory that he puts upon the meanest and

weakest, it shall be enough to raise the wonder of angels; whether it

be a prophet's reward, or a righteous man's reward, or an ordinary

disciple's reward, whether bond or free, all is one, Christ will crown

his grace in him; for the apostle saith, He shall be admired in all

that believe.'

Fifthly, The season, In that day.' For this public honour and glory we

must tarry till the time fixed; we shall have most of his favour when

Christ and we meet; and it is not fit the adopted children should have

their glory till the Son of God by nature be publicly manifested to the

world. His personal honour lieth hid, and is much under a veil; all

things come to their perfection by degrees; there is no congruity

between the present state and this blessedness--(1.) The place is not

fit; (2.) The persons are not fit; (3.) The time is not fit.

1. The place is not fit for a perpetual state of blessedness, because

it is full of changes. Here time and chance happeneth unto all things,

and there is a continual vicissitude of summer and winter, night and

day, calm and tempest. The world to come is either all evil or all

good, here is neither all evil nor all good; this is a fit place for

our exercise and trial, not for our enjoyment. Here is the patience of

the saints, but hereafter is the reward of the saints; it is a fit

place wherein to get a right and interest, but not to get possession;

it is God's foot stool, but not his throne, Isa. lxvi. 1. He will not

immediately show himself to us till we come before the throne of his

glory. He filleth the upper part of the world with his glorious

presence, the lower with his powerful presence. This is a place where

he will show his bounty to all his creatures, a common inn and

receptacle for sons and bastards, a place given to the children of men,

Ps. cxv. 16; but the heaven of heavens is reserved for himself and his

people.

2. The persons are not fit. Our souls are not yet purified enough to

see God: Mat. v. 8, Blessed are the pure in heart, for they shall see

God;' 1 John iii. 3, Every man that hath this hope, purifieth himself

as he is pure.' Till sin be wholly done away, which will not be till

death, we are not meet for his presence. When Christ will present us to

God, he will present us faultless, Jude 25. Our bodies also are not fit

till we have passed the gulf of death, and all of Adam be left buried

in the grave. Old bottles cannot bear this new wine. A natural creature

is not capable of the glorious presence of God, and cannot endure the

splendour of it: Mat. xvii. 16, They fell on their faces, and were sore

afraid.' Upon any manifestation of God the saints hid themselves, as

Elijah wrapt his face in a mantle. Moses trembled exceedingly when God

gave the law.

3. The time is not fit. We must be some time upon our trial before we

enter upon our final estate. God governeth now not in a way of sense,

but faith; we are justified by faith, live by faith, walk by faith, not

by sight. Now the state of faith requireth that God's manner of

dispensation should neither be too sensible and clear, nor too obscure

and dark. It is fit Christ should be admired now in the graces, but

then only in the glory of his people: 1 Peter iv. 4, Wherein they think

it strange that you run not with them to the same excess of riot,

speaking evil of you.' Room must be left for trial: James i 12, Blessed

is the man that endureth temptation; for when he is tried, he shall

receive the crown of life, which the Lord hath promised to them that

love him.' Room for faith and patience: Heb. vi. 12, That ye be not

slothful, but followers of them who, through faith and patience,

inherit the promises.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON IX.

When he shall come to be glorified in his saints, &c.--2 Thes. i. 10.

USE 1. To wean us from the vain glory of the world. Surely if there be

such great glory provided for us, we should patiently suffer present

ignominy and contempt. God's people here are usually a despised people,

partly because they make such conscience of obeying an unseen God, and

seem altogether to depend upon an unseen happiness, which, because it

is future, and lieth in another world, we must shoot the gulf of death

before we attain it. Now this seemeth folly to the carnal and sensual

world: 1 Cor. ii. 14, The natural man receiveth not the things of the

Spirit of God, for they are foolishness to him; neither can he know

them, because they are spiritually discerned;' and 1 Peter iv. 4, They

think it strange that you run not with them to the same excess of

riot.' Partly because many times they are chastened and afflicted. Now

an afflicted people are usually a despised people: Ps. cxxiii. 4, Our

soul is exceedingly filled with the scorning of those that are at ease,

and with the contempt of the proud.' They that are proud, and live a

life of pomp and ease, and have all things flowing in upon them

according to their own will, contemn and slight others, and take no

notice of their burdens, unless it be to increase them; they pour

vinegar on the wounds which they should heal: Job xii. 5, He that is

ready to slip with his foot is as a lamp despised in the thoughts of

him that is at ease.' While we are burning lamps, shining in riches,

and greatness, and power, and friendships, and interests in the world,

we shall have enough to look after us; but when a snuff is ready to go

out, every one holds their nose at it. So it is with those that fall

under the displeasure of the times. Partly because of the many

reproaches whereby they are misrepresented to the world: Luke vi. 22,

Their name is cast forth as evil.' Elijah was thought the troubler of

Israel, and Christ an impostor, and Stephen a blasphemer. Now though

this be grievous (for nature hath a very tender sense and feeling of

contempt), yet this should not discourage us in the ways of God,

because it is a privilege to be worthy of the world's hatred. Gratias

ago Deo meo, quod dignus sum quem mundus oderit--Jerome. I thank God

that I am worthy of the world's hatred. If they slight you that slight

God and Christ and their own salvation, why should you be troubled?

Besides, our self-love is too great, when we are so tender of suffering

a little disgrace and contempt for Christ's sake, who suffered so many

and great indignities for us: Isa. liii. 3, He is despised and rejected

of men, a man of sorrows, and acquainted with grief;' Heb. xii. 2,

Looking to Jesus, the author and finisher of our faith, who, for the

joy that was set before him, endured the cross, despising the shame.'

No; resolve to be yet more vile, 2 Sam. vi. 22, and base in your own

eyes, and the eyes of the world. And again, till we are contented with

the glory that cometh from God only, we are unfit for christianity:

John v. 44, How can ye believe, that seek honour one of another, and

seek not the honour that cometh from God only?' John xii. 42, 43, Many

believed on him, but because of the pharisees they did not confess him,

lest they should be put out of the synagogue: for they loved the praise

of men more than the praise of God.' It is not enough to deny pleasures

and riches, but we must be dead to honour, credit, and reputation,

which is the hardest point of self-denial. But the great reason is that

of the text, the honour Christ will put upon us at the last day is so

great, that all other things should be lessened in our opinion and

estimation of them: ela'chiston, 1 Cor. iv. 3, With me it is a very

small thing that I should be judged of you,' or of man's judgment,

anthropi'nes eme'ras. Man's day should be as nothing to us when we

consider Christ's day. Well, then, since there is such a glorious

estate reserved for us, let us not seek the vain glory of this world;

we need not look asquint, or seek out for another paymaster than

Christ. They are approved whom the Lord commendeth, 2 Cor. x. 18. The

more despised in the world for righteousness' sake, the more honourable

with God. If they could hinder your esteem with him, it were another

matter. No; they will ever be of great account in heaven that keep

their garments unspotted from the world. Let us but wait the time, and

they that are contemptible in the world shall be glorified even to

admiration.

Use 2. To encourage us to seek after this glorious estate, by

continuance in well-doing with all diligence and patience. The heirs of

promise are described, Rom. ii. 7, to be them who by patient

continuance in well-doing do seek for honour, glory, and immortality;'

where mark--(1.) The end; (2.) The way; (3.) The manner of pursuit.

1. The end or aim is glory, honour, and immortality.' In all business

and affairs the end must be first thought of. Now the persons who are

here described propound to themselves the noblest and highest end which

the heart of man can pitch upon, even glory, honour, and immortality.

Among men the ambitious who aspire to crowns and kingdoms, or aim at

perpetual fame by their virtues and rare exploits, are judged persons

of greater gallantry than covetous muckworms or brutish epicures; yet

their highest thoughts and designs are very base and low in comparison

of sincere christians, who look for glory, honour, and immortality at

the last day, and whom nothing less will content and satisfy than the

enjoyment of God in his heavenly kingdom, and all that happiness which

he hath promised to his faithful servants. The threshold would not

content them, but the throne; their end is far more noble than the

designs of all the rest of the world. Others are unworthy of an

immortal soul, but these carry themselves as possessed with a divine

spirit. All the business and bustle of others is to have their wills

and pleasures for a while, as if they had neither hopes nor fears of

any greater thing hereafter; but their business is to get true glory

and excellency. The apostle calleth it, 2 Cor. iv. 17, A far more

exceeding weight of glory.' By which they vanquish all the temptations

of disgrace and scorn which they meet with here in the world. The

difference between the godly and the wicked is not that the one seek

honour and glory, and the other not. No; they both seek honour and

glory, but the one seek it in the present world, and the other in the

world to come; the one seek it in vain things, the other in solid and

substantial blessedness; the one seek it in corruptible things, outward

pomp, and a fair show in the flesh, and renown in the world; if our

fame survive us, what good will it do us when we are dead? Alas! it is

but a poor shadow of that eternal glory and honour which Christ will

put upon the saints. The glory of the other world is immortal and never

withering, the glory and honour of this world is uncertain; their

Hosanna is soon turned into a Crucifige, Crucify him: 2 Sam. xix. 43,

with 2 Sam. xx., We have ten parts in the king, and more right in David

than ye;' but in the next verse, We have no part in David, nor

inheritance in the son of Jesse; every man to his tents, O Israel.'

They who but now claimed ten parts in David presently disclaimed and

disowned all interest in him, as having no part in him at all; so

suddenly are men's affections and esteem of us altered. But the saints

look higher; they seek glory, honour, and immortality, or a glory which

will abide with them, and they with it, to all eternity. Their design

is, that Their faith may be found to praise, and honour, and glory, at

the appearing of Christ,' 1 Peter i. 7. Then the saints shall be much

commended and gloriously rewarded, which doth abundantly recompense and

make up all the shame and disgrace of their trials.

2. The way they take or means they use to attain it, By continuance in

well-doing.' A good design without a good way will come to no effect;

therefore, next to the fixing of a right end, we must choose a right

way; and if we desire glory, honour, and immortality, we must follow

the course that leadeth to it. The apostle saith it is by well doing

and continuance therein.

[1.] For well-doing; that must be stated. The world is filled with ill

notions; every man applaudeth himself in his course, be it never so

vain. The covetous, the ambitious, the dissolute, when they think they

thrive in their several ways, they think they are well: Ps. xlix. 18,

Though whilst he lived he blessed his soul, and men will praise thee

when thou doest well for thyself.' A man's own self-deceiving heart

measureth good and evil by his present affections and condition in the

world. The brutish worldling applaudeth himself in his way when it

succeedeth, he doth well because he thriveth in the world. The glutton

thinketh he doeth well when he maketh much of and pampereth his flesh,

and hath wherewithal to do it; the ambitious applaudeth himself in his

fortune, that he gets the honour that he sought after; the prodigal

when he spendeth, thinketh he doeth well; and the covetous when he

spareth, thinketh he doeth well. Thus men set up their own fancies as

their rule. No; that is well-doing when we discharge our duties to God,

and that really turneth to our eternal good. We do well when we walk

according to the rule, which is the will of God, revealed by the light

of nature and scripture; then only we do well when we act agreeably to

those obligations which lie upon us by virtue of the law of God, or the

rule which he hath given us in his word. Some duties concern our

entrance into the christian state, others our progress in it.

(1.) For our entrance into the christian estate, or recovery out of the

apostasy of mankind, faith and repentance: Acts xx. 21, Testifying to

the Jews and also to the Greeks, repentance towards God, and faith

toward our Lord Jesus Christ.' When we are willing to return to God, as

our lord and happiness, by the Mediator Christ Jesus, by his renewing

renovating grace, condemning our former ways, and humbly imploring the

grace of our Redeemer, and waiting for it in all the instituted means.

These are the remedial duties which concern our relief and deliverance

from that sin and misery wherein all mankind are involved, and this is

our beginning to do well.

(2.) Our progress in the new state. Those duties are set down, Titus

ii. 12, Teaching us that, denying ungodliness and worldly lusts, we

should live soberly, righteously, and godly in this present world.'

There are but three beings in a moral consideration--God, our

neighbour, ourselves. The three adverbs are suited to them. (1.)

Soberly, that implieth self-government, or the right ordering of our

passions and appetites; for sobriety is a holy moderation in the use of

all worldly things. (2.) Righteously, that implieth a carrying

ourselves to all men with mercy, and all good fidelity in our relations

as parents, children, husbands, wives, rulers, subjects. (3.) Godly,

that implieth a holy subjection to God's commanding and disposing will,

and also an entire dependence upon him, and constant communion with

him. Well, then, to do well is to humble ourselves for our sinful and

miserable estate by nature, to implore God's grace in Christ, and

resolvedly to betake ourselves to a holy course, bridling our passions

and affections, and taking more care for the soul than the body, that

is sobriety. As to men, we must not only mind the negative, to prevent

wrong, Alteri ne feceris quod tibi fieri non vis, not to do to others

what we would not have them do to us; but the positive, as set down,

Mat. vii. 12, What ye would men should do unto you, do even the same

unto them,' that ye may do good to the uttermost of your power. As to

God, that we love our Creator, and live to him, not breaking his laws

for all the world. Therefore all those that prefer the body before the

soul do not subordinate all things they affect to eternal happiness;

that gratify the flesh to the wrong of the soul, they do not do good;

all that are self-lovers and self-pleasers to such a degree that others

are wronged, yea, so far as they are not helpful to others to the

uttermost of their power, do riot do good; all that live in the neglect

of God do not carry themselves with that reverence, delight, and trust

which is due to so wise, good, and powerful a being as God is; they are

not well-doers.

[2.] Continuance in well-doing. We must continue this care of pleasing

God in all the duties he hath required of us to the end: Luke i. 75, In

holiness and righteousness before him all the days of our lives.' In a

journey it is not sufficient to go a mile or two, but we must hold on

our course to the journey's end; so we must never give over well-doing

while we are in the world. Some are good for a pang or fit; but, Oh,

that they had a heart to fear me, and keep my commandments always!'

Deut. v. 20. The law bindeth continually, and grace planted in the

heart should influence all our actions. God's eye is always upon us,

and we are every hour and moment anew obliged to him for his benefits;

therefore our duty should last till we attain our end, lest we lose our

crown, and the benefit of all we have done already. There are always

the same reasons for going on that there were for beginning at first;

the same bond of duty lieth upon you, the same hopes are laid before

you, the same helps and encouragements, and there can be no temptation

great enough to recompense this loss of glory, and honour, and

immortality.

3. The manner of pursuit, with diligence and patience.

[1.] Diligence, They seek it,' which implieth not only a hearty desire,

but an earnest endeavour: First seek the kingdom of God,' Mat. vi. 33,

that is, with such an affection as is not controlled by other

affections; this must be their chief business, all must give way to

this. Many desire this glory, but they are soon put out of the humour,

and take up with the pleasures, honours, vain delights, and profits of

the world. Surely if we heartily desire it, something must be done in

order thereunto, and done with all our might: John vi. 27, Labour not

for the meat that perisheth, but for the meat which endureth to

everlasting life;' Phil. ii. 12, Work out your salvation with fear and

trembling;' Phil. iii. 14, Press towards the mark.' You will never come

to the enjoyment of this happiness with idleness and cold wishes; we

must desire it so as to labour after it in the first place. Many do

something, but it is little or nothing to the purpose; the strength of

their endeavours runs in another channel. It may be they pray for it,

but do not live, accordingly.

[2.] With patience, enduring all the hardships and difficulties that we

meet with by the way. The good ground is described to be the good and

honest heart, That bringeth forth fruit with patience,' Luke viii. 15.

The other grounds brought forth fruit, but they did not bring forth

fruit with patience; the stony ground was impatient of afflictions, the

thorny ground impatient of the delay of the reward. They that have a

deep sense of the other world can tarry God's leisure: Heb. vi. 12, Be

ye followers of them who, through faith and patience, inherit the

promises.' Many troubles and dangers will attend a holy course, loss of

estate, slanders of the wicked, hazards of life; but all these things

we must endure, and submit to our trial, else our faith will never be

found to praise and honour.

Secondly, It is applied to the Thessalonians, Because our testimony

among you was believed.' As if he had said, Among which number I

assuredly place you; that which is said of all believers belongeth to

you; for you are of that number, for you have believed our testimony.

Doct. That those that truly and sincerely believe the apostle's

testimony concerning God's good-will to sinners in Christ, are sure to

have the honour and glory which he will bestow upon his servants at the

last day.

To explain this point to you.

1. I suppose, and take for granted, that general promises may and ought

to be applied to particular persons, rightly qualified, for other wise

the promises were in vain; they must be applied to some or none; if not

to these, to none. I distinguish between an inviting offer and an

assuring promise. The inviting offer is universal to all, and puts in

no exception against any to exclude them from the grace offered, if

they will fulfil the condition; and they must not exclude themselves;

as John iii. 16, Whosoever believeth in him shall not perish, but have

everlasting life.' If you will repent and believe, the benefit may be

yours as well as others'. Now this must be applied and taken as sent to

us: Acts xiii. 26, To you is this word of salvation sent.' You must

take it home to yourselves, for God promiseth and offereth you pardon

and life if you will believe in Christ; this is to excite you, not to

assure you. But then there is an assuring promise, which doth put all

those that are qualified into the number of those that have obtained

pardon and life by Christ, and give them confidence of their good

estate, as all those places which do describe the heirs of salvation;

as John i. 12, As many as received him, to them gave he power to become

the sons of God, even to them that believe on his name;' John v. 24, He

that heareth my word, and believeth on him that sent me, hath

everlasting life;' and the like. Those promises suppose a qualification

and performance of duty by the person to whom the promise is made;

before we can be certain of our own interest and future enjoyment, we

must not only perform the duty and have the qualification, but must

certainly know that we have done that which the promise requireth, and

are duly qualified. If it be so, then we not only apply the promise by

way of excitement, but by way of assurance, and conclude with the

apostle, 2 Tim. iv. 8, Henceforth there is laid up for me a crown of

righteousness.' Of this sort is the present application to the

Thessalonians. The apostle supposeth the sincerity of their faith: if

Christ will be glorified in his saints, and admired in all that

believe, he will be glorified in you, admired in you, because our

testimony among you was believed.

2. That the great test of christians is believing; for the promises run

everywhere in this strain: Mark xvi. 16, He that believeth and is

baptized, shall be saved, and he that believeth not shall be damned;'

and John iii. 36, He that believeth on the Son hath everlasting life;

and he that believeth not the Son shall not see life, but the wrath of

God abideth on him.' Why? Because the gospel, which is God's powerful

means to recover us out of the apostasy, is firstly and mainly received

by faith. Before we can give up ourselves to the Son of God, and submit

to his healing methods, we must believe him; and there all things are

so supernatural, both as to the person of the Redeemer, and his offices

and benefits, that we cannot own him in that quality, nor receive his

doctrine, nor obey his laws, nor depend with any assurance on his

promises, without faith. Therefore when a lost sinner, that lieth under

the wrath of God due to him for his former sins, would enter his plea

and claim, and put in for a share in everlasting happiness and

salvation, he must undergo this trial, whether he do believe in Christ,

yea or no; for this is his entrance into christianity, and to believe

is to become a christian.

3. It is not enough to consider whether we believe in any sort, but

whether we do truly and sincerely believe; for many profess Christ that

do not believe in him. Christ hath disciples in name and disciples in

deed: John viii. 31, If you continue in my word, then are ye my

disciples indeed.' Again, there are some to whom the gospel cometh in

word only, and not in power, 1 Thes. i. 5. They have a literal

knowledge and apprehension of things, but it worketh no change in them,

they are not renewed and changed.

Quest. How shall we distinguish the one from the other?

Ans. When the truths believed have an effectual power upon us, to

change our hearts and reform our lives. So the apostle: 1 Thes. ii. 13,

When ye received the word, ye received it not as the word of men, but

(as it is in truth) the word of God, which effectually worketh in you

that believe.' Look, as we judge of men's knowledge of God by their

carriage towards him: Titus i. 16, Many profess to know God, but in

their works they deny him.' The Lord refuteth the claim of those that

said, My God, we know thee;' Hosea viii. 2, Ye have not followed the

thing that good is.' We profess God knoweth the heart, yet we never

take care to purge it from corrupt lusts; we profess God hath a

particular providence and care for his people, yet we shift for

ourselves; we profess God is true, yet we believe him no further than

we see him; so our believing in Christ may be judged of. It is not the

speculative assent which cloth denominate us believers, but answerable

walking. Many will honour Christ with their lips, give him all the

titles which belong to the Redeemer and Saviour of the world, but they

disregard his office and saving grace; they own the truth of eternal

salvation by Christ, but they neglect this great salvation, Heb. ii. 3,

never look after any interest in the happiness of the other world, nor

make any serious preparation for the life to come, but wholly spend

their time in pampering the flesh, or worldly cares and ambitious

projects. These are not sincere believers.

4. The matter which we are to believe is the apostle's testimony

concerning God's good-will to sinners in Christ. Here I will prove two

things--

[1.] That christianity, or the doctrine of salvation by Christ, is a

testimony. A testimony is a sort of proof necessary in matters that

cannot otherwise be decided and found out by rational deduction or

discourse; as in two cases--in things that depend upon the arbitrary

will of another, and in matters of fact. In both respects is the gospel

brought to us as a testimony. In the first respect by Christ, who came

out of the bosom of God, and knew his secrets; as it is a report of

matter of fact by eye and ear-witnesses, by the apostles.

(1.) A testimony is necessary in matters that depend upon the arbitrary

will of another. If I be concerned to know how he standeth affected

towards me, I must know it by his testimony. So God's good will of

saving sinners by Christ is not a thing that can be found out by the

light of nature, therefore it is made known to us by testimony. None

can know God's mind but God himself, and he to whom he will reveal it.

So our Lord telleth us, Mat. xi. 27, No man knoweth the Father save the

Son, and he to whom the Son will reveal him.' To save sinners, or

restore the lapsed world by a redeemer, is not proprietas divinae

naturae, a necessary act of the divine nature, but opus liberi

consilii, an act of his mere grace, love, and compassion: John iii. 16,

God so loved the world, that he gave his only-begotten Son,' &c. This

wonderful work proceeded from the free motion of God's will, and

therefore was impossible to be found out by discourse of natural

reason; for how could any man divine what God purposed in his heart

before he wrought it, unless he himself revealed it to him? That Deus

placabilis, God was appeasable, man might find out by the continuance

of the course of nature, and the blessings of providence,

notwithstanding our sin, and the need of an expiation and a

propitiatory sacrifice; but for the way of appeasing God, how a man

shall be pardoned and reconciled to God, and obtain eternal life, of

this nature knew nothing. The angels, who are the highest sort of

reasonable creatures, wonder at it when it is revealed, Eph. iii. 10, 1

Peter i. 12. Therefore they could never find it out before it was

revealed. Upon the whole, the knowledge of the gospel merely dependeth

on the testimony of God brought to us by Christ, who was sent to reveal

his Father's will.

(2.) A testimony is necessary in matters of fact. Matters of law are

argued and debated by reason, but matters of fact are only proved by

credible witnesses; and in this respect the gospel to us is a testimony

that Christ came into the world, taught the way of salvation in that

manner wherein it is now set down in the scriptures, wrought miracles,

died for our sins at Jerusalem, rose again to confirm all, and cause

faith in the world that he was the true Messiah; these things were to

be once done in one place of the world, but yet the knowledge of them

concerned all the rest of the world. All the world could not see Christ

in the flesh, nor hear his gracious speeches, nor be present where he

wrought miracles, died, rose again, ascended into heaven; and it was

not necessary that he should always live here, and act over his

sufferings in every age and every place; yea, the contrary was

necessary, that he should but die once and rise again, and go to

heaven; and those that live in other ages and places have only a

valuable testimony of it.

[2.] That this testimony is given to the world by Christ and his

apostles, as the messengers of God.

(1.) For Christ's testimony; I will not speak of that now; he was the

chief revealed by these mysteries, Amen, the faithful witness, Rev.

iii. 14. And John iii. 33, He that hath received his testimony hath set

to his seal that God is true.'

(2.) The testimony of the apostles falleth under our cognizance. These

were chiefly intrusted by Christ to reveal these things to the world,

and had this office put upon them to be chosen witnesses of the death

and resurrection of Christ: Acts i. 8, Ye shall be witnesses to me both

in Jerusalem and Judea, and the uttermost parts of the earth;' Acts ii.

32, This Jesus has God raised up, whereof we are witnesses;' Acts x.

39-41, And we are witnesses of all things he did,' &c.; and other

places. This witness is very valuable to produce a saving belief of

christianity; for they had the testimony of sense, and were certain of

those things they reported: 2 Peter i. 16, 17, We have not followed

cunningly devised fables, when we made known unto you the power and

coming of our Lord Jesus Christ, but were eye-witnesses of his

majesty,' &c. They were men of great holiness and integrity, free from

all suspicion of imposture and deceit: 1 Cor. xv. 15, Yea, and we are

found false witnesses of God, because we testified that he raised up

Christ, whom he raised not up again, if the dead rise not.' They that

were acquainted with them could not so much as suppose that such

persons would teach an untruth; they were authorised by miracles: Heb.

ii. 3, 4, How shall we escape if we neglect so great salvation, which

at the first began to be spoken by the Lord, and was confirmed unto us

by them that heard him: God also bearing them witness both with signs

and wonders, and with divers miracles and gifts of the Holy Ghost?' Now

their testimony they gave by word and writing. (1.) By word, when they

were alive, and went up and down preaching the gospel: Acts iv. 33,

With great power gave the apostles witness to the resurrection of Jesus

Christ;' that is, doing things beyond the power and reach of nature.

(2.) By writing, 1 John i. 12. Christ prayeth for all that shall

believe through their word, John xvii. 20, meaning all believers in all

ages.

Use 1. Information.

1. Of the nature of faith. It is the believing of a testimony. We

cannot properly be said to believe a thing but by report and testimony.

I may know a thing by sense and reason, but I cannot properly be said

to believe it, but as I hear it affirmed, and as it is brought to me by

some witness. We see those things which we perceive by the eye or sense

of seeing; we know those things which we receive by a sure

demonstration; but we believe those things which are brought to us by

credible testimony. For instance, if any ask you, Do you believe the

sun shineth at noon-day? you will answer, I do not believe it, but see

it. If any one ask you, Do you believe that twice two make four, or

twice three make six? you will say, I do not believe it, but know it;

for certain reason teacheth me that each whole consists of two halves

or moieties. But if he ask you, Do you certainly believe the sun is

bigger than the earth? then you will answer, I do believe it, be cause

you have good authority and testimony for it. Your eyes do not discover

it, for then you would see it; neither doth any man, who is no scholar,

know any certain demonstration of it; but philosophers and astronomers,

who are competent judges in the case, do with one consent affirm it.

[See Sermon on Acts v. 32.]

2. The ground of faith. It is Christ's and his apostles' testimony, or

their word; and though we hear them not in person speaking to us, yet

the evangelical doctrine which they delivered should find belief and

entertainment with us. We have their word in writing, delivered down to

us by a succession of believers unto this very day. Christianity hath

held up its head against all encounters of time; the persecutions of

adverse powers have not suppressed, nor the disputes of enemies

silenced the profession of it. This testimony of Christ and his

apostles hath been transmitted to us, partly by faithful men employed

in the ministry of the gospel: 2 Tim. ii. 2, The things thou hast heard

of me, commit thou to faithful men, who shall be able to teach others

also.' Partly by the ordinances of the church: Mat. xxviii. 19, 20, Go

ye therefore and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost, teaching them to observe

all things whatsoever I have commanded you;' 1 Cor. xi. 26, As often as

ye eat this bread, and drink this cup, ye do show the Lord's death till

he come.' Partly by the profession of christians, Isa. xliii. 10; ye

are witnesses, trustees. Partly by the sufferings of many: Rev. xii.

21, They overcame him by the blood of the Lamb, and by the word of

their testimony, and they loved not their lives unto the death/ Partly

by family instruction: Exod. x. 2, That thou mayest tell it in the ears

of thy son, and of thy son's son, what things I have wrought,' &c.;

Exod. xii. 26, 27, It shall come to pass when your children shall say

unto you, What mean you by this service? that ye shall say, It is the

sacrifice of the Lord's passover,' &c. These being credible means, give

us as good grounds of faith, as if we lived in the apostles' time; and

we may expect God's blessing upon the means blessed by the Holy Ghost

heretofore.

Use 2. To exhort you sincerely to believe this testimony, that you may

make out your title to eternal life. It is now a testimony to us: Mat.

xxiv. 14, This gospel of the kingdom shall be preached in all the world

for a witness unto all nations.' If we receive it not, hereafter it

will be a testimony against us: Mark xiii. 9, They shall deliver you up

to the councils, and in the synagogues ye shall be beaten; and ye shall

be brought before rulers and kings for my sake, for a testimony against

them.' You are told of the punishment of the wicked and of the reward

of the sanctified. Now you must assent to these things with your minds,

that you may embrace the happiness offered with your affections, and

practise the duties required with all diligence and seriousness. Dead

opinions will never be taken for true faith; such dead opinions as are

begotten in us by education, and the tradition of the country where we

live, and possibly by some common illumination of the spirit, but have

no life and seriousness in them: James ii. 14, What will it profit, my

brethren, if a man say he hath faith? can faith save him?' men may

stand to it with great instance that they do believe, but it is but a

dead opinion, therefore not saving.

Two sorts will never be allowed for true believers--(1.) The care less;

(2.) The unsanctified.

1. The careless. They do not contradict the testimony of Christ, rather

than positively believe it; talk by rote after others, but never

seriously consider either the truth or weight and importance of the

things which are to be believed: Mat. xiii. 19, When any one heareth

the word of the kingdom, and understandeth it not, then cometh the

wicked one, and catcheth away that which was sown in his heart,' ou

suniei, do not consider the necessity, end, and use of this doctrine.

Faith is God's work: Acts xvi. 14, Lydia, who worshipped God, heard us,

whose heart the Lord opened, that she attended to the things spoken of

Paul.' If you would be counted believers, you must rouse up yourselves:

Heb. ii. 3, How shall we escape if we neglect so great salvation?' &c.

2. The unsanctified. Both the characters in the text. The contrary

practice is a denying of the faith, 1 Tim. v. 8, that cannot endure

this strict life, love a sinful, sensual life, coldness in duty. The

strength of your faith must appear by the fervour of your duties and

seriousness of your endeavours, 2 Thes. i. 11, 12. If there be cold

prayers and carnal conferences, slightness in religion, it shows you do

not believe the gospel. You may know a believer by his affection,

diligence, self-denial, and his faith and fear; as Noah: Heb. xi. 7, By

faith Noah, being warned of God of things not seen as yet, moved with

fear, prepared an ark,' &c.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON X.

Wherefore also we pray always for you, that our God would count you

worthy of this calling, and fulfil all the pleasure of his goodness,

and the work of faith with power.--2 Thes. i. 11.

THE apostle had given thanks for them, ver. 3; now he prayeth for them.

He gave thanks for the work begun and carried on hitherto; he prayeth

now that God would perfect the work of salvation begun in them of his

mere mercy. Love and power began this work, and love and power still

carry it on. In his thanksgiving he saith, We thank God always for you,

brethren;' and in his prayer, We pray always for you.' That is said to

be done always which is often done, upon all meet occasions. If you

have any success, we always give thanks for you; if any fear or danger

of receding from the faith, we always pray for you. The apostle durst

not trust the event or force of his own ministry, nor the experiment of

their sincerity, but ascribeth all to God, commendeth all to God; the

beginning, progress, and end of our salvation cometh from him alone.

They had begun well, therefore he blesseth God; that they might end

well, he prayeth to God, Wherefore also we pray always for you,' fec.

The matter of his prayer is delivered in three expressions, That our

God,' &c. All which intimate--(1.) A double cause; (2.) A double

effect.

1. The double cause--(1.) God's free goodness; (2.) Infinite power.

God's goodness appointed this happiness for us; his power bringeth us

to the enjoyment of it.

2. The double effect--(1.) Perseverance in their duty; (2.) Attainment

of everlasting happiness. All the expressions concern both end and

means.

Now, that I may give you the full meaning of the text, I shall first

lay down a general observation; secondly, open the three expressions,

which contain the matter of the apostle's prayer.

For the general observation, take it thus--

Doct. That the whole business of our salvation floweth from the plea

sure of God's goodness, and is effectually accomplished by his divine

power.

First, I must prove to you that it floweth from the pleasure of his

goodness. The apostle's word in the text is eudoki'a agathosu'nes.

Eudoki'a signifieth his most free will; agathosu'ne, his benignity. In

the whole course of our salvation, the pleasure of his goodness is to

be observed. The coming of Christ: Luke ii. 14, Glory to God in the

highest, on earth peace, good will towards men.' The covenant of grace:

Col. i. 19, 20, It pleased the Father that in him all fulness should

dwell: and (having made peace through the blood of his cross) by him to

reconcile all things to himself; by him, I say, whether they be things

in earth or things in heaven.' The ministry: 1 Cor. i. 21, It pleased

God by the foolishness of preaching to save them that believe.' The

grace to embrace the covenant offered: Mat. xi. 26, Even so, Father,

for so it seemed good in thy sight.' It is God's good pleasure to

reveal it to some and not to others. The grace to keep the covenant; so

in the text, and Phil. ii. 13, He worketh in us both to will and to do

of his good pleasure.' So that God's will is the rise and root of all.

So for the blessings of the covenant, they all come from his good

pleasure. The blessing by the way: Deut. xxxiii. 16, For the good will

of him that dwelt in the bush, let the blessing come upon the head of

Joseph, because of his gracious favour.' So for the blessing of the end

of the journey, for eternal life: Luke xii. 32, Fear not, little flock;

it is your Father's good pleasure to give you the kingdom;' eudo'kese,

out of his own accord, and the inclinations of his singular mercy. Our

Father's pleasure doth not only concern our final happiness, but all

the ways and means which conduce thereunto, to give it in such a way as

best pleaseth him.

To make this more evident to you, take these considerations--

1. That God hath absolute power and sovereign right to dispose as he

will of all his creatures, not only as to their temporal but eternal

concernments: Mat. xx. 15, I may do with mine own as it pleaseth me.'

As the master over his goods, as the potter over his clay. Nothing

before it had a being had a right to dispose of itself; neither did God

make it what it was by necessity of nature, nor by the command,

counsel, or will of any superior, nor the direction of any coadjutor;

neither is there any to whom he should render any account of his work;

but merely produced all things by the act of his own will, as an

absolute agent and sovereign lord of all his actions: Rev. iv. 11, Thou

hast created all things, and for thy pleasure they are and were

created.' None can call him to an account, and say, What makest thou?'

and why doest thou thus? Isa. xlv. 9. Why dost thou dispose of me in

this or that manner? If the question be, Why God made me a man, and not

a beast, not a plant, &c.?

2. The sovereign will is the supreme cause why he did pass by some and

elect others: Rom. ix. 18, Therefore he will have mercy on whom he will

have mercy.' God is not bound to render any reason beyond his bare

will: It is not of him that willeth, nor of him that runneth, but of

God that showeth mercy,' ver. 16. God is to be considered as the

governor of the world, or as a free lord. God will not show mercy so as

to cross his government, nor so bind himself to his government as shall

cross his liberty as an absolute lord and free agent. Compare 1 Cor.

ix. 24, So run that ye may obtain.' It is not in him that runneth, yet,

So run.' The first place belongeth to God's dispensation of grace as a

free lord, the second as a righteous governor. God is arbitrary in his

gifts, but not in his judgments; his judgments are dispensed according

to law and rule, but his gifts of grace according to his own pleasure.

So God will have mercy on whom he will have mercy; it is his

prerogative to convert whom he will; that is not an act of right and

wrong, but of favour and grace; therefore the cause that moved God to

elect any, or one more than another, is his absolute sovereign

pleasure, or favour and good-will towards those whom he did elect.

3. This absolute dominion and sovereign will is sweetly tempered with

his goodness, or rich favour and gracious condescension toward his

elect ones. His will to them was good pleasure, or the pleasure of his

goodness. God hath a gracious good-will towards his people. The

propension or self-inclination that is in God to do good to his people

is called his benignity or goodness; but as it is free, it is called

the pleasure of his goodness; as it is to persons in misery, it is

called his pity and mercy. We are to consider it here as free and

independent in regard of the creature. What could he foresee in us to

move and incline him but what was the fruit of his own grace? The first

grace is the mere fruit of his mercy and pity to us, giving us a new

heart, whereby we repent and turn to him. More expressly to the case is

James i. 18, Of his own will begat he us with the word of truth, that

we should be a kind of first-fruits of his creatures;' Ezek. xxxvi. 26,

A new heart also will I give you, and a new spirit will I put within

you.' In all the subsequent grace, though we are qualified according to

the rules of his government, yet we merit nothing there; the

continuance of what is received is a part of the pleasure of his

goodness; for as he begat us of his own good-will, so by the same

good-will he continueth us in the state of grace to which he hath

called us: Gal. vi. 16, As many as walk according to this rule, peace

be on them and mercy;' Phil. i. 6, He that hath begun a good work in

you will perform it until the day of Jesus Christ.' They that walk most

accurately stand in need of mercy; all our comforts and supplies are

the fruit of undeserved grace. For our final consummation, the same

pleasure of his goodness which laid the first stone in the building

doth also finish the work: Jude 21, Looking for the mercy of our Lord

Jesus Christ unto eternal life.' We take glory out of the hands of

mercy, and it is mercy that puts the crown upon our heads. It is mercy

that pardoneth our failings, accepteth our persons, rewardeth our

faithfulness, pitieth our miseries, relieveth our wants; it is mercy

that maketh us worthy of the glory of the blessed. In short, it is

mercy doth all for us. The whole progress of this work from first to

last is all from God; not from any worth of ours, nor by any power of

ours, but merely from the pleasure of his goodness.

Secondly, As it is from the pleasure of his goodness, so it is

accomplished by his almighty power. The scriptures speak of the power

of God, which is necessary--(1.) To bring us into a state of grace;

(2.) To settle and maintain us in a state of grace.

1. To bring us into a state of grace. Nothing but the almighty power of

God can overcome man's obstinacy, and change our hearts, and subdue us

to God. Man is so corrupt that he cannot change himself, for there is

no sound part left in us to mend the rest: Job xiv. 4, Who can bring a

clean thing out of an unclean?' Therefore Christ died to purchase the

Spirit, to renew and sanctify us; and his work must not be lessened and

disparaged as if it were needless, or not so great as some would have

it to be. The scripture always heighteneth it, and we must not lessen

it. It is called a new creation: 2 Cor. v. 17, If any man be in Christ,

he is a new creature;' Eph. ii. 10, We are his workmanship, created in

Christ Jesus to good works.' So Eph. iv. 24, That ye put on the new

man, which after God is created in righteousness and true holiness.'

Now creation is a work of omnipotency, and proper to God. There is a

twofold creation which we read of: in the beginning God made something

out of nothing, and some things ex inhabili materia, out of foregoing

matter, but such as was wholly unfit and indisposed for those things

which were made of it; as when God made Adam out of the dust of the

ground, and Eve out of the rib of man. Now take the notion either in

the former or in the latter sense, and you will see that God only can

create. If in the former sense, something and nothing have an infinite

distance between them; and he only that calleth things that are not as

though they were can raise the one out of the other. To this

sanctification is compared: 2 Cor. iv. 6, For God, who commanded the

light to shine out of darkness, hath shined into our hearts,' &c. o

ei'pon. It alludeth to that, Let there be light, and there was light.'

Or if you will take the latter notion, creation out of unfit matter, he

maketh those that are wholly indisposed to good, averse from it,

perverse resisters of what would bring them to it, to be lovers and

followers of holiness and godliness: 2 Peter i. 3, By the divine power

all things are given us which are necessary to life and godliness.' God

challengeth this work as his own, as belonging to his infinite power.

By life is meant not life natural, nor life eternal, but life

spiritual; and by holiness, the fruits of it, or holy conversation. All

is accomplished by the exercise of his controlling omnipotent power; so

that this work must not be looked upon as a low, natural, and common

thing, nor the benefit of the new creation be lessened and disparaged,

lest we lessen our obligation to God.

2. To keep us and maintain us in a state of grace. Here consider--(1.)

The necessity of the power of God; (2.) The sufficiency of it to keep

us.

[1.] The necessity of God's power: 1 Peter i. 5, Ye are kept by the

power of God, through faith unto salvation.' None but this almighty

guardian can keep us and preserve us by the way, that we may come safe

to our journey's end. This will appear to you--

(1.) Partly because habitual grace, which we have received, is a

creature, and therefore in itself mutable; for all creatures depend in

being and working on him that made them: Acts xvii. 28, For in him we

live, and move, and have our being.' Now as God assisteth all creatures

in their operations, so doth he also the new creature: Heb. xiii. 21,

The Lord make you perfect in every good work to do his will, working in

you that which is pleasing in his sight.' Not only is conversion

wrought in us by God, but when we are converted, grace is no less

necessary to finish than to begin. Our new estate dependeth absolutely

upon his influence from first to last; he worketh all our works for us

and in us, not only giveth us habitual grace, which constituteth our

spiritual being, but actual grace, which quickeneth us in our

operations. By this dependence on him God doth engage us to a constant

communion with him. If we did keep the stock ourselves, God and we

would soon grow strange; as the prodigal, when he had his portion in

his own hands, goeth away from his father. The throne of grace would

lie neglected and unfrequented, and God would seldom hear from us;

therefore doth he keep grace in his own hands, to oblige us to a

continual intercourse with him.

(2.) Because it is much opposed by the devil, the world, and the flesh.

Within there is corruption, and without there are temptations; within

there is the flesh always warring against the better part; our cure is

not fully wrought: Gal. v. 17, The flesh lusteth against the Spirit,

and the Spirit against the flesh.' The flesh is importunate to be

pleased, and it will urge us to retrench and cut off a great part of

that necessary duty which belongeth to our heavenly calling; yea, if we

hearken to it, it will crave very unlawful and unreasonable things at

our hands. And as there is opposition within, so it is exposed to

temptations from without; from Satan, who watcheth all advantages

against us: 1 Peter v. 8, Your adversary the devil, as a roaring lion,

walks about seeking whom he may devour.' Now when his temptations

assault us with considerable strength, without seasonable relief or

grace to help in time of need, how shall we be able to stand? Adam had

habitual grace, but he gave out at the first assault. So for the world,

either its terrors or its delights will shake and weaken our

resolutions for God and heaven. Its terrors, which was the case in the

text, and the power of God can only relieve us against them: 2 Tim. i.

8, Be thou partaker of the afflictions of the gospel, according to the

power of God.' So delights corrupt us while the soul dwelleth in flesh,

looketh out by the senses; these things are grateful to us, to wean our

hearts from them, and that we do escape the corruption that is in the

world through lust, is the fruit of God's grace: Mat. xix. 26, With God

all things are possible.' That our affection to riches, and the

pleasures and honours of this life, may not corrupt us, and hinder us

in our duty to God, and pursuit after the happiness of the world to

come.

[2.] The sufficiency of this power. It is the power of God, and surely

that is sufficient for all things: ver. 24, To him that is able to keep

you from falling, and to present you faultless before the presence of

his glory.' God is able and ready to help the diligent and waiting

Boul.

(1.) His power is enough to enable for all our duties: Phil. iv. 13, I

can do all things through Christ who strengtheneth me;' Eph. iii. 16,

That he would grant you, according to the riches of his glory, to be

strengthened with might by his Spirit in the inner man.'

(2.) To support us under all our trials: Deut. xxxiii. 22, The eternal

God is our refuge, and underneath are his everlasting arms.' God

telleth Paul, My grace is sufficient for thee, for my strength is made

perfect in weakness.' It was Austin's observation, Job in stercore, Job

is more happy in his misery than Adam in innocency; he was victorious

on the dunghill when the other was defeated on the throne; he gave no

ear to the evil counsel of his wife, when the woman seduced Adam; he

despised the assaults of Satan, when the other suffered himself to be

worsted at the first temptation; he preserved his righteousness in the

midst of his sorrows, when the other lost his innocency in the midst of

the delights of paradise.

(3.) To resist temptations. The devil hath great strength, but the

Spirit of God hath greater: 1 John iv. 4, Greater is he that is in you,

than he that is in the world.' Satan is in the bait, but God

supporteth: Eph. vi. 10, Be strong in the Lord, and in the power of his

might.' When the spiritual armour is spoken of, we have the

all-sufficient and omnipotent power of God engaged for us; and

therefore he is able to sustain us against the opposition of men or

devils. It is a lamentable thing to see what a poor spirit is in most

christians, how soon they are captivated or discouraged with every

slender assault or petty temptation, and their resolutions are shaken

with the appearance of every difficulty they meet with in the heavenly

life. This is affected weakness, not so much want of strength as

sluggishness and cowardice, or want of care. Men will not set about

their duty, then cry out they are impotent; like lazy beggars, that

personate and act diseases because they would not work. They are not

able to stand up before the slightest motions of sin, because they do

not improve the strength God vouchsafeth to them by his Holy Spirit.

There are two extremes pride and sloth. Pride and self-confidence is

when we think we do not need God's power; sloth, when we do not improve

it, neglect what is given, and complain rather than encourage ourselves

to make use of his grace.

Use 1. If the whole business of our salvation floweth from the pleasure

of God's goodness, and is accomplished by his divine power, then God

must have all the praise; for no consequence can be so naturally

deduced as that which the apostle inferreth from this principle: Rom.

xi. 36, Of him, and through him, and to him are all things, to whom be

glory for ever and ever, amen.' Under the law the first-fruits and the

tenths were the Lord's portion; the first, which is the beginning, and

the tenth, which is the perfection of numbers. All things are upheld by

him as their continual preserver, therefore all things must tend to him

as the ultimate end; especially the whole dispensation of grace in the

calling and converting of sinners is to be imputed to the pleasure of

his goodness and almighty power. God is not to be robbed, neither in

whole nor in part, of this glory.

1. If you consider the pleasure of his goodness, you will see abundant

cause to praise God. First let us state the difference between man and

man, which can come from God only. That there is a heaven and a hell is

not only evident by the light of scripture, but in a great measure by

the light of nature. That heaven is for the good and just, and hell for

the naught and wicked, is as evident as the former; for men's different

course of life causeth the apprehension of these different recompenses.

It cannot easily go down with any man, that hath but a spark of reason

and conscience left, that good and bad should fare alike. Well, but now

let us inquire into the causes of this difference, why some are good,

others bad. Nothing can be assigned but their different choice; some

choose the better part, others abandon themselves to their lusts and

brutish satisfactions; for this is indeed the next cause, their own

choice and inclination. But we will carry the inquiry higher. Whence

cometh this different choice and inclination? And there is reason for

this question, for both scripture and experience will tell us that man

from his infancy and childhood is very corrupt, and more inclinable to

evil than to good: and you may as well expect to gather grapes from

thorns, and figs from thistles, as that man of his own accord should be

good and holy. Whence is it? Either it is from temper and education,

or, which is akin to it, the advantages of means and outward

instruction that some have above others. Is it from temper and

constitution of body? The truth is, this is a benefit and a gift of God

to have a good temper and constitution, the dispositions of the mind

following very much the temperament of the body. But this cannot be

all; if it be any cause, it is but a partial cause; it cannot be the

whole, for then the blemish of a man's actions would light upon the

Creator who formed him in the womb with a diseased temper; and when the

foolishness of his heart perverteth his way, he would be in a great

measure justified in his fretting against the Lord, who gave him no

better temper of body. Besides, experience contradicteth it; how many

are there who be of brave wits, and spoil an excellent constitution of

body by their intemperance and incontinency, and so do not make this

good choice by which they might be everlastingly happy? And on the

other side, we see many of crabbed and depraved tempers, that master

their ill dispositions by grace; and God doth often choose beams and

rafters for the sanctuary of the most crooked timber, and doth

wonderfully change them by his grace, and of a sour and rugged temper

maketh them to become meek and holy. Surely temper is not all, the wise

men among the heathen themselves being judges.

Come we then to the next cause, good education, and setting their

inclinations right from their infancy. I cannot wholly reject this; it

is an advantage, and parents are justly culpable before God for not

bringing up their children in the nurture and information of the Lord,

and setting them straight betimes in a course of virtue and religion.

Hearken to Solomon: Prov. xxii. 6, Train up a child in the way that he

should go, and when he is old he will not depart from it.' There is

very much in the education of children; the first infusions in our

instruction stick by us, and conduce much, if not to conversion, yet at

least to conviction, and reproach men all their days for warping from

that good way wherein they are educated. But allowing this a means, it

doth not exclude the first cause and author of grace; and besides, we

see many not only quench brave wits and spirits in filthy excess, but

also wrest themselves out of the arms of the best education; and though

they have been brought up in the most religious families, where they

are little acquainted with vice and sin, and have been choicely

educated in the grounds and principles of christian religion, yet have

spit in the face of their education, and turned the back upon those

holy instructions and counsels that have been instilled into them.

Well, then, let us go to the third cause, since education, though it

does much to fashion men, yet it cannot change their hearts. The third

is the means of grace, or the institutions of Christ, which certainly

in a way of means have great authority and power; for Christ is so good

and wise, that he would never set us about fruitless labours; he

knoweth what keys will fit the wards of the lock, and what is most

likely to do the deed, and prevail upon the heart of man: Ps. cxix. 9,

Wherewith shall a young man cleanse his way? by taking heed thereto

according to thy word;' Acts xv. 9, Purifying their hearts by faith.'

The doctrine of the gospel well understood and applied will do it, or

nothing will do it; but many hear the gospel who are not one jot the

better: Rom. x. 16, They have not all believed the gospel; for Isaiah

saith, Who hath believed our report?' We see the same sun that

softeneth wax hardeneth clay; the same seed that thriveth in the good

and honest heart is lost on the highway, the stony, thorny ground; the

difference is not in the seed but in the soil; therefore whatever helps

or means you can imagine, good temper, good education, powerful

ministry, all will do nothing, till God puts a new heart and life into

us, to incline us to seek after him, and other things as they lie in

subordination to him.

Let us gather up this discourse now. Surely man doth not determine

himself to good, is not the supreme cause and author of his own

happiness. Man is evilly inclined, and no culture, no education, no

institution, can subdue and alter it: Job xiv. 4, Who can bring a clean

thing out of an unclean?' Man's heart will not be changed, and so no

foundation laid for a different course. Suppose, for disputation's

sake, the means could do it without God, yet the question returneth,

how is it that some have better tempers, better education, better

institution than others? There is a kind of election and reprobation

within the sphere of nature: Ps. cxlvii. 20, He hath not dealt so with

every nation.' Some have fairer advantages, and more favour in the use

of outward means; that is only to be ascribed to God's providence: but

besides external providence, the scriptures teach us there is a

necessity of internal grace, that all saving faith is the gift of God,

Eph. ii. 8; it must come from him.

Why doth God work faith in some, not in others? Inquire as long as you

will, you must come to this at last: Even so, Father, because it

pleased thee,' or, as it is in the text, it is merely the pleasure of

his goodness. God acts freely, and giveth grace when and to whom he

pleaseth. The free gift of God dependeth on some eternal decree and

purpose; for God doth nothing rashly and by chance, but all by counsel

and predestination. There was some eternal choice and distinction made

between man and man. Why we, not others? It was merely the good will of

God and his free choice that made the difference. Election implieth a

choice; for where all are taken, there is no choice: One of a city, and

two of a tribe,' Jer. iii. 14; or, as it is, Mat. xxiv. 41, One taken,

and the other left.' Jacob, not Esau; Abel, not Cain. Why will he

reveal himself to us, and not to the world? Others were as eligible as

we, our merits no more than theirs, we were as bad as they. All souls

are God's, Ezek. xviii. 4. He created them as well as you, saw as much

original sin in you as them. Was not Esau Jacob's brother?' Mal. i. 2.

They had as much means as you, your prejudices and obstinacy as strong

as theirs, as blind in mind, as perverse in heart: Who made you

differ?' 1 Cor. iv. 7. Why you, not they? You were as ignorant of God,

as averse from him, as corrupt in manners; so that when God had all

Adam's posterity in his prospect and view, it was mere grace

distinguished you.

2. His almighty power. It is very great sacrilege to rob God of his

glory. Surely every thankful christian should say, By the grace of God

I am what I am.' It is by his all-conquering Spirit that any are

brought in to him: Acts xi. 21, The hand of the Lord was with him, and

a great number believed and turned to the Lord.' So Isa. liii. 1, Who

hath believed our report, and to whom is the arm of the Lord revealed?'

How diversely are people affected with the same things? One is

convinced of his misery, the other not at all moved; one is drawn to

Christ, the other goeth away dead and still averse to him. Some are

pricked at heart, Acts ii. 37, others cut at heart, and gnash with

their teeth at the delivery of the same doctrine, Acts vii. 50.

Consider--

[1.] God doth not only invite and solicit us to good, but doth incline

and dispose the heart to it. They are taught of God, and drawn of God:

John vi. 44, 45, No man can come to me, except the Father who hath sent

me draw him. Every man therefore that hath heard, and learned of the

Father, cometh unto me.'

[2.] God doth not only help the will, but give the will itself; not by

curing the weakness, but by sanctifying it, and taking away the sin

fulness of it. If the will were only in a swoon and languishment, a

little excitation would serve the turn; it is not dead, but sleepeth;

but it is stark dead to spiritual things. And God's grace is not only

necessary for facilitation, as a horse for a journey, that a man might

not go on foot, but absolutely necessary. God giveth us not only a

power to will if we please, or a power to do if we please, but the will

itself: Jer. xxiv. 7, I will give them a heart to know me, that I am

the Lord;' Ezek. xxxvi. 27, I will put my Spirit within you, and cause

you to walk in my statutes.'

[3.] Not only at first, but still all our work is done by his power. As

he giveth us the habits which constitute the new creature, so he

furnisheth us with those daily supplies by which the spiritual life is

maintained in us; therefore we must still put the crown on grace's

head, in whatever we have done and suffered for him: Luke x. 16, Thy

pound hath gained,' &c.; Gal. ii. 20, I am crucified with Christ,

nevertheless I live, yet not I, but Christ liveth in me; and the life

which I live in the flesh, I live by the faith of the Son of God;' 1

Cor. xv. 10, By the grace of God I am what I am.' Of his own we still

give him, therefore let us ascribe all to him.

Use 2. To encourage prayer for grace; God is able and willing.

1. For his willingness, here is the pleasure of his goodness. We are

conscious to ourselves of undeservings and ill-deservings; but when we

can see no reason for his showing mercy to us, his goodness should keep

up our addresses to him. We are unworthy, but these blessings come not

from our deserts, but the pleasure of his goodness; he is not moved by

any foreseen worthiness in us. You will say, His goodness I could

depend upon, but I doubt of his pleasure, whether to me. I answer--We

must not dispute away the help offered to us. A man in danger of

drowning with others will catch at the rope that is cast forth to him,

not dispute what is the mind of him who casts out the cords and lines

by which he is brought to shore. If a rich man cast money among the

poor, would they stand scrupling whether the giver intendeth it to

them? No; every one would take his share. These scruples are affected,

and must be chidden, not cherished.

2. For his power. He that can turn water into wine can change the heart

of a graceless sinner, and make it gracious, a bad man to become good.

Wait for this power in the use of means: Jer. xvii. 14, Heal me, O

Lord, and I shall be healed; save me, and I shall be saved;' Jer. xxxi.

18, Turn thou me, and I shall be turned; for thou art the Lord my God.'

No creature can be too hard for him; God can find a passage into the

most obstinate heart.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XL

Wherefore also we pray always for you, that our God would count you

worthy of his calling, and fulfil all the good pleasure of his

goodness, and the work of faith with power.--2 Thes. i. 11.

WE come now to examine the particular expressions which contain the

matter of the apostle's prayer. The first is, hina humas axiose tes

kleseos, That he would count you worthy of his calling.' Thence we

note--

Doct. That it is an excellent benefit, and the mere fruit of the Lord's

grace, to be counted worthy of the calling and privilege of being

christians.

First, Let us see what is this calling. It is to be called to

christianity. Now our christian calling is set forth by a double

attribute--it is a holy calling: 2 Tim. i. 9, Who hath saved us, and

called us with a holy calling;' and it is a heavenly calling: Heb. iii.

1, Wherefore, brethren, partakers of the heavenly calling,' &c. The one

relateth to the way, the other to the end; therefore it is said, He

hath called us to glory and virtue,' 2 Peter i. 3, meaning by glory,'

eternal life, and by virtue,' grace and holiness; the one is the way

and means to come at the other.

Now both may be considered, either as they are represented in the offer

of the word, or as they are impressed upon our hearts by the powerful

operation of the Spirit.

1. In the offer of the word. There God is often set forth as calling us

from sin to holiness: 1 Thes. iv. 7, God hath not called us to

uncleanness, but to holiness.' The end of his calling is to make us be

come saints: and this must be the business of our lives, to be such,

and show ourselves as such more and more. So also he hath called us

from misery to happiness; as 1 Peter v. 10, The God of all grace, who

hath called us to obtain eternal glory by Jesus Christ.' So 2 Thes. ii.

14, He called you by my gospel to the obtaining of eternal glory by our

Lord Jesus Christ.' The Lord doth not invite us to our loss when he

calleth us to christianity, but to our incomparable gain and eternal

happiness. There is a rich prize set before us, a blessed estate

offered to us, if we will take it out of Christ's hands upon his terms.

2. As it is impressed upon us by the powerful operation of the Spirit.

And the calling hath had its effect upon us, if we heartily listened to

God's call, to seek after eternal glory in the way of faith and

holiness. God offereth it, and we embrace. This is that which is termed

effectual calling,' by which the heart is changed and sanctified and

turned unto God, and so we are made a holy people: Rom. i. 7, Be loved

of God, called to be saints.' And also by this we have a right to the

heavenly blessedness: Heb. ix. 15, They who are called do receive the

promise of the eternal inheritance.' So that they are effectually

called who are altered both in their disposition and condition. As to

their disposition, of unholy they are made holy; as to their condition,

of miserable they are made happy. They are a people called out of the

world, and set apart for this use, to honour and glorify God; and also

for the present they are heirs of the heavenly kingdom, and in due time

shall be brought into the possession of it.

Secondly, What is it to be counted or made worthy of this calling which

the apostle prayeth for? The word axio'se is indifferent to either

interpretation. To be made worthy is to be enabled, to be counted

worthy is to be accepted; and so the sense may be, that God by his

grace would enable you to walk worthy of the calling and privilege of

being christians, or count you worthy to be taken into this holy and

heavenly estate, or preserved therein until the participation of that

glory to which he hath so graciously called you.

But for more distinctness, let me observe to you, that there is a

threefold worthiness--

1. A worthiness of desert and proper merit. So the word is some times

taken: Rev. iv. 11, Thou art worthy, O Lord, to receive glory, honour,

and power.' Surely God deserveth all that the creature can give him,

and infinitely much more. So Rev. v. 12, Worthy is the Lamb that was

slain, to receive power, riches, wisdom, strength, and honour;' that

is, to be served with our best. There is no doubt on that side, but God

and Christ deserve not our best only, but our all. But let us give it

in a lower instance, between man and man, where worthiness signifieth

merit: Mat. x. 10, The workman is worthy of his meat.' When preachers

are sustained by their hearers, it is not an alms, but a debt; they are

worthy of their sustenance, or to be entertained for all necessaries by

them, taking so much pains for the benefit of others. So 1 Tim. v. 17,

Let the elders that rule well be accounted worthy of double honour.'

Allowed to enjoy it. The double honour was the elder brother's portion;

but is it so between us and God? Are we worthy of those favours

bestowed upon us by Christ? Oh no; there is no such merit, no such

worthiness, no not of the mercies of daily providence, much less of the

eternal recompenses: Gen. xxxii. 10, I am not worthy of the least of

all thy mercies.' In this sense the apostle would never pray that God

would count them worthy of this calling.

2. There is a worthiness of meetness and suitableness, without any

respect to merit and proper justice. So we are said to walk worthy of

God,' Col. i. 10;' Worthy of the gospel,' axi'os tou euangeliou. We

translate it becoming the gospel.' So worthy of our calling,' Eph. iv.

1, so as may beseem the duties and hopes of christians, that the life

of christianity may show forth itself in us. In this sense God maketh

us worthy, when we are made more holy and more heavenly, for this is

becoming our calling. So 1 Thes. ii. 12, Walk worthy of God, who hath

called us to his kingdom and glory.' God is a holy God, and the

happiness we are called unto is a glorious estate; then we are worthy

when we are made more suitable to this holiness and happiness. Both

together are expressed, Col. i. 12, Made meet to be partakers of the

inheritance of the saints in light.' It is the inheritance of saints,

and therefore the meetness consists in sanctification. It is in light;

by it I understand glory, or a happiness abstracted from those dreggy

contentments wherein men usually seek their satisfaction. Therefore

this meetness must consist in a heavenly frame of heart, that can

forsake or deny all earthly things for Christ's sake.

[1.] This meetness consisteth in holiness: 1 Peter i. 15, As he that

hath called you is holy, so be ye holy in all manner of conversation.'

The calling puts a holy nature into us, obligeth us to live by a holy

and perfect rule, offereth us a pure reward, and all to engage us in

the service of a God who is pure and holy, who will be sanctified in

all that are near unto him. Therefore to make his people such who were

once sinners, he hath appointed means and ordinances, Gal. v. 26, and

providences, Heb. xii. 10, and all accompanied with the almighty

operation of a Holy Spirit: 2 Thes. ii. 13, Through sanctification of

the Spirit, and belief of the truth.' Therefore the more pure and holy,

the more doth God make us meet.

[2.] This meetness consisteth in heavenliness; for God by calling

inviteth men, and draweth them off from this world to a better; the

more they obey this call, the more heavenly they are. It is heaven they

seek: Col. iii. 1, 2, If ye be risen with Christ, seek those things

which are above, where Christ sitteth on the right hand of God: set

your affections on things above, and not on things on the earth.'

Heaven they hope for: 1 Peter i. 3, Blessed be the God and Father of

our Lord Jesus Christ, who hath begotten us again to a lively hope, by

the resurrection of Jesus Christ.' Heavenly things they savour and

count their portion: Mat. vi. 20, 21, Lay up treasures in heaven, &c.;

for where your treasure is, there will your heart be also.' They count

heaven their home and happiness: Heb. xi. 13, These all died in faith,

not having received the promises, but having seen them afar off, and

were persuaded of them, and embraced them, and confessed they were

strangers and pilgrims on earth.' Their work and scope: Phil. iii. 14,

I press towards the mark, for the prize of the high calling of God in

Christ.' Their end, solace, and support: 2 Cor. iv. 18, While we look

not at the things which are seen, but at the things which are not seen;

for the things which are seen are temporal, but the things which are

not seen are eternal.' Their course becometh their choice: Phil. iii.

20, Our conversation is in heaven, from whence we look for the

Saviour,' These are worthy, or made meet.

There is dignitas dignationis, or worthiness of acceptance. So it is

taken, Acts v. 41, They went away, rejoicing that they were counted

worthy to suffer disgrace for the name of Christ;' that this honour was

put upon them. So we in common speech say, Such a one counted me worthy

of his company or his presence, or conference with him, or to sit down

at his table; by these phrases of speech, not ascribing any worth to

ourselves, but condescension in the party vouchsafing the honour to us.

So here the apostle prayeth that they may be accounted worthy of this

calling; that is, that God would vouchsafe them to partake of his grace

and glory. This worthiness is nothing else but God's gracious

acceptation of a sinner through Jesus Christ, calling them to this

grace by the knowledge of the gospel, and giving them eternal life

because they are worthy; which noteth liberality in the giver, but no

worth in the receiver. So it is taken, Luke xxi. 36, That ye may be

counted worthy to stand before the Son of Man;' and Rev. iii. 4, They

shall walk with me in white, for they are worthy;' because in Christ

they are accepted as worthy, having given them a right by his grace.

All is to be ascribed to God's dignation; for Christ's sake God doth

take our carriage in good part, though many failings.

Thirdly, That this is an excellent benefit, and the mere fruit of the

Lord's grace.

I shall prove two things--

1. That it is an excellent benefit to be counted worthy of the calling

and privilege of christians.

[1.] By this calling your natures are ennobled. You are made most like

God of all creatures under heaven: 2 Peter i. 4, Partakers of a divine

nature;' 2 Cor. iii. 18, We all with open face beholding as in a glass

the glory of the Lord, are changed into the same image, from glory to

glory, even as by the Spirit of the Lord.' There is no such glorious

and valuable being on this side heaven as the new creature. God is a

holy and happy being; here you are made like him in holiness, hereafter

in happiness. The heathen, when they would express the excellency of

any person, they would say, He is like to God. Certainly holiness is

the beauty of God, for it is his image impressed upon us.

[2.] This calling bringeth us into an estate, wherein not only we are

amiable unto God, but God is amiable unto us; for he doth adopt us into

his family, pardon our sins, accept our persons, deliver us from the

flames of hell and wrath to come; for we are called to be the sons of

God, 1 John iii. 1. By this calling we are severed from the world, to

be a peculiar people unto God: Rom. i. 6, Among whom are ye the called

of Jesus Christ.' It is a great and excellent privilege.

[3.] Being called unto this estate, we are under the special protection

and care of God, so that all things that befall us are either good or

turn to good, Rom. viii. 28. The called, kata` pro'sthesin, are his

special charge, and God will not be unmindful of them; all things do

concur and co-operate to their advantage.

[4.] They are not only preserved by the way, but are admitted into

everlasting blessedness at the end of their journey; for this calling

mainly respects our estate in heaven: Eph. i. 18, That ye may know what

is the hope of his calling, and the riches of the glory of the

inheritance of the saints.' So it is called, Phil. iii. 14, The high

prize of the calling of God in Jesus Christ.' We are called to the

participation of glorious things; and where this calling is effectual,

we have a sure right. When once we are renewed by the Spirit, and

believe God's offers, and give hearty obedience to them, what a large

door of hope is opened to us of access to an excellent and glorious

inheritance! So it is said elsewhere, 1 Peter iii. 9, We are called to

inherit a blessing.' A blessedness which consists in the clear vision

and full fruition of God, which is much for us, who are naturally under

the curse, that we should be called to possess this blessing; it should

make us more apprehensive of the greatness of the privilege.

2. That it is the mere fruit of the Lord's grace. This will appear,

because the scriptures are so tender in this point of preserving the

honour of grace in our calling, and do everywhere show that on God's

part the grace is rich, on ours undeserved; as Rom. ix. 11, That the

purpose of God according to election might stand, not of works, but of

him that calleth.' That the purpose of God, founded in his own free

choice, and manifested and declared by the effectual vocation of his

Spirit, enlightening their minds and changing their hearts, was the

only reason of their calling or bringing them into a state of grace. So

again, 2 Tim. i. 9, He hath saved us, and called us with a holy

calling; not according to our works, but according to his own purpose

and grace, which was given to us in Christ before the world began.' God

recovered us, and rescued us from the evil sinful estate, not because

we had deserved this mercy, but out of his mere goodness, designed to

us in Christ long ago. No work of ours did merit this calling, or move

him thereunto, but only that mere grace which he appointed to the elect

by Christ. So that you see how tender the scriptures are in this point,

to make effectual calling the fruit of his elective love; for as by

elective love we are distinguished from others before all time, so by

calling in time separated and set apart from others to honour and

please God, and seek after eternal life.

But that you may more distinctly see how freely he loved us and called

us, let us distinctly consider--(1.) The beginning; (2.) The progress;

(3.) The final consummation of this calling in our eternal reward; and

then your souls will be fully possessed with this truth, that all is to

be ascribed to God's dignation, and that it is merely his grace which

counteth us worthy of this calling.

1. For the beginning, that he was pleased to call us at first. Two.

considerations will evidence that--

[1.] The estate wherein he found us; in an estate of sin and wrath,

opposite to God and our own happiness, and unwilling to come out of our

miserable condition, being blinded by the delusions of the flesh.

(1.) Wretched and sinful was our estate, objects of his loathing rather

than of his love: Ezek. xvi. 8, I said unto thee, when thou wast in thy

blood, Live.' It is twice repeated, for the more emphasis. He called

us, and gave us life, when we were wallowing in our own filthiness. We

were indeed God's creatures, and so bound to serve him, but then we

were not what we were when we were first his. As we came out of his

hands we were pure and holy, but strangely altered and changed after we

had departed from God, and had cast away the mercies of our creation.

Like a servant that runneth from his master sound and healthy, but by

bad diet and ill-usage is altogether become blind, deformed, and

diseased; will a master look after or care for him in such a case? This

was our estate before, we were become wholly depraved and unfit for his

service.

(2.) We were loath to come out of it: John iii. 19, This is the

condemnation, that light is come into the world, and men loved darkness

rather than light.' We are not only careless of our remedy, but averse

from it: Col. i. 21, Alienated, and enemies in our minds by wicked

works.' Out of an indulgence to our fleshly and worldly lusts. How

freely then did he love us, how powerfully did he work upon us, e'er we

would, be brought off from observing lying vanities to seek our own

mercies! Sin having prepossessed us, and being affected by us, what

through carnal liberty, what through legal bondage, we stood aloof from

God, and would not come at him. Long did he continue calling and

conquering, ruling and overruling all the passages of our hearts, until

he had converted us to himself.

[2.] The second consideration is, how many were passed by. Thou sands

and ten thousands, who for deserts were all as good as we, and, for

outward respects, far better than we: 1 Cor. i. 26, Ye see your

calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble, are called.' Some are altogether uncalled by

the voice of scripture, whatever invitations they had to remember God

by the voice of nature. Some only have an external call, that endeth in

mere profession: Called, but not chosen,' Mat. xxii. 14. Some enjoyment

of church privileges, and a participation of some common operations of

the Spirit they have by it, but they are not effectually called and

translated out of their natural estate into the state of grace; these

are but few, very few, like two or three berries upon the top of the

uppermost bough. Surely then it was the mere goodness of God that

counted us worthy of this calling, and took us out of a state of sin,

that we might be capable of everlasting glory.

2. For the progress, that we may walk suitably. God, that began the

saving work of calling us to holiness and glory, still goeth on with

it: 1 Peter v. 10, The God of all grace, who hath called us to his

eternal glory by Jesus Christ, after that ye have suffered a while,

make you perfect, stablish, strengthen, settle you.' Mark, he speaketh

to those that were already called, effectually called to the faith of

Christ and hope of glory, yea, to those who had suffered for these

hopes in some measure; yet these needed grace to make them perfect, and

strengthen and settle them, and to carry them through their remaining

conflicts. So in the text; he had given thanks for the growth of their

faith, and the abounding of their love, yet because their trials were

not over, nor their course ended, he still prayeth that God would count

them worthy of this calling; for calling is not all perfected in the

first instance of conversion. God must call us again, and by his

efficacious persuasion confirm us in our christian hopes, and continue

that grace which he hath begun. So elsewhere, when the apostle speaketh

of progress in sanctification: 1 Thes. v. 24, Faithful is he that

calleth you;' not that hath called, but still calleth; the present

tense noteth a continued call. And the same means by which grace was

begun are blessed and sanctified, that it may be continued and

increased.

Now this is necessary for two reasons--

[1.] Because of the indisposition of the subject, our waywardness and

mutability. We are blind, and wander out of the way; God needeth to

reduce us by his word, Spirit, and providence: Ps. cxix. 176, I have

gone astray like a lost sheep;' ver. 57, Before I was afflicted I went

astray.' And we do not only err in our minds, but in our hearts: Jer.

xiv. 10, They have loved to wander.' Nothing more fickle and changeable

than man, soon weary of a holy and heavenly frame; and except God did

warn and guide us continually, how soon shall we mistake our way! Isa.

xxx. 21, Thine ears shall hear a word behind thee, saying, This is the

way, walk in it, when ye turn to the right hand or to the left.' Unless

God did give continual direction by his word and Spirit, we should

never walk evenly nor uprightly in the way that leadeth to heaven and

happiness. We are apt to languish and loiter, as well as to step aside

and turn out of the way; and therefore we need that God should excite

us and quicken us by his repeated calls. Certainly they never were

acquainted with calling who despise further calling. So much of our old

enmity remaineth as to beget at last a slowness and backwardness of

heart to heavenly things. The spouse needeth to beg a new drawing,

Cant. i. 4, and further grace to overcome our sluggishness.

[2.] The opposition and temptations to draw us off from the duties of

this holy and heavenly calling, which we meet with from the devil, the

world, and the flesh.

To begin with the flesh. The back-bias of corruption draweth us another

way: James i. 14, Every man is tempted when he is drawn away of his own

lusts.' If we consider how averse the nature of man is from a strict

course of holiness, and how addicted to carnal vanities, and that this

nature is but in part broken in the best, how apt we are still to

indulge the laziness of the flesh. You will find the best too backward

and slothful, and need a renewed drawing.

So for the devil. How cunning he is, how assiduous in his temptations,

that he may draw us back from the liberty which we have by Christ into

our old slavery; how many cheats he puts upon the soul, that we may

distinguish ourselves out of our duty, or live in a sin without

remorse, by turning our liberty into an occasion unto the flesh!

Lastly, what lets and hindrances, what baits and snares, we shall find

in the world; how much these hinder at least our growth in godliness

and heavenly-mindedness! Surely we need more grace, that we may not be

flattered by a vain tempting world, but may learn to live as heirs of

glory.

3. That we may obtain the reward of our heavenly calling. It is God

that must count us worthy to the very last; when we have done and

suffered all, mercy alone counteth us worthy. This will sooner appear--

[1.] If we consider the infinite disproportion between our best ser

vices and greatest sufferings and the promised glory: Rom. viii, 18, I

reckon that the sufferings of this present time are not worthy to be

compared with the glory which shall be revealed in us.' As they should

not be worthy in our reckoning, to weaken our resolution, so they are

not in God's reckoning, to deserve our reward. There is no equality

between the eternal enjoyment of the infinite God, and that little that

we do and suffer here in the world; therefore the same God that took us

with all our faults, and accounted us worthy of the first grace, doth

still account us worthy of glory.

[2.] The imperfection and pollution of our best obedience: Isa. lxiv.

6, We are all as an unclean thing, and our righteousnesses are as

filthy rags.' We deserve rather to be sequestered from his sight, as

unclean persons were shut out from the camp, than to be admitted into

his glorious presence. Our best actions are not free from some default

and defilement, as might render them odious to God, if he should look

narrowly into them, and according to the exact tenor and rigour of his

law. If you suppose that spoken as of the body of that people, yet the

same truth is represented in other scriptures; as Ps. cxliii. 2, Enter

not into judgment with thy servant.' Not with his enemies, but his

servant. So Job ix. 2, 3, How should man be just with God? If he should

contend with him, he cannot answer him one of a thousand.' Alas! how

impossible is it for us to bring out or plead any righteousness of our

own by way of merit before God! We do not see the thousandth part of

what may be alleged against us. Again, Job xxx. 31, If I wash myself

with snow-water, and make my hands never so clean; yet shalt thou

plunge me in the ditch, and mine own clothes shall abhor me.' As if his

own justification of himself would foul him the more, and render him

impure in God's sight and his own.

[3.] Our unprofitableness to God, who is above our injuries and

benefits: Job xxii. 23, Can a man be profitable to God, as he that is

wise is profitable to himself? Is it any pleasure to the Almighty that

thou art righteous? or is it any gain to him, that thou makest thy ways

perfect?' Nothing that we do doth bring any advantage to God: Job xxxv.

7, 8, Thy righteousness may profit a man as thou art; but what is it to

God?' Our good and evil reacheth not to him; so our Lord Christ: Luke

xvii. 10, When you have done all that is commanded you, say, We are

unprofitable servants.'

[4.] The many interruptions of our obedience: James iii. 2, In many

things we offend all;' 1 John i. 10, If we say we have not sinned, we

make him a liar, and his word is not in us.'

Use 1. To exhort us to behave ourselves as a people called by the Lord,

or to walk worthy of the calling. I shall urge it upon you--

1. Because your calling is a peculiar favour vouchsafed to you, and

denied to others. Certainly distinct privileges call for a distinct

conversation, and they that have most favour from God should walk more

holily and thankfully than others do, that they may comply with their

obligations to him. Are all called? No; but a few only, that are

distinguished by God's converting grace from the rest that perish in

their sins. And should not they that are made partakers of this grace

do more for God than others? Surely when we consider what the grace of

God hath made us, and the miserable estate of so many thou sands who

have the image of Satan engraven upon them, it should raise our

thankfulness. Thus should we have been, and thus we were before grace

surprised us. Now, shall we live as others, and, when God hath made

such a difference, unmake it again, and confound all again by walking

according to the course of this world? We keep up the difference by

holy conversation and godliness; but conformity to the world, if that

still he, it is a confusion of what God hath separated and

distinguished, a blending the children of light with the children of

darkness, Eph. v. 8, Ye were sometimes darkness, but now are ye light

in the Lord; walk as children of light.'

2. Because the calling is a great honour, that God should adopt us, and

take us into his family, and pardon our sins, and sanctify us by his

Spirit, and qualify us for his glory, and continually set his heart

upon us to do us good. Surely we should do some singular thing for God,

who hath put such an honour upon us. Will not you honour him again who

hath called you, and live to the great ends to which, and for which, ye

are called? 1 Thes. ii. 12, That ye would walk worthy of God, who hath

called you unto his kingdom and glory.' So excellent is the dignity, so

blessed are the privileges, so rich the enjoyments, that no mean thing

will become you. Though this calling found you not saints, yet it

should leave you so. We must have a spirit becoming the excellent

estate we are advanced unto. Saul, when a king, had another spirit, a

princely spirit put into him. So you should have a spirit and

conversation becoming the honour you are advanced unto.

3. This calling is a rich talent, faculty, and power. As it is a favour

and honour, it doth oblige us; but as it is a talent and power, it doth

enable and incline us to do more for God than others. By calling we get

a nature in part healed and sanctified: 2 Peter i. 3, Through his

divine power all things are given to us that are necessary to life and

godliness, through the knowledge of him who hath called us to glory and

virtue.' By his first call he giveth us renewing grace, and by his

continual calling he giveth us further degrees of grace, and power to

walk acceptably in the ways of godliness; and if we be thus inclined

and enabled, a singular sort of walking is expected from us; for all

talents must be accounted for, the gifts of nature, the gifts of

providence, the common gifts of the Spirit; much more God's

regenerating grace. God's best gift must not lie idle, and be bestowed

in vain.

4. It is a special trust. We are called by God, that we may be employed

for his glory in the world: 1 Peter ii. 9, Ye are a chosen generation,

that ye should show forth the virtues of him that called you out of

darkness into his marvellous light;' ta`s areta`s; to be the image and

visible representation of God in the world, that, from the effects of

the singular change wrought in you, the world may know what God is, how

pure, holy, wise, good. God trusts his honour in our hands. Now to fail

in a trust, and disappoint a trust of so high a nature, how culpable

doth it leave us before God! A christian should be the clearest glass

wherein to see God, and the most lively resemblance of the divine

perfections on this side heaven. But alas! most are but dim glasses;

much of the satanical, little of the divine nature, is seen in them.

But now, what is it to show ourselves worthly of this calling?

It may be known by our suitableness to our principle, rule, and end.

[1.] To our principle, if we are suitable to the inclinations of the

new nature. The apostle saith, Fashion not yourselves to the former

lusts of your ignorance,' 1 Peter i. 14. Heretofore you gave up

yourselves to folly, to the satisfaction of your sinful desires,

shaping and moulding your lives according to the wisdom of the flesh;

but it must not be so now. Your principle is the new nature, which

begets in us a love to God and a hatred of sin, so that it must be an

unnatural thing to sin: 1 John iii. 9, Whosoever is born of God doth

not commit sin, for his seed remaineth in him; and he cannot sin,

because he is born of God.' And you must be carried to God with such a

bent and inclinations, as light bodies move upward; serve him with all

readiness of mind, Ps. xl. 8.

[2.] Our rule, which are the precepts of Christ: Phil. ii. 16, Holding

forth the word.' Living in the constant practice of christian doctrine,

that religion may be exemplified in you: 2 Cor. iii. 3, Ye are

manifestly declared to be the epistle of Christ,' ministered according

to the seal and stamp.

3. Our end, the hopes of the other world, as those that have a deep

sense of the life to come, driving on a trade for the other world,

Phil, iii. 10. Either living for heaven, as seeking it, or upon heaven,

as comforting yourselves with the hopes of it in all our tribulations.

We do but play with religion till we do thus.

Use 2. Since God counts us worthy of this calling, and the beginning,

progress, and consummation cometh from his grace as the fountain, and

is accomplished by his power, he must be sought to by prayer, waited on

in the word and sacraments. To encourage us, what may we not obtain--

1. From our God, who is so propitious and favourable to us, so able to

help us? We have undeserved goodness and infinite power to bestow glory

upon us.

2. God by calling doth engage himself to perform his promise, that

which is promised to the man that is called: 1 Thes. v. 23, 24, The

very God of peace sanctify you wholly; and I pray God your whole

spirit, and soul, and body, be preserved blameless unto the coming of

our Lord Jesus Christ. Faithful is he that calleth you, who also will

do it;' 1 Cor. i. 9, God is faithful, by whom ye were called into the

fellow ship of his Son Jesus Christ;' Phil. i. 6, He that hath begun a

good work in you will perform it until the day of Jesus Christ.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XII.

Wherefore also we pray always for you, that our God would count you

worthy of this calling, and fulfil all the good pleasure of his

goodness, and the work of faith with power.--2 Thes. i. 11.

I COME now to the second expression in the apostle's prayer, And fulfil

all the good pleasure of his goodness;' that is, all those things which

according to his good pleasure he hath determined to do for you. Now

all the pleasure of his goodness respects both the kind and degree of

the several graces to be wrought in them.

First, The several kinds of grace. Man is apt to divide; some will have

one sort of mercy, and not another; whereas the whole mercy of God in

Christ is necessary to our salvation, and none of us shall be saved

without entire mercy. Thence note--

Doct. 1. That we must not sever God's benefits, and desire one with the

exclusion of the rest.

Secondly, It respects the degree. Many, who imagine they have obtained

some measure of grace and holiness, rest in those beginnings, and are

asleep as to all desires and endeavours after growth and increase.

Therefore--

Doct. 2. That a christian should not be contented with a little of

God's grace, but seek to have all fulfilled in him.

For the first point, these reasons may enforce it--(1.) The causes of

salvation must not be confounded; (2.) Christ must not be divided; (3.)

The covenant must not be disordered; (4.) Our cure must not be

disturbed.

First, The causes of salvation must not be confounded one with another,

nor separated one from another.

What are the causes and means of salvation?

1. There are five things which do concur to this work, and all of them,

in one place or another, are said to save--the love of God, the merit

and satisfaction of Christ Jesus, the almighty operation of the Spirit,

the conversion of a sinner, the word and sacraments, which in their

place are said to save also. You shall find it is ascribed to all these

things. To God the Father: 2 Tim. i. 9, Who hath saved us, and called

us with a holy calling;' because of his elective love in Jesus Christ.

Mat. i. 21, To Christ: He shall save his people from their sins;'

because of his merit and satisfaction. To the Holy Ghost, because of

his almighty efficiency, and powerful operation and influence: Titus

iii. 5, He hath saved us, by the renewing of the Holy Ghost.' To

conversion, by which repentance and faith is wrought in us. So we are

said to be saved by faith: Eph. ii. 8, By grace ye are saved, through

faith.' And by repentance and turning to God, to save ourselves from

this untoward generation, Acts ii. 40. To the word and sacraments: the

word discovereth and exhibiteth the grace whereby we are saved: James

i. 21, The engrafted word, which is able to save our souls.' Yea, it is

said of ministers as instruments, because of their subserviency to

God's work: 1 Tim. iv. 16, Thou shalt save thyself, and them that hear

thee.' So of the sacraments, as they represent and seal this grace to

our hearts: 1 Peter iii. 21, Baptism saveth,' &c. Well, now, all these

things must be regarded in their place.

[1.] The love and wisdom of God, in finding out a way how, with safety

to the honour of his holiness and justice, sinners might be brought to

life; this is the bosom and bottom cause, and the first mover of all,

that stirreth all the rest of the causes that conduce to our salvation:

John iii. 16, God so loved the world, that he gave his only-begotten

Son,' &c.

[2.] The next is the merit and satisfaction of Christ, which is the

result of that eternal wisdom and love, and without which the purpose

of God could not take effect: Acts iv. 12, There is salvation in no

other, for there is no other name under heaven given among men whereby

we must be saved.'

[3.] The omnipotent operation of the Spirit of God, who worketh in us

those things which are necessary on our part to the participation and

application of the benefits intended to us by the love of God, and

purchased for us by the satisfaction and merits of Christ. These things

are indeed required of us, but because of our weakness and corruption

cannot be performed by us, unless we be renewed and assisted by the

Holy Spirit; so that as Christ is necessary to set all at rights

between us and God, so the Spirit is necessary to qualify us, and fit

us for the reception of the grace of Christ: He shall take of mine, and

glorify me,' John xvi. 14. As it is not consistent with the holiness

and justice of God to pardon sinners without a satisfaction, so not

with his wisdom, and holiness, and justice, to dispense this grace to

the unsanctified, who yet live in their sins.

[4.] Then cometh in the conversion of a sinner, as the fruit of the

Spirit's work, which manifesteth itself in repentance towards God, and

faith in our Lord Jesus Christ,' Acts xx. 21. By repentance we return

to God, and by faith we are united to Christ, and live in him, and to

him, that we may afterwards live with him.

[5.] The word and sacraments, by which the Holy Ghost doth first work,

and then confirm faith and repentance in us; for faith cometh by

hearing. And that grace which is offered in the word is sealed in the

sacraments, which bind us more closely to God, and excite us with the

greater confidence to wait for the grace offered by him, to bring us to

life and salvation. Now these are the causes and means.

2. They must not be confounded one with another; we must not ascribe

that to the sacraments which belongeth to the word. The word is

appointed for conversion, as the sacraments for confirmation. A charter

or indenture is first offered, and then sealed when parties are agreed:

Acts ii. 41, They that gladly received the word, were baptized.' They

received the word, then baptism is added; as in a treaty of marriage,

consent to the proposals, solemnisation, and then cohabitation

followeth. Neither must that be ascribed to one sacrament which is

proper to the other. Initiation or implantation belongs to baptism: 1

Cor. xii. 13, By one Spirit we are all baptized into one body.' Some

things are proper to the holy supper which do not belong to baptism. We

must live before we are fed. We must not ascribe that either to word or

sacraments which belongeth to conversion, as the privileges of

christianity. Many depend upon the out ward participation for their

title to pardon and life: Luke xiii. 26, We have eaten and drunk in thy

presence, and thou hast taught in our streets.' So James i. 22, Be ye

doers of the word, and not hearers only,' paralogizo'menoi. Frequenting

the means is not our qualification, but sound and thorough conversion

to God. Faith giveth the title, not the use of ordinances. Again, we

must not ascribe that to our conversion which belongeth to the Spirit;

our faith and repentance is necessary, but yet it is not of ourselves,

but of God, Eph. ii. 8. Nor that to the Spirit which belongeth to

Christ, as if our conversion were meritorious, or did deserve the

benefits we are possessed of. No; that honour is reserved for Christ.

Neither must we ascribe to Christ that which belongeth to God; for the

mediator came not to draw us off from God, but to bring us to him: Rev.

v. 9, Thou hast redeemed us to God.' Therefore all things must be

ranged in their proper place, and we must distinctly consider what is

proper to the love of God, what to the merit of Christ, what to the

operation of the Spirit, what to the conversion of the creature; and so

what to faith, what to works, what is proper to the word, what to

sacraments, what is proper to baptism, what to the Lord's supper;

otherwise we shall fall into dangerous errors and mistakes, and hinder

both our spiritual profit and comfort. As, for instance, if we so

ascribe all to the mercy of God as to shut out the merit of Christ, we

quit a great part of God's design, which is to represent his goodness

to fallen man, without any derogation to his justice: Rom. iii. 24, 25,

To declare, I say, his righteousness,' &c. On the other side, if we cry

up the satisfaction of Christ so as to lessen our esteem of the love of

God, we draw an ill picture of God in our minds, as if he were all

wrath, and needed blood to appease him; whereas Christ came to

demonstrate the amiableness of God, and his goodness and love, to

allure and draw our hearts to him; for he was first in this design: 2

Cor. v. 19, God was in Christ, reconciling the world to himself, not

imputing their trespasses to them.' If we conceive otherwise, we set

Christ against God, and so urge his merit against the eternal love,

which was the bottom and original cause of our salvation. Again, if we

ascribe that to the merit of Christ which is proper to the operation of

the Holy Spirit, we confound things that are to be distinguished, and

beget an ill persuasion in the minds of men; as if his blood would do

us good without his Spirit, and there were nothing required of us but

the believing of his righteousness and sufferings, and he were the best

christian that did only credit the history of the gospel. No; the

Spirit of Christ is necessary to apply and enforce all upon us. And

besides the elective love of God and the mediation of Christ, the

Spirit's sanctification is necessary, 1 Peter i. 2, lest it beget

looseness and licentiousness in us. Again, if a man should apply the

conversion of the creature to his own power and strength, it is a wrong

to the Spirit, by whose divine power this is accomplished, 2 Peter i.

3; or if he should apply the benefits of which we are possessed to the

merit of our faith and repentance or new obedience, it is a wrong to

Christ; or if upon pretence of conversion we should neglect the means,

or ascribe to the means what is proper to Christ and the Spirit, as if

the work wrought did all, we should fall into dangerous errors; for the

means are but means, and the cause of all is God's mercy, which floweth

freely to us by the merit of Christ, and procureth the Spirit for us,

who worketh in us true conversion to God, evidencing and showing forth

itself by faith and repentance, which are wrought by the word, and

confirmed by the sacraments.

3. They must not be separated one from another. We cannot rest upon the

grace of God without the satisfaction of Christ, for God will not

exercise his mercy to the prejudice of his justice; nor can we take

comfort in the satisfaction of Christ without regeneration or true

conversion wrought in us by the Spirit; nor can we conclude that we are

regenerated by the Spirit without faith and repentance, nor expect the

operation of the Holy Ghost without the use of the word, neither must

the word be used with the neglect of the sacraments: Eph. v. 26, That

he might sanctify and cleanse it with the washing of water by the

word.' Though the Spirit be not bound to these things, yet we are

bound. Nor must one sacrament be separated from the other, as that we

should content ourselves with baptism without a religious use of the

Lord's supper. No; we make a dislocation of the method wherein God hath

disposed his grace. Suppose, for instance, a poor creature troubled

with the sense of his sin and misery, what shall he do? Keep away from

God, or go to him? Not keep away, that is to shut the door upon

himself. Go to him by all means, you will say. Well, to God he goeth.

But he is a sinner, obnoxious to his wrath; how shall the poor man hope

to speed? God heareth not sinners; true, but he hath declared his

willingness to be reconciled in Christ; and so God doth in effect say,

as the prophet Elisha said to Joram, 2 Kings iii. 14, Were it not that

I regarded the presence of Jehosaphat the king of Judah, I would not

look towards thee nor see thee.' So God saith, Were it not for Christ,

I would have no respect to you. Suppose the distressed sinner

addresseth himself to Christ, to help him and pity him, that he may

come to God by him. Christ remitteth him to the Spirit: He shall take

of mine, and glorify me.' Well, then, he waiteth for the Spirit, whose

office it is to convert the creature to God; but the Spirit referreth

him to the ordinances: Tarry at Jerusalem till ye be endowed with power

from on high.' In the word and sacraments ye shall hear of me. What

then becometh the distressed creature but to submit to this method, and

improve it to the best of his power till he be brought home to God?

Thus the causes and means of salvation must not be confounded.

Secondly, Because Christ must not be divided. Surely men over look or

depress one office whilst they magnify the other, and so set those

things against each other which God hath joined together, or at least

we wholly spend our thoughts upon one thing, that we forget the other.

As. for instance, in Christ, his natures and offices are considerable.

1. His natures, divine and human.

For his divine nature, there are ordinarily fewest practical mistakes

about that, because it is a matter of faith, and we cannot sufficiently

possess you with this truth, that Christ is the Son of God, yea, God,

equal with him in glory. Yet there are found a sort of men who will be

called christians that deny his godhead. But yet there may be an abuse

of the orthodox assertion of the divinity of his person; for if we

altogether reflect upon that, and neglect or overlook his great

condescension in taking flesh, we miss the great intent of his design,

the nearness of God to us in our nature, that he might be within the

reach of our commerce. On the other side, if we altogether consider his

human nature, and do not remember his godhead, we shall be in danger to

deny his super-eminent power, virtue, and merit; as the Socinians do,

who account him to be mere man, and deny him to be God. Man is always

disturbing the harmony of the gospel, and setting one part against

another. The Socinians on the one hand deny him to be God, and so

impeach his merit and satisfaction, and press only his example and

doctrine; but the carnal professor, on the other hand, only reflects

upon his redemption as a means of our atonement with God, and so

overlooks the necessary doctrine of his example, and Christ's coming to

be a pattern of obedience in our nature, so often pressed in scripture:

John xiii. 5, I have given you an example, that ye should do as I have

done;' and 1 Peter ii. 21, Christ hath suffered for us, leaving us an

example, that we should follow his steps.' So 1 John ii. 6, He that

saith, he abideth in him, ought also to walk as he hath walked.' So 1

John iv. 17, As he is, so we are in the world.' As the others make

light of his merit, so these of his example. Now both together will do

well. Our duty is not prejudiced when we consider we live by the same

laws God lived by when he was in flesh; and our comfort is the stronger

when we consider that the merit of his obedience and satisfaction, by

reason of his godhead, expiates our defects.

2. His offices. His general office is but one, to be mediator or

redeemer; but the functions which belong to it are three--to be king,

priest, and prophet; for all these belong to the anointed Saviour.

Note, one of these concerns his mediation with God, the other his

dealing with us. We are to consider him in both parts: Heb. iii. 1,

Consider the Lord Jesus, the great high priest and apostle of our

profession.' The work of a high priest lieth with God, the work of an

apostle with man. Now some look so to his mediation with God that they

scarce observe his dealing with man; others so look to his mediation

with man that they overlook his mediation with God. Nay, in his very

priesthood, or dealing with God, some so observe his sacrifice that

they make light of his continual intercession, and do not apprehend

what a comfort it is to present our suits by such a worthy hand to God;

yet both are acts of the same office.

[1.] Let us deal with these first, these that cry up his sacrifice and

intercession, so that they make light of his doctrine and government.

They look so much to the saviour that they forget the teacher and lord.

You may observe that their whole religion runneth upon depending on

Christ's merit, without any care of his laws or holy doctrine, by

believing and obeying of which they are interested in the fruits of his

merit and righteousness. The scriptures direct us to another sort of

religion, and do not make one office destructive of the rest; but

represent Christ under such terms as do not only intimate privilege to

us, but bespeak duty and obedience; as Acts ii. 36, Therefore let all

the house of Israel know, that God hath made that same Jesus, whom ye

have crucified, both Lord and Christ.' He is lord and supreme governor,

as well as Christ an anointed saviour; not only a saviour to bless, but

a lord to rule and command. So again, Acts v. 31, Him hath God anointed

to be a prince and saviour, to give repentance and remission of sins

unto Israel.' Still the compounded terms occur, because of his double

work, to require and give. Christ is such a saviour that he is also a

prince, such a prince that he is also a saviour; and in this compounded

notion must we represent him to our souls. So Eph. v. 23, Christ is the

head of the church, and the saviour of the body.' On the one side, as

Christ saveth his people from sin and misery, so he doth also govern

and rule them; and on the other side, Christ's dominion over the church

doth tend unto, and is exercised in, procuring and bringing about the

church's salvation. The usual carnal part of the world catch at

comforts, but neglect Christ as a teacher and lord. A libertine

yokeless spirit is very natural to us: Ps. ii. 3, Let us break his

bonds asunder, and cast his cords from us.' They stick at his reign:

Luke xix. 19, Nolumus hunc regnare, We will not have this man to reign

over us.' If he will come as a saviour, he shall be welcome. He may

have customers enough for his benefits, for pardon and glory, hut we

cannot endure to hear of his laws and strict doctrine, that he will be

sovereign and chief. Men would not willingly obey him.

[2.] Some so cry up his mediation with man that they forget his

mediation with God. They are of two sorts--

(1.) Some that cry up his doctrine, that they forget his giving of the

Spirit, as if objective grace did all. No; they must be taught and

drawn, John vi. 44, 45. But men are apt to run into extremes; they

cannot magnify one thing but they depress, depreciate, and extenuate

another; as if the Spirit's work and all-conquering force did signify

little, and his business did only lie in inditing scriptures, not in

opening hearts, Acts xvi. 14.

(2.) Others urge him as a lawgiver, that they forget him as a fountain

of grace. It is said, Acts viii. 35, that Philip preached Jesus to the

eunuch.' The Greek word is, euengeli'sato auto to`n Iesoun, he

evangelised Jesus, not legalised Jesus; as the Samaritans had a temple

at Mount Gerizim, but they had no ark or mercy-seat. They turn

christianity into mere legislation; they cry up the rule of the gospel

and the example of Christ, but they depreciate his merit and

satisfaction, do not represent Christ as a fountain of grace who

worketh all in us.

Thirdly, The covenant must not be disordered, which, as David telleth

us, is in all things ordered and sure, 2 Sam. xxiii. 5. There God hath

so ordered all things that they may not hinder one another. None shall

have any part in the covenant unless he take the whole bargain. The

order of the covenant chiefly appeareth in the right stating of

privileges and conditions, means and ends, duties and comforts.

1. Of privileges and conditions. He offereth pardon and life, but to

the penitent and obedient believer: John iii. 36, He that believeth on

the Son, hath everlasting life; and he that believeth not the Son,

shall not see life, but the wrath of God abideth on him.' Is not this a

condition which excludeth the infidel and includeth the penitent

believer? Without it we cannot, by it we may, obtain life. So John

xiii. 8, If I wash thee not, thou hast no part with me.' Unless

cleansed from the guilt and filth of sin by Christ, we can have no part

in him or with him, that is, in his benefits. So Heb. v. 8, He is the

author of eternal salvation to all that obey him.' Christ would

contradict his own method, not act according to the covenant stated and

agreed between him and us, if he should dispense his grace upon other

terms. Now there are two extremes in the world; some trust in their own

external superficial righteousness, as if that were the only plea to be

brought before God: Luke xviii. 9, He spake this parable unto certain

who trusted in themselves that they were righteous.' The other extreme

is of those who teach men to look at nothing in themselves, neither as

evidence, condition, nor means, and think the only plea is Christ's

satisfaction, righteousness, and merit, and no consideration is to be

had of faith, repentance, and new obedience. Do you think these men

deliver you the covenant of grace? No; it is a covenant of their own

making and modelling, not the covenant of God, which is your charter

and sure ground of hope. The blood of Christ doth what belongs to it,

but faith and repentance must do what be longs to them also. They have

not the least degree of that honour which belongs to the love of God,

or blood of Christ, or operation of the Spirit; yet faith, repentance,

and new obedience must be regarded in their place. Surely none of the

privileges of the new covenant belong to the impenitent and

unbelievers; these are the portion of the faithful only. It is the

Father's work to love us, of his own accord and self-inclination;

Christ's work to be a sacrifice for sin or propitiation for us; the

Spirit's work to convert us to God; but we must accept of the grace

offered, that is, repent, believe, and live in obedience to God.

2. A right order of means and ends, that by the one we may come to the

other. The great end of christianity is coming to God; the prime and

general means is by Christ: 1 Peter iii. 18, Christ hath once suffered

for sin, the just for the unjust, that he might bring us to God;' and

John xiv. 6, I am the way, the truth, and the life; no man cometh unto

the Father but by me;' Heb. vii. 25, He is able to save them to the

uttermost that come to God by him.' The subordinate means are the

fruits of Christ's grace, in sanctifying us, and enabling us to

overcome temptations, more expressly by patient suffering and active

obedience. Suffering: Rom. ii. 7, To them who, by patient continuance

in well-doing, seek for glory, and honour, and immortality, eternal

life.' Obedience: 1 Cor. xv. 58, Be steadfast, immovable, always

abounding in the work of the Lord, forasmuch as ye know that your

labour is not in vain in the Lord.' The great difficulty of religion

lieth not in a respect to the end, but the means. There is some

difficulty about the end, to convince men of an unseen felicity; but

there is more about the means, not only to convince their minds, but to

gain and convert their hearts, and bring them to submit to this

patient, holy, and self-denying course, whereby we obtain eternal life.

Many wish the end, but overlook the means, as Balaam, Num. xxiii. 10.

When the Israelites despised the pleasant land, it was because of the

difficulty of getting to it, Ps. cvi. 24, 25. The land was a good land,

flowing with milk and honey; what ailed them? There were giants, sons

of Anak, to be overcome first, walled towns to be scaled, numerous

inhabitants to be vanquished. Heaven is a good heaven, but the way to

it is to deny themselves. Few come to the apostle's resolution: Phil.

iii. 11, If by any means I might obtain the resurrection of the dead.'

To forsake what we see and love for a God and glory we never saw, there

is the difficulty of religion. But the covenant bindeth this expressly

upon us: Mat. xvi. 24, If any man will come after me, let him deny

himself, and take up his cross, and follow me;' Luke xiv. 26, If any

man come to me, and hate not his father, and mother, &c., he cannot be

my disciple.'

3. A right order of duties and comforts: Mat. xi. 28, 29, Come unto me

all ye that labour, and are heavy laden, and I will give you rest. Take

my yoke upon you, and learn of me, for I am meek and lowly in heart;

and ye shall find rest unto your souls.' Commands and promises are

interwoven; comfort is more vanishing than grace, enjoyed only by him

that works closely. If we will not be at the pains of seeking after the

blessings of the covenant, no wonder if we miss them. Comfort is

possessed more inconstantly, and with more frequent interruption, if we

be not thorough in obedience.

Fourthly, Our cure must not be disturbed, to which many sorts of grace

are necessary.

1. General and particular grace. There are some common benefits, as the

offer of a new covenant to all sinners: Mark xvi. 16, He that believeth

and is baptized shall be saved;' John iii. 16, Whosoever believeth in

him shall not perish;' 2 Cor. v. 19, God was in Christ, reconciling the

world to himself.' This common grace must not be neglected. Then

peculiar grace to the elect: John vi. 37, All that the Father giveth me

shall come to me, and him that cometh to me I will in no wise cast

out.' Special grace is built on general, as the application to us upon

the sufficiency of Christ's sacrifice and ransom, and the offer of the

covenant.

2. In the application we need Christ's renewing and reconciling grace:

Isa. liii. 5, He was wounded for our transgressions, he was bruised for

our iniquities; the chastisement of our peace was upon him, and with

his stripes we are healed.' Peace and healing, justification and

sanctification; both a relative and real change, in converting us to

God and changing our natures, as well as redeeming us from the curse,

are necessary.

3. In renewing grace, we must consider both the moral and powerful

work: John vi. 44, 45, No man can come to me, except the Father who

hath sent me draw him, and I will raise him up at the last day. It is

written in the prophets, And they shall be all taught of God; every man

therefore that hath heard, and learned of the Father, cometh unto me.'

God worketh on us by his word and persuasion, and the secret influence

of his grace: Acts xvi. 14, Lydia, whose heart the Lord opened,

attended to the things spoken of Paul.' The moral way is by counsel,

winning the consent of the sinner; the physical work by inclining the

heart: Fortiter per te, Domine, suaviter per me--Powerfully by thee, O

Lord, sweetly by me. He doth allure and persuade: Hosea ii. 19, I will

betroth thee unto me for ever,' &c.; Gen. ix. 27, God shall enlarge

Japhet, and he shall dwell in the tents of Shem;' and powerfully

overcome the heart.

4. Besides renewing we need preserving grace, that God should continue

and increase what he hath begun, till all be perfected in glory: Phil.

i. 6, He that hath begun a good work in you will perform it until the

day of Christ.' Some graces co-exist, others in due time follow one

upon another; as after conversion, preservation in holiness, and then

perfection in holiness, and final enjoyment of God in glory are to

come.

Use. To persuade us to look after, both in our desires and practice, an

entire christianity. We must not pick out what liketh us best, and pass

by the rest, but desire God, and labour by all due means, that he may

fulfil in us all the pleasure of his goodness: Hosea x. 11, Ephraim is

as a heifer that is taught, that loveth to tread out the corn, but will

not break the clods.' We affect privileges, but decline duties; desire

one sort of grace, but neglect another; some graces serve our turn more

than another.

1. In regard of God, his way of giving, Eph. i. 3, with all spiritual

blessings: blessings which are absolutely necessary to salvation are

linked together, and cannot be separated. Where God bestoweth one, he

bestoweth all. The concatenation you find, Rom. viii. 30, Whom he did

predestinate, them also he called,' &c.

2. Our first entry into the covenant bindeth us to it: 1 Peter iii. 21,

Baptism doth also now save us, not the putting away the filth of the

flesh, but the answer of a good conscience.' It is an answer to the

Lord's offers and commands in the gospel, accepting the blessings

offered, resolving upon the duties required.

3. The great hurt that redoundeth to us when we are partial, in with

one thing and out with another; it holdeth good in sins, graces,

duties.

[1.] Sins. Many escape sensuality, but not worldliness, or escape

fleshly lusts, but fall into errors. There is carnal wickedness and

also spiritual wickedness, Eph. vi. 12. Now the grace of sincerity is

to escape all, especially those that are most incident to us; therefore

the more hearty must our prayers be that God would order our steps in

his word,' Ps. cxix. 133.

[2.] In graces. Men look so much to one that they forget the other. We

are bidden to take to ourselves the whole armour of God,' Eph. vi. 11;

not a piece, a breastplate without a helmet; and 2 Cor. vi. 7, On the

right hand and on the left.' Then we are provided against all

temptations. Every grace is a help to the rest, and the neglect of one

is a hindrance to all. We must not mind faith so as to forget love, or

both so as to neglect temperance: 2 Peter i. 5, 6. Add to faith virtue,

to virtue knowledge,' &c. Not one must be left out, not cry up

knowledge so as to neglect practice, nor fervours of devotion so as to

betray men to ignorant and blind superstition.

[3.] Duties. Every duty must be observed in its place and season. Most

use one grace or duty against another; as some set their whole hearts

to mourn for sin, but little think to get a thankful sense of their

Redeemer's love; others prattle of free grace, but give over penitent

confession, and care, and watchfulness against sin, and diligence in a

holy fruitful life: Jude 4, Turning the grace of God into

lasciviousness.' Some cry up repentance without faith, Others faith

without repentance and new obedience.

Doct. 2. That a christian should not be contented with a little of

God's grace, but seek to have all fulfilled in him.

These already were converted, and had attained to a good degree of

eminency in faith and holiness, yet still the apostle prayeth for them,

that God would fulfil in them all the pleasure of his goodness.'

1. While God hath a hand to give, we should have a heart to receive. If

the oil faileth not, the vessels should not fail: Ps. lxxxi. 10, Open

thy mouth wide, and I will fill it.' There is no want in God, only we

cannot take it in as fast as God freely giveth.

2. The latter grace doth not only increase, but secure the former. A

weak measure of grace is often interrupted, and can hardly maintain

itself in the midst of oppositions within and temptations without: Rev.

iii. 2. Strengthen the things which are ready to die.' Sin maketh daily

breaches upon us; Satan assaults us; our hopes disturb our comfort, and

too often betray the honour of God, and expose religion to contempt.

3. Though we have grace enough for safety, yet we may not have enough

for comfort. Some may make a hard shift to get to heaven with weak

grace: Scarcely saved,' 1 Peter iv. 18, and Saved as by fire,' 1 Cor.

iii. 13. Yet they are not capable of the rich consolations of the

gospel, have no peace and joy in believing, do not taste of God's

feast, nor eat of that choice fruit which groweth upon the tree of life

in the midst of paradise. The comfort of the gospel, it is called a

strong comfort, Heb. vi. 18, because it overcometh the sense of all

present infelicities; a full comfort answereth all necessities, John

xv. 11. A ravishing comfort, Phil. iv. 7; it may be felt better than

told. A glorious comfort, 1 Peter i. 8, because it is a taste of

heaven, and it is the portion of the eminent fruitful christian.

4. Though we may have enough to save us and bring us to heaven, yet we

have not enough to glorify God, by doing some eminent thing for him in

the world. Surely it concerneth a christian to get his heart enlarged

to such actions and services as may be most to the praise and glory of

God, that we may carry his name up and down with honour. Now this is

only done by some eminent degree of grace: John xv. 8, Herein is my

Father glorified, that ye bear much fruit;' Phil. i. 11, Being filled

with the fruits of righteousness, which are to the praise and glory of

God;' and Mat. v. 16, Let your works so shine before men, that ye may

glorify your Father in heaven.' When the grace is so plentiful, then it

shineth forth.

Use. To press us to enlarge our desires, affections, and endeavours

after grace. It is mere laziness to sit down with any measure of grace

as enough, and not to care for an increase. The life of a christian

must be a continual progress in holiness. We have not yet attained our

full and perfect measure of spiritual growth. Our light must in crease:

Prov. iv. 18, The path of the just is as the shining light, which

shineth more and more unto the perfect day.' It is not high noon or

perfect day with us yet; therefore we must propound to ourselves a

higher pitch and further degree than yet we have attained unto: Phil,

iii. 13, I have not apprehended, but forgetting those things that are

behind, I press forward.'

1. For the honour of Christ. We should seek to return to our first

estate, that Christ may be found as able to save as Adam to destroy;

Christ aimeth at this, to present us faultless.

2. It is for our comfort that we should go to heaven with full sails: 2

Peter i. 11, So an entrance shall be administered to you abundantly

into the everlasting kingdom.' Some are afar off, some not far, Mark

xii. 34. Some enter with much ado, some with full sail.

3. Nothing engageth us to maintain communion with God so much as this,

that we are filled with all his goodness. Narrow-mouthed vessels cannot

take in all at once. Desire the word, 1 Peter ii. 2; prayer, 1 Thes. v.

23, I pray God your whole spirit,' &c.

4. Encouragement. Deus donando debet. Life, food, body, raiment. God

giveth the former grace to make way for more, Zech. iii. 2.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XIII.

Wherefore also we pray always for you, that our God would count you

worthy of this calling, and fulfil all the good pleasure of his

goodness, and the work of faith with power.--2 Thes. i. 11.

DOCT. Then is the pleasure of God's goodness fulfilled in us, when we

accomplish the work of faith with power.

1. What is the work of faith?

2. Why it is a sure note that the pleasure of God's goodness hath its

effect in us.

I. What is the work of faith? Two things must be explained--faith, and

the work of faith.

First, In what sense faith is here taken. For a belief of the truth of

the gospel, or a receiving the testimony which God hath given us in the

word concerning salvation by Christ. So it was taken ver. 10, Our

testimony among you was believed.' And presently he prayeth that God

would fulfil in them the work of faith with power, the work proper to

this faith. And so it is described 1 John v. 9-11, If we receive the

witness of men, the witness of God is greater; and this is the witness

of God, which he hath testified of his Son: he that believeth the Son

of God, hath the witness in himself; he that believeth not God, hath

made him a liar, because he believed not the record which God gave of

his Son: and this is the record, that God hath given us eternal life,

and this life is in his Son.' Where--(1.) Faith is made to be a

receiving God's testimony; (2.) That the sum of this testimony is

eternal life, to be had by Christ; (3.) That this testimony is

transmitted and conveyed to us by some unerring record, to which, if we

give not credit, we put the lie upon God, rejecting a truth so solemnly

attested; but if we do, we find the fruit of it in our own souls. I

shall prove it by arguments.

1. That this truth is apt to produce the work here spoken of, that is,

all holy conversation and godliness; for the gospel, or the doctrine of

salvation by Christ, is a mystery of godliness: 1 Tim. iii. 16, Great

is the mystery of godliness, God manifest in the flesh,' &c.; and 1

Tim. vi. 3, If any consent not to wholesome words, even the words of

our Lord Jesus Christ, and to the doctrine which is according to

godliness. The doctrine of our Lord Jesus Christ is said to be a

doctrine of godliness; that is, apt to breed it in the hearts of men,

as delivering the most exact way of serving and pleasing God, upon the

highest motives and encouragements. So that men offer violence, and

resist the force of it, if they be not made godly by it; as the apostle

speaketh of some who, having a form of godliness, deny the power

thereof, 2 Tim. iii. 5. By a form of godliness' I understand a map or

model of christian doctrine, as mo'rphosis tes gno'seos en to no'mo,

Rom. ii. 20, is a scheme of legal knowledge, or a delineation of the

truths which concern legal doctrine: An instructer of the foolish, a

teacher of babes, who hast the form of knowledge, and of the truth in

the law.' The meaning is, that, pretending to believe as christians,

they do nothing like christians.

2. That where it is soundly believed and received, it will produce this

effect: 1 Thes. ii. 13, When ye received the word of God, which ye

heard of us, ye received it not as the word of men, but as it is in

truth, the word of God, which effectually worketh also in you that

believe.' Let truths be never so weighty and conducing to such an end,

yet they do not attain that end unless they be rightly received by a

sure faith; for the manner of receiving is as considerable as the

importance of the doctrine itself. As to a fruitful harvest and crop,

there needeth not only good seed, but a prepared soil, so that the work

may be brought forth into sight and view; it is not enough to look that

we receive the word of God, or his testimony concerning his Son, but

also how we receive it, as the word of God, or his message sent us from

heaven, as if he had spoken to us himself by oracle and audible voice.

3. The power of God goeth along with the preaching of the word and

receiving of it, that it may attain those ends to which it is

appointed. With the preaching: Col. i. 29, We preach Christ in you, the

hope of glory, whereunto I labour, striving according to his working,

which worketh in me mightily.' In publishing the doctrine of salvation

by Christ, the power of God did effectually concur with him. So in

receiving the word: 1 Thes. i. 5, Our gospel came to you, not in word

only, but in power also, and in the Holy Ghost, and much assurance.' To

gain them to Christ by this doctrine, there was a mighty working of the

power of God. Well, then, this is the true notion of faith, which must

be fixed here; a sound belief of the truth wrought in them by the power

of God, whereby they receive God's word as God's word, and as it

becomes those that had God's testimony to secure them in their

obedience and confidence. This needeth first to be stated, that we

might the better proceed, and because there is an unusual [6] mistake

of faith among christians, as if it were only a strong and blind

confidence, which admits no doubt in the soul concerning their own

salvation; a vain conceit, which both hardens the impenitent and

discourageth the serious.

[1.] It hardens the impenitent, for this strong confidence of their own

good estate may happen to be the greatest unbelief in the world; for in

many it is a believing that to be true, the flat contrary of which God

hath revealed in his word: 1 Cor. vi. 9, Be not deceived; know ye not

that the unrighteous cannot inherit the kingdom of God?' They flatter

themselves with the belief of the contrary, and if they can but bless

themselves in their own hearts, and get the victory over their

consciences and fears of wrath, and cry Peace, peace, loudly enough,

they think all is well, and so embrace an imagination and dream of

their own for true faith. This confidence is absolutely inconsistent

with the doctrine of salvation by Christ.

[2.] It discourageth the serious, who foolishly vex their own souls,

and disquiet themselves in vain, thinking they have no faith, because

they have not such a peace as doth exclude all doubts and fears about

their eternal estate, whereas faith is a receiving God's testimony

concerning his Son, or such an embracing of the doctrine of salvation

by Christ, that we set ourselves about the duties required, that we may

be capable of the blessings offered, even reconciliation with God, and

the everlasting fruition of him in glory. The mistake of the nature of

faith leadeth christians to most of their perplexities. Do you receive

the word as the word of God, that will put an end to your scruples?

then thankfully accept Christ as the offered remedy, and take his

prescribed way to come to God; depend on his mercy, and continue in

obedience to his precepts, and you will soon find that he is the author

of eternal salvation to all that obey him, Heb. v. 9.

Secondly, What is the work of faith?

I answer in the general, all that work and business which belongeth to

faith.

More particularly, let me tell you that there are two sorts of acts

ascribed to faith, elicit and imperate, internal and external.

1. The internal and elicit acts of faith are assent, consent, and

affiance.

[1.] Assent to the truth of the doctrine of salvation by Christ: 1 Tim.

i. 15, This is a faithful saying, and worthy of all acceptation, that

Jesus Christ came into the world to save sinners, of whom I am chief.'

It hath a just title to our firmest belief and choicest respect.

[2.] Consent; either to accept Christ for our Redeemer and Saviour:

John i. 12, As many as received him, to them gave he power to be come

the sons of God.' Jesus is made welcome to the broken-hearted sinner,

they then open the doors to him, receive him with the dearest embraces

of their affection, subjecting themselves to him as their Lord, and

waiting for his salvation. Or receiving the word as it is stated into

the form of a covenant: Acts ii. 41, They received the word gladly,'

resolving to live by the rule, and earnestly to seek the happiness of

that covenant God hath made with the world in Christ.

[3.] Dependence, called a trusting in Christ: Eph. i. 12, 13, That we

should be to the praise of the glory of his grace, who first trusted in

Christ,' &c. Leaving the weight of our souls, and all our eternal

interests, on this foundation-stone, which God hath laid in Sion, or

depending on his promises, and looking for the performance of them.

2. The external and imperate acts.

[1.] A bold and open confession of Christ, and owning his ways, not

withstanding the sharpest persecutions. This is the work of faith, as

put into the covenant: Rom. x. 9, If thou shalt confess with thy mouth

the Lord Jesus, and shalt believe with thy heart, thou shalt be saved.'

There the duty of a christian is made to consist of two parts; one

concerneth the heart, the other the mouth. There is believing with the

heart, which is the internal principle; the other for the mouth, and

that is open confession or profession, in spite of all persecution and

danger; for all christians are saved, either as martyrs or as

confessors; and therefore christianity is called a profession: Heb.

iii. 1, Consider the apostle and high priest of our profession.' And

because this exposeth to danger, we must venture all to make this

profession; and that is the reason why the kingdom of God is compared

to a wise merchant man, that sold all for the pearl of price, Mat.

xiii. 45, 46. It is the work of faith; therefore it is said, Heb. iii.

6, Whose house we are, if we hold fast the confidence and rejoicing of

hope firm to the end,' parresi'an kai` to` kauchema tes elpi'dos; that

is, if we undauntedly continue our christian profession and

cheerfulness in all that befalleth us for Christ's sake, knowing we can

be no losers by Christ: Heb. x. 23, Let us hold fast the profession of

our faith without wavering, for he is faithful that hath promised.'

Here faith produceth its work, when we are fortified against the

terrors of the world, and the dangers feared do not make us waver in

the ways of Christ, or the profession of his name. And this is that

work of faith which is accomplished with power, meaning the divine

power; as Col. i. 11, Strengthened with all might, according to his

glorious power, unto all patience and long-suffering with joyfulness.'

It is the grace and power of God that beareth us up under the

afflictions we meet with in our christian course. So 2 Tim. i. 8, Be

thou partaker of the afflictions of the gospel, by the power of God;'

and here, The Lord fulfil in you the work of faith with power;' that

is, complete in you all the good fruits of faith and patience; or

enable you to bear christianity, whatever you suffer for embracing the

truths of the gospel.

[2.] The next is ready obedience to the will of God, forsaking all sin,

and walking in all newness of life to his praise and glory; then is our

practice conformed to our faith. And faith is said to work by love,

Gal. v. 6, that is, to produce holiness and obedience; when the drift

and bent of our lives is for God and heaven, to please, glorify, and

enjoy him. What we are to believe and do is the sum of religion, and

the one i inferred out of the other. Doing ariseth out of believing, as

the branch doth out of the root: 2 Peter i. 5, Add to faith virtue.'

And therefore our obedience is called the obedience of faith,' Rom.

xvi. 26, be cause it is animated and inspired by it.

Well, then, that which the apostle intendeth here is not the interior

and elicit acts of faith, but the exterior and imperate; for the drift

of his prayer is, that God would enable them to ride out the storm of

those troubles which came upon them for the gospel's sake. And a

christian, in judging his condition, will better discern it in the

external acts than the internal; for--

(1.) The upright cannot always discern the interior acts, or the

strength of them, but the exterior are more sensibly and visibly

brought forth in the view of conscience. God seeth what is in our

hearts, but we see it not till the effects manifest it. The sap is not

seen when the apples and fruits do visibly appear. Look, as we judge of

the soundness of men's repentance by the fruits thereof, otherwise men

may be deceived, and think there is a change of mind when there is not.

When John suspected the pharisees, Mat. iii. 8, he saith, Bring forth

fruit meet for repentance.' Yea, to men of better temper than they, the

apostle exhorted them to repent, and turn to God, and to do Works meet

for repentance,' Acts xxvi. 20. So we judge of men's fear of God not by

the internal elicit act of reverence, but by departing from evil, Prov.

viii. 13. Of their love by their obedience: John xiv. 21, He that hath

my commandments, and keepeth them, he it is that loveth me;' and 1 John

v. 3, This is the love of God, that we keep his commandments.' So of

their faith, by their holy and heavenly walking. There is no faith in

them that live an unsanctified life; but where men set their faces

heavenward, make it their business to please God, here is true faith;

they have received God's testimony, and therefore upon the

encouragement of his promises continue with patience in well-doing.

(2.) Hypocrites will pretend a strong faith, be ready to challenge them

of injustice and injury that shall question their belief of the

doctrine of salvation by Christ; but they deny in their practice what

they assert in their words: Ps. xiv. 12, The fool hath said in his

heart, There is no God.' Atheism is a heavy charge, but how is it made

good? Partly by their sins of commission: They be corrupt and

abominable.' Partly by sins of omission: There is none that understands

and seeketh after God.' It is not facing it out with big and stout

words, that they are no atheists, and saying they do certainly believe

there is a God; what could they do more in a way of sin, or less in a

way of duty, if there were no God? So Ps. xxxvi. 4, The transgression

of the wicked saith within my heart, There is no fear of God before his

eyes.' The current of a man's life and actions doth best expound and

interpret his heart. Every considerate man may collect from their

actions they have no true sense of the being of God; for they are not

watchful over their own ways, and their actions are so absolutely

contrary to God's laws, threats, and promises, yea, to all that is

known of God, that certainly they do not believe there is a God, or are

not in earnest when they think and speak so. It may be their mouths are

not let loose to that boldness openly to deny or question God's being;

but their dealings are so false and detestable, that a man may

certainly conclude they never expect to be accountable to God for what

they do. So for the belief of christianity, many seem to believe as

christians, but live as infidels; nominally they are christians, but

really deny the faith: John viii. 31, Then said Jesus to those Jews

that believed on him, If ye continue in my word, then are ye my

disciples indeed.' There are disciples in name and disciples indeed.

Some take up the current opinions of the country where they live upon

human credulity, but they have no force and efficacy upon them to

change their hearts or lives. They talk as honourably of Christ as

others do; but Christ will not take compliments for service, nor words

for practice: Mat. vii. 21, Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the

will of my Father.' Or as it is, Luke vi. 46, Why call ye me, Lord,

Lord, and do not the things which I say?' Now how shall we confute

men's confident presumptions and boastings but by their lives?

Fornication, drunkenness, gluttony, oppression, covetousness, are not

the works of faith, but of that fleshly mind that possesseth men in

their apostasy from God; and therefore the surest note will be holy

conversation and godliness.

II. Then may we conclude that the pleasure of God's goodness is

fulfilled in us--

1. Because true grace is of an operative and vigorous nature, and if it

lie idle in the soul, it is but an image and shadow of grace, some

thing that looketh like it, but is not it. As, for instance, faith is

but a dead opinion unless it break out into practice: James ii. 14,

What doth it profit, my brethren, if a man say he hath faith, and hath

not works? Can faith save him?' Talk as much of faith as you will, yet

no man will believe that you are in earnest, and indeed look for

salvation by Christ, when you plainly take the way that leadeth to

hell. Faith is but a cold approbation of the ways of God, or some

ineffectual liking of that course, which is overborne by a contrary

bias, or love to earthly things: Rom. ii. 18, Thou approvest the things

that are excellent.' True love will constrain us to live to God: 2 Cor.

v. 14, 15, The love of Christ constraineth us,' &c. Hope will be seen,

not by some naked cold thoughts of heaven, but by an earnest pursuit:

Acts xxvi. 7, To which promise our twelve tribes, instantly serving

God, hope to come.' It quickeneth to the use of all the means by which

we may obtain it. Of all graces it is said, 2 Peter i. 8, If these

things be in you and abound, they make you that you shall not be barren

and unfruitful in the knowledge of our Lord Jesus Christ;' that is, you

will behave yourselves so as becometh good christians. Where graces are

lively, they can never be without works, or such fruits as will tend to

God's honour; it will not let him be quiet, or have any peace in

himself, till he do some thing considerable for God, as a thing that is

ever seeking to break out.

2. Because the Spirit of God dwelleth and resideth in the heart, to

keep these graces in continual work: John iv. 14, A well springing up

into everlasting life;' and John vii. 38, potamoi` ek tes koili'as. It

is springing up, it is flowing forth. A man is not to keep grace to

himself, but to exercise it for the glory of God and the good of

others. Therefore is the presence of the Holy Ghost necessary, that the

grace which he hath wrought may not lie dead in sleepy habits, but be

continually acted and drawn forth, in such lively operations as may

demonstrate the cause whence they do proceed.

3. When the work of faith is accomplished, internal and external acts

concur. There is a principle within, and there is the effect with out.

Within there is faith, which is the most noble principle to produce a

holy life, without which bodily exercise profiteth little, 1 Tim. iv.

8. Faith partly doth it, as an assent to those sublime and weighty

truths concerning redemption by Christ which breed love; and so faith

worketh, Gal. v. 6; and also the doctrine of everlasting life and

death, which have great efficacy and moving power to sway us to

obedience. Again, faith doth it as a hearty consent both of subjection

and dependence. We consent to obey Christ, and trust him for our

assistance, acceptance, and reward; all this is within, and without

there is the effect of serious holiness and doing good, whatever we

suffer for it, without which all our pretence of subjection to Christ,

and dependence upon him, is but talk and empty prattle. Now, when both

internal and external acts concur we have these advantages:--

[1.] We have a surer rule to judge by. We judge others by external

works alone, for the tree is known by its fruits, Mat. vii. 16. Charity

forbids us to pry any further; but we judge ourselves according to

internal and external works together. If within there be a love of God,

faith in Christ, hatred of evil, a delight in holiness, a deep sense of

the world to come, and all this evidenced by a holy conversation, we

need no further proof. If a man would make a judgment of his own

estate, he must consider the temper of his heart and course of his life

both together.

[2.] Our religion is more noble and better tempered; for though the

internal acts in themselves are nobler and greater than the acts of the

outward man; that is, considering them abstractly and apart; it is more

to love God than to do an outward act of charity or piety, because the

soul is more noble than the body; yet outward duties are most

frequently greater than internal acts only; partly because in out ward

duties it is supposed that both parts concur, both soul and body, and

the operations of both are more than of one alone; partly because the

nobler ends are obtained by both, more than by one only, for God is

more honoured, and man benefited by them: John xv. 8, Herein is my

Father glorified, that ye bear much fruit;' and Phil. i. 11, Being

filled with the fruits of righteousness, which are to the praise and

glory of God.' Christ is not glorified by faith, but by the work of

faith, as ver. 12 of this chapter. When it breaketh out in good fruits,

then is Christ honoured. The reflection of the heat from the earth in

ripe and pleasant fruits is more than the bare reflection of the heat

alone from a dead wall. Take this rightly.

(1.) All outward duties are nothing unless they begin at the heart;

they are but as the washing of the outside of the platter; therefore

unless faith and love animate them, they are not valued by God: 1 Cor.

xiii. 1-3, Though I give my body to be burnt, remove mountains, give

all my goods to the poor, speak with the tongue of men and angels,

understand all mysteries,' oude`n eimi`, I am never the better for it;

for external acts, however materially good, are not valuable; unless

they come from a rectified will, faith in Christ, and love to God, they

are of no respect.

(2.) Where there is a right constitution of soul, if the external act

be restrained by a natural and not a sensible impediment, there the

internals are accepted. The lover's mite cast into the treasury is more

than ten times so much outward obedience from another man: 2 Cor. viii.

12, If there be first a willing mind, it is accepted according to that

a man hath, not according to that he hath not.' If a man is resolved to

obey God in all things, if he do according to his ability, he shall be

accepted, though in some cases he is impeded and hindered; but now when

both parts concur, the religion is well tempered; he believeth, and

doth what his belief binds him unto.

(3.) The next and last advantage is this: those outward acts which flow

from an internal principle move the heart again, and do increase the

habit, and thereby a man is more confirmed in his gracious estate. As

the right arm is bigger than the left, and is more ready for action,

because by constant exercise it is fuller of spirits; so faith and all

other graces are increased by much action; partly of their own nature,

and partly by divine reward. Do, and have more: To him that hath shall

be given,' Luke viii. 18. There is a circular motion between the heart

and the hand; the more men actually sin, the more prone they are to

sin; as a brand that hath been once in the fire is more apt to take

fire again, so grace exercised is rewarded with grace. The acts

increase the faith and love which did first produce them, and we are

still provoked to do more for God, and go on in the way which we have

begun. Diligence is the means, and God's blessing is the cause of all

increase; not only contrary acts, but a remission of acts doth weaken

habits. God, that punisheth sin with sin, doth also reward grace with

grace. Well, then, these three advantages we have by this

concurrence--the note is more sure, the religion is the better

tempered, and the grace is increased.

4. When the work of faith is accomplished, both objective and

subjective grace hath its proper end and use, for they both tend to put

us upon work. Objective grace is the doctrine of the gospel. Subjective

is the powerful impression of the soul.

[1.] For objective grace. All truths are revealed in order to a holy

life, not barely to make us wiser, but better. The scriptures were not

written to try the strength of men's wits, who can most accurately

distinguish and conceive of these things; nor the strength of their

memories, who can most firmly retain them; or the plausibleness of

their discourse, who can most eloquently speak of them; but the

readiness of their obedience, who will most readily set themselves to

the practice of them: Mat. vii. 24, Whosoever heareth these sayings of

mine, I will liken him to a wise man, that built his house upon a

rock;' that is, he that believeth and practiseth my commands, he

buildeth his confidence well: Ps. cxix. 48, My hands will I lift up to

thy commandments, which I have loved;' that is, I will make it my

endeavour to practise them. Whatever love we pretend, if our hands be

remiss and faint, it is not accepted with God. Getting knowledge, it is

but like having tools, and tools are in order to work, otherwise they

lie by and rust. Speculation is useless and idle if it tend only to

curiosity, and not to practice.

[2.] Subjective grace. All that internal grace that is given to us by

Christ was given to this end; life, not that we might have it, but use

it for God. The new creature was not made as a statue to gaze upon, but

that he may walk, and perform all the functions and offices which

belong to the new creature: Eph. ii. 10, We are his workmanship,

created in Christ Jesus to good works, which he hath before ordained

that we should walk in them.' We are new made to this end and purpose.

Christ died to restore us to this captivity [7] and ability, and hath

given us his Spirit to this end. Now graces are imperfect till their

end be obtained, whilst they remain as idle and useless habits; but

they are perfected when they have their use. So by works faith is said

to be perfected, James ii. 23, that is, hath obtained its end. So 1

John ii. 5, Whoso keepeth his word, in him verily is the love of God

perfected;' that is, hath produced its consummate act, to which it

tendeth; then the force of it is discovered, whereas before it suffered

a kind of imperfection. The plant is perfect when it ariseth into stalk

and flower, and begins to seed.

5. Practice giveth us experience of the comfort of that religion which

we embrace by faith, so that the man is confirmed greatly in believing

those supernatural revelations, which before he received without that

help: 1 John v. 10, He that believeth on the Son of God hath the

witness in himself.' But when hath he the witness within himself? When

he hath a testimony in his own bosom, when he cometh to practise what

he believeth. It is a ravishing thing to understand heavenly doctrine,

and see the apt proportion and connection between ends and means: Prov.

xxiv. 13, 14, My son, eat thou honey, because it is good, and the

honeycomb, which is sweet to thy taste: so shall the knowledge of

wisdom be to thy soul, when thou hast found it; then there shall be a

reward, and thy expectation shall not be cut off.' The delights of the

mind do far exceed those of the body; there is a ravishing sweetness in

the study and contemplation of truth, such as the epicure findeth not

in the most exquisite entertainments of sense; especially when this

contemplation is employed about divine truths, such as reconciliation

with God and eternal life. But the pleasure of contemplation is nothing

to the pleasure of practice, for then we find these things verified and

confirmed in ourselves. Contemplation giveth us only a sight, but

experience a taste, and so we are more deeply and intimately affected

with them: 1 Peter ii. 3, If so be we have tasted that the Lord is

gracious,' Besides, the delight of contemplation is more vanishing, but

the taste of these things is kept up on our hearts by a serious and

constant obedience; it abideth with us, and the pleasure is more

durable; it is but a flash of joy that is stirred up by contemplation,

but the delight of practice and fruitful obedience is constant, solid,

and permanent. Every holy action is rewarded by peace of conscience,

and our right to heaven is more confirmed.

6. A christian will be judged at the last day, not by what he hath

believed, but by what he hath done; not by what he hath approved, but

by what he hath practised. Many profess faith and love, but if it be

not verified in our practice, they are not accepted with God: 1 Peter

i. 17, If ye call on the Father, who without respect of persons judgeth

according to every man's work, pass the time of your sojourning here in

fear;' Rev. xx. 12, The dead were judged according to their works.' God

will judge men according to their works, and what they have done in the

flesh, whether it be good or evil: John v. 29, They that have done good

shall rise to the resurrection of life, and they that have done evil,

to the resurrection of condemnation.' So that according to the doctrine

of Christ, we must be judged, not by faith, but by the work of faith;

and shall be either justified or condemned at the last day, according

as our faith hath been barren, or else operative and fruitful in good

works; even though we be judged according to the law of grace, this

must be the process.

Use 1. Information. That we should not judge of our spiritual condition

by an airy religion, that consists in contemplation only, nor rest in

an idle faith: James ii. 20, Show me thy faith by thy works;' for faith

without works is dead. The practical christian is most sure to be

guided right in point of opinion: John vii. 17, If any man will do his

will, he shall know of the doctrine whether it be of God.' To have more

solid comfort: John xv. 11, These things have I spoken, that my joy may

remain in you.' And certain acceptance with God at the last day: Mat.

xxv. 21, Well done, good and faithful servant,' &c. It is not the sharp

wit, the firm memory, the nimble tongue, but the fruitful life, the

obedient practice, which then will be respected. If our work do not

correspond with our faith and profession, it is a practical lie and

cheat, which God will soon find out and discover.

Use 2. For caution. See that your work be the work of faith. Moralities

are not kindly, unless they proceed from love to God and faith in

Christ: For without faith it is impossible to please God/ Heb. xi. 6;

and till we be married to Christ we cannot bring forth fruit to God,

Rom. vii. 4. All that justice, temperance, charity, is but a mock grace

and bastard holiness, as the children born before marriage are

illegitimate. Good works are but wild fruit, unkindly, till they have

this principle; there is no living to God that can be carried on to any

purpose till we are persuaded of his love in Christ, who hath purchased

pardon and life for us. Yea, we are utterly unable to live to God

without the grace of the Redeemer: Gal. ii. 20, The life I now live is

by the faith of the Son of God.' The knowledge of him and the mysteries

of his grace is our great motive, and his Spirit is our proper

principle and cause of holy living.

Use 3. To press us to accomplish the work of faith.

1. This may be well afforded, if we consider what Christ is, and what

he hath done for sinners, and what he will do; our obligations past,

our privileges present, and our hopes to come. When we consider what

Christ hath done for us, and is, and will be to us, have we the heart

to refuse any of his commands? Out of what rock were we hewn, that we

can stand out against all these charms of grace? Unnatural, unthankful

creature, that canst deny a loving Saviour, who requireth nothing of

thee but what is for thy good!

2. The divine power is engaged for thy defence: Eph. in. 16, That he

would grant you according to the riches of his glory, to be

strengthened with might;' and Eph. vi. 10, Be strong in the Lord, and

in the power of his might;' 2 Peter i. 5, Give all diligence to add to

your faith virtue.' You will meet with difficulties in carrying on the

work of faith; but be not discouraged, God is on your side, and Christ

will bear all your expenses to heaven. He that was perfected by

sufferings will not suffer you to be destroyed by them. You conquer not

in your own strength, but by the power of his Spirit. Say then, 2 Tim.

i. 12, I know whom I have believed, and I am persuaded that he is able

to keep that which I have committed to him unto that day.'

3. Other faith will be a snare and temptation to you, besides that

which produceth its proper work, which is an invincible resolution to

deny the importunities of the flesh, and to despise all terrors of

sense; yea, to forsake all things rather than be unfaithful to Christ.

Other faith, that consists in loose and slight apprehensions of grace,

destroys thou sands. Consider how many abuse the mercy of God and the

merits of Christ, and turn grace into looseness or laziness.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[6] Qu. usual'?--ED.

[7] Qu. capacity'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XIV.

That the name of our Lord Jesus Christ may be glorified in you, and you

in him, according to the grace of our God, and the Lord Jesus

Christ.--2 Thes. i. 12.

IN these words you have the end of the things prayed for. In the

apostle's prayer you may take notice of these three things--(1.)

Causes; (2.) Means; (3.) Ends.

1. Causes, which are God's free goodness and power.

2. Means, effectual calling, faith, works. The one proceeds from the

other, faith from calling, and works from faith.

3. The ends. In the text, That the name of our Lord Jesus Christ,'

Where--(1.) There is a double end mentioned; (2.) The influence of

grace is asserted.

[1.] The double end mentioned, That the name of our Lord Jesus Christ

may be glorified in you, and you in him.'

These words may be conceived to have a threefold reference--

First, To the persons concerned, Christ and the Thessalonians. The

first clause belongeth to Christ, that he may be glorified in you;' and

the second to the Thessalonians, and you in him.' The fulfilling of the

work of faith with power is not only for Christ's honour, but our

advantage. Christ is glorious enough in himself, whether he hath

disciples, yea or no; but if we had not such a lord and master, we

could not be glorified. Therefore there is not only Christ's glory in

the case, but ours; you do your own business when you do his; Christ

hath the honour, and you have the reward.

In the second reference, the first clause respects this life, the

second the life to come. Christ is glorified in us when we uphold his

honour in the world; and we are glorified in him when we are taken into

his heavenly kingdom. It is true both clauses may be understood of this

life; we are glorified in him, because it is glorious to suffer for a

good master and a good cause. We do not glorify Christ so much as he is

an honour and glory to us: Acts v. 41, They rejoiced that they were

counted worthy to suffer shame for his name.' But I take the most

famous sense, that Christ is the cause of all the glory and happiness

we have in the other world.

The third reference is to the union in the mystical body. So Christ is

glorified in us as his members, and we in him as our head; and so you

have a reason why it is not said, God is glorified in us, and you in

him. The glory of God is included in the glory of Christ: Phil. ii. 11,

Every tongue shall confess that Christ is Lord, to the praise and glory

of God.' And Christ only is mentioned, because the gospel is preached

in his name: Acts x. 43, To him gave all the prophets witness, that

through his name whosoever believeth on him shall receive remission of

sins.' And faith in Christ was that which was opposed by Jew and

gentile, not faith in God. Owning the name of Christ was that which

brought their troubles upon them; but chiefly because he is the head of

the mystical body. Therefore the terms are framed so as to express the

union. It is not said, the name of Christ is glorified by us, and we by

him; but in us, and we in him.

[2.] The influence of grace upon this end, According to the grace of

God, and the Lord Jesus Christ.' Kata` noteth not the measure that

every one of us doth glorify God, and is glorified by him, so far as to

every one of us is given grace, according to the measure of the gift of

Christ, Eph. iv. 7, but the motive, which is the unmerited favour and

bounty of God towards us in Jesus Christ. Now this may have respect

either to the means formerly mentioned, calling, faith, work of faith;

all this is done by the mere grace of God in Jesus Christ; or more

specially to the ends mentioned; not only is the grace of God the

supreme cause of salvation, but all the means are ordered and

influenced by it; yea, the ends are wholly to be ascribed to the grace

of God, all the glory Christ hath from his people, or communicates to

them. It is from grace that he is glorified in us. To suffer is a

grace: Phil, i 29, To you it is given, in the behalf of Christ, to

suffer for his sake.' But more peculiarly it is to be referred to the

last clause, We in him;' his giving glory and immortality to us. His

glorifying of us, notwithstanding our glorifying of him, issueth from

grace. Only observe, grace is ascribed to God the Father as the giver,

and to Christ as the meritorious procurer of it; for the grace of our

God and the Lord Jesus Christ is mentioned.

Observe, then--

1. That when the work of faith is fulfilled with power, Christ Jesus is

glorified in his servants.

2. That in promoting the glory of Christ we do also promote the

salvation of our own souls; for when he is glorified in us, we are

glorified in him.

3. That our glorified estate is to be ascribed to the mere grace and

goodness of God in Christ.

First point. That when the work of faith is fulfilled with power,

Christ Jesus is glorified in his servants.

To evidence this I will consider--(1.) How many ways God and Christ is

glorified; (2.) That when the work of faith is fulfilled with power,

Christ is thus glorified.

First, How many ways God or Christ may be said to be glorified.

I answer--Two ways--(1.) Passively and objectively; (2.) Actively, and

by our voluntary concurrence.

1. Passively. God is glorified in all his creatures and works, as his

glorious excellencies are visibly represented in them. Now there are

two sorts of creatures in the world--some that may be called merely

natural, others that are free and voluntary agents. The mere natural

agents are heaven and earth, and the beasts of the field, &c.; these

all declare the glory of God, Ps. xix. 1, 2. The free and voluntary

agents are men and angels: Ps. cxlv. 10, All thy works praise thee, and

thy saints bless thee.' All his works offer matter of praise, but men

and angels do voluntarily ascribe it to him, and not the rest of the

creation. Now, God is glorified merely passively and objectively in the

dumb and senseless creature, but both objectively and actively too in

the saints and angels. As, for instance, God is glorified objectively

in the new creature; his very being is to the praise of his glorious

grace, Eph. i. 12. Though the man be silent, yet the work of the new

creation speaketh for itself. And in the new creature, discovered in

its fruits, there is a greater appearance of God's excellency than in

any other being on this side heaven; so that this objective way of

glorifying God in his saints is the discovery and appearance of God in

his holy ones, or the impression of his excellency upon us.

2. Actively. So men are said to glorify God, as they do conceive and

declare his excellency in word or deed. Three ways we may be said to

glorify God--in our hearts, tongues, and lives.

[1.] In our hearts, by estimation and love: Luke i. 46, My soul doth

magnify the Lord.' We are said to magnify or greaten the Lord, as we

conceive more largely of his excellency, with suitable affections,

fearing, loving, trusting, delighting in him above all, with such a

fear as banisheth the fear of man from our hearts. All the fears and

frowns of a worm are more contemptible to us in comparison of that

reverence and dread that we have of God: Isa. li. 12, 13, Who art thou

that art afraid of a man, and forgetteth the Lord thy maker?' So for

love, so that other things are as nothing to them: Ps. lxxiii. 25, Whom

have I in heaven but thee? and there is none upon earth that I desire

besides thee.' So trust; they have a full security in God's promises,

and count God's word better than man's performance, than anything man

offereth or can bestow upon them: Isa. xxvi. 3, Thou wilt keep him in

perfect peace whose mind is stayed on thee, because he trusteth in

thee.' Delight: Ps. iv. 6, 7, Lord, lift up the light of thy

countenance on us: thou hast put gladness in my heart, more than in the

time that their corn and wine increased.' They reckon their happiness

by his favour, and this is more than the highest enjoyments; that which

is most precious and desirable is nothing worth without it: Ps. lxiii.

3, Because thy loving-kindness is better than life, my lips shall

praise thee.'

[2.] They glorify God with their tongues, as they do declare his

excellency: Ps. 1. 23, Whoso offereth praise, glorifieth me.' They give

God his due, and express what they conceive and esteem; for praise is

nothing but the breath of love, joy, esteem, or gratitude. Our tongues

were given us for this end and purpose: James iii. 10, Therewith we

bless God, even the Father.' Angels have minds; they adore and admire

God, but have no tongues; beasts have tongues, but they have no reason;

but we have tongues, and have reason and speech also; therefore, unless

we be the mouth of the whole creation of God to declare his

excellencies, we frustrate God's end, who brought man into this lower

world as the admirer and praiser of all his works.

[3.] In our lives we glorify God; as Job said the sides of the poor

blessed him, so must our lives bless God. Thus we glorify God two

ways--(1.) By fixing his glory as the end of our lives and actions;

(2.) By doing such things as may most suit with this end.

(1.) By fixing his glory as the last end of all we do. All that we are,

do, and have, must be to please and glorify God, and to promote the

kingdom of Christ to the uttermost of our power.

(1st.) The ultimate and great end of man is to glorify God: 1 Cor. x.

31, Whether ye eat or drink, or whatsoever ye do, do all to the glory

of God;' 1 Peter iv. 11, That God in all things may be glorified,

through Jesus Christ;' Isa. lxi. 3, Trees of righteousness, the

planting of the Lord, that he may be glorified.' This must be the scope

which we all propound to ourselves.

(2d.) Next to the glory of God is the honour of Christ, by promoting

his kingdom; that appeareth by the method of the Lord's prayer,

Hallowed be thy name, thy kingdom come,' Mat. vi. 9, 10. The glory of

God and the interests of Christ's kingdom are nearly conjoined; since

the dispensation of grace by a redeemer we cannot separate them. The

first means of hallowing God's name is by the coming of Christ's

kingdom. If we would have God to be known, loved, and pleased, and

honoured in the world, and well pleased in us, then we must pray and

aim at this, that the kingdom of grace may be enlarged, and that the

kingdom of glory as to the church of the perfectly sanctified may come,

that mankind may more perfectly subject themselves to God and be saved

by him. God's glory is more manifested in the kingdom of Christ than in

any other of his works; his wisdom, power, and goodness is more seen

and acknowledged in Sion than in all the world besides: Ps. lxxvi. 1,

In Judah is God known, his name is great in Israel.' All God's

providences first tend to God's glory, next to the good of his church.

In vain therefore do men think they seek the glory of God, except they

seek the church's welfare; the lessening, troubling, disordering the

kingdom of God is the crossing of his glory; therefore we must do all

things, suffer all things for the elect's sake, and to promote the

church's welfare. Paul conjoineth these two ends: 2 Cor. v. 13, If we

be beside ourselves, it is for God; if we be sober, it is for your

sakes.' In all postures he still aimed at the glory of God and the good

of the church. So must we do anything, suffer anything, though we are

accounted fools and madmen for our labours, to promote the kingdom of

Christ, and own it with the greatest hazard and loss to ourselves.

(2.) By doing such things as may most suit with this end. Now this

concerneth either the matter to be done, or the manner of doing.

(1st.) The matter to be done are such things as are most likely to

represent God, and bring him into request in the world, and whereby his

excellencies may most sensibly appear in us. Now this appeareth by such

things as have the nearest affinity to God. For instance, we conceive

of God as a holy being, who hath his residence in heaven; therefore

that conversation which hath most holiness, godliness, and heavenliness

shining forth in it, is most like to glorify God.

(1st.) Most holiness and purity, and that is at the greatest distance

from anything that is vile and base; for God is holy, and we should be

holy in all manner of conversation,' 1 Peter i. 15. God is holiness

itself, but we conceive of it best in the things he showeth himself to

be holy in; in his laws, which are all holy, just, and good, Ps. cxix.

146. There we have a copy and draught of his holiness; such excellent

and pure precepts could come from none but a pure and holy God. He

showeth it also by the work of grace on us: Eph. iv. 24, And that ye

put on the new man, which after God is created in righteousness and

true holiness.' God hath left an impression on the creature, a nature

which delights in that which is good, and is very tender and shy of

sin, cannot endure it in ourselves and others: 2 Peter ii. 7, 8,

Righteous Lot was vexed with the filthy conversation of the wicked; and

did vex his righteous soul from day to day, in seeing and hearing their

unlawful deeds.' Now he that made the eye, shall not he see? And he

that putteth such a holy, clean heart into men, is not he pure and

holy? It is evident also by the dispensations of his providence, he

loatheth sin and punisheth it: Hab. i. 13, Thou art of purer eyes than

to behold evil.' If his own people make bold with sin, they smart for

it: Prov. xi. 31, Behold the righteous shall be recompensed in the

earth;' as David and Eli. Well, then, we must resemble God, and bring

him into remembrance, when we are pure, holy, abstaining from all

appearance of evil; this reviveth the memorial of God in the world.

(2dly.) Godliness, which hath a distinct notion from holiness, as

appeareth by 2 Peter iii. 11, In all holy conversation and godliness.'

The last expression is supposed to add to the former. There is

godliness in our conversations as well as holiness, when something

divine or godlike appeareth in them; that is, when all our actions have

a plain respect to God, they are begun and ended in God; that all our

business in the world is either with him or for him; that his divine

grace is your principle, his law is the rule you live by, his glory is

the end you aim at, and you look for all your reward from his promises,

and you are inclined and moved in the whole tenor of your lives by

these things, and all things else are made to give place to this, your

loyalty to God and fidelity to Christ; you are careful for other things

no further than you may please God, and approve yourselves to God: Dan.

iii. 16-18, O king, we are not careful to answer thee in this matter;

our God whom we serve can deliver us,' &c.

(3dly.) Heavenliness; for God's throne is in heaven; thither Christ

will bring us; we look for him to this end: Phil. iii. 20, 21, Our

conversation is in heaven, whence also we look for the Saviour, the

Lord Jesus Christ, who shall change our vile bodies,' &c. You verily

look to live with Christ. This doth most alarm the consciences of men,

who are captivated and mastered by worldly and fleshly lusts, they have

a spirit that draweth them downward.

(2d.) The manner. It must not be a thing done now and then, but

entirely and universally; you must glorify God with all your faculties

of mind and body: 1 Cor. vi. 20, Glorify God in your body and spirit,

which are his.' In all your actions and businesses, civil and sacred:

Zech. xiv. 20, In that day there shall be upon the bells of the horses,

Holiness unto the Lord,' &c. In all estates, living and dying, in pain,

and ease, health and sickness: Rom. xiv. 8, Whether we live, we live

unto the Lord; or whether we die, we die unto the Lord: whether we live

therefore or die, we are the Lord's.' Therefore you must keep a

constant reckoning, what honour God hath by your lives in every estate,

strength, interests, abilities, capacities.

Secondly, We must show how the work of faith fulfilled with power doth

thus glorify Christ. I must remember you that the work of faith is

twofold--(1.) Either an undaunted and constant profession of his name

in the midst of troubles; or (2.) All holy conversation and godliness.

Christ is glorified by both.

1. By our patience and constancy under troubles and persecutions. That

the meek and patient sufferings of christians do much honour Christ,

the scripture everywhere manifesteth: John xxi. 19, This he spake,

signifying by what death he should glorify God.' Mark, not by what

death he should die, but by what death he should glorify God. So Phil.

i. 21, So Christ be magnified in my body, whether by life or death;'

that is, by preaching if I live, or sealing the truth with my blood if

I die.

But how is the name of Christ glorified in us by sufferings, according

to the former ways mentioned?

[1.] By estimation, which is the internal way of glorifying God. They

give him the honour becoming the majesty of his person; they see such

an excellency, worth, and all-sufficiency in him, that they count all

things but dung and dross, vanity and loss, that they may please him,

and be loyal and faithful to him, and may obtain his benefits. Yea, the

cross is made valuable for his sake: Phil. iii. 8, 10, The fellow ship

of his sufferings, and the conformity of his death.' Not only a

communion with him in grace and glory, but submitting to the hardest

things for his sake; these they prefer and value, and count all things

dung and dross for these things.

[2.] They glorify him at the dearest rates, by open confession and

praise, while they cannot hold their peace, but must confess and cry up

Christ in the world: 2 Cor. iv. 13, We having the same spirit of faith,

as it is written, I have believed, and therefore have I spoken; we also

believe, and therefore speak.' As David would profess his hopes when

sore afflicted, so they also confess Christ and their faith in him

notwithstanding all the afflictions and terrors wherewith they are

surrounded. When the spirit of faith cometh on a man, then he is freed

from that bashful inconfidence which at other times maketh him shrink

and wriggle, and distinguish himself out of his duty; he is rather

encouraged and animated by dangers to make a bold and open profession,

which is an honour to Christ: Acts iv. 13, When they saw the boldness

of Peter and John, they marvelled at them,' as being elevated beyond

the strain of a natural spirit, or their ordinary education: ver. 20,

We cannot but speak the things we have seen and heard;' that is, they

could not choose but testify of Christ. Other men may put on a boldness

when it is safe, but they did it in the face of danger.

[3.] By deed they glorify Christ many ways. Partly as they set forth

the glory of the truth of the gospel, when ready to seal it with their

blood, and ready to own it to the death. Partly as they show forth the

worth of Christ's promises, and the reality of eternal life held forth

therein: 2 Cor. iv. 18, While we look not at the things that are seen,

but at the things that are not seen,' &c. In the face of dangers and

threatenings they can freely trust God for the promises of everlasting

happiness, and venture their lives upon the hopes of it; they know he

can make them happy, when men set themselves against them to make most

miserable. They have great reward in heaven, whatever entertainment

they find on earth, Mat. v. 12, and dare not accept deliverance on

sinful terms. Partly as they discover the power and glory of that

internal grace by which they are assisted, 1 Peter iv. 14, and so

discover the force and verity of christianity. Lastly, as they advance

Christ's kingdom: Rev. xii. 11, They overcame by the blood of the Lamb,

and by the word of their testimony, and they loved not their lives unto

the death.' And so Phil. i. 12, Our afflictions have fallen out rather

unto the furtherance of the gospel.' The kingdom of Christ gaineth by

their saddest sufferings.

Let us apply this before we go any further.

(1.) It showeth us the need of trials. It is needful sometimes it

should be seen in the view of men and angels that Christ hath a people

that love him better than their own lives, and who will rather endure

any misery than deny any part of the truth committed to them. The world

will not believe this, and think all is vanity and imposture; therefore

it is needful that sometimes there should be a trial for a testimony to

the world. Of perdition if they repent not: Phil. i. 28, Which is an

evident token of perdition;' or for their conviction and conversion.

(2.) The use of trials. Sore troubles are not sent on God's children in

wrath and hatred, to destroy them, nor to condemn their cause, but for

the glory and honour of Christ, that he may be glorified in his people:

For a spectacle to the world, angels, and men,' 1 Cor. iv. 9. Like

combatants on a theatre.

(3.) The comfort of trials. This should put a lively face on the

saddest troubles, even upon a violent death, because God is glorified

thereby. It was Christ's own consolation, John xii. 28, Father, save me

from this hour; but for this cause came I to this hour. Father, glorify

thy name: and there came a voice from heaven, saying, I have glorified

it, and will glorify it again.' His desires of his own safety were

moderated, and submitted to the conscience of his duty; and he

preferreth the honour of God, and seeks to advance it above his own

ease; for Christ endeth all his debates with the Father thus, Father,

glorify thy name.' Now certainly all that have the Spirit of Christ

will be tender of God's glory, and account that dearer than any worldly

concernment whatsoever.

2. By all holy conversation and godliness. It was Christ's design, by

the doctrine of the gospel to carry on with a high hand the power and

practice of godliness; therefore he soweth the field of the world thick

with this kind of seed, with doctrines that tend to advance holiness

and godliness in the world. The whole genius of the christian religion

runneth in this strain, to make men good and holy, and to breed the

most excellent and choicest spirits that ever the world was blest with,

and that it may be known that the life of faith is the most noble and

powerful principle in the world. God would convert the world, or else

leave them without excuse; and this he would do, not only by the

evidence of christian doctrine, but the holy conversation of his

people. The world looketh to actions rather than words, and do not only

respect doctrine, but the influence and efficacy of it, what fruits and

effects it produceth. The best discourses do but harden men in sin, if

not accompanied with a suitable conversation.

Now I will show you, that when these fruits break out, God in Christ is

honoured: Mat. v. 16, Let your light so shine before men, that they may

see your good works, and glorify your Father who is in heaven;' and 1

Peter ii. 12, Having your conversations honest among the gentiles, that

they may by your good works, which they shall behold, glorify God in

the day of visitation.' Their holy walking would bring about the

conversion of the unbelieving world, and so bring much glory to God,

when he should visit them with his saving grace. So 1 Peter iii. 1, If

any obey not the word, they may be won by the conversation of the

wise.'

I shall prove two things--(1.) That God is represented to the world,

and reverenced in the world, by the lives of christians; (2.) That

religion is recommended to the consciences, and made comely in the eyes

of men by that means.

[1.] That God is represented, and his divine perfections, by the holy

and godly conversations of christians: 1 Peter ii. 9, To show forth the

virtues of God, or the praises of God.' His virtues and praises are his

attributes, the chiefest of which are wisdom, power, goodness.

(1.) His wisdom, in the exactness and regularity of their

conversations; thereby they show he is wise by whose counsel they are

guided: Deut. iv. 6, Keep my statutes, for this is your wisdom and

understanding in the sight of the nations.' A regular christian is the

beautifullest sight that a rational mind can look upon: Eph. v. 15,

Walk circumspectly, not as fools, but as wise.' True wisdom consists in

accurate walking, as to walk otherwise is extreme folly; they avoid the

snares wherewith others are entangled; they have fixed the right end,

use the proper means, and pursue it with all earnestness. God hath

given them counsel, Ps. xvi., and abounded to them in all wisdom and

prudence, Eph. i. 8.

(2.) For power; for they are sustained by a mighty power: 2 Tim. i. 7,

God hath not given us the spirit of fear, but of power, and of love,

and of a sound mind.' He sets forth God's infinite power, not by a

feigned experience, but the power that wrought in them, in converting,

quickening, carrying on the work of grace, supporting them under

trials, who have the impression of it on their hearts. Yea, their very

fear to offend showeth what a terrible God they serve; they dare not

run the hazard of his wrath, but choose the greatest evils rather than

do the least sin: Deut. xxviii. 58, If thou wilt not observe to do all

the words of this law that are written in this book, that thou mayest

fear this glorious and fearful name, the Lord of hosts.'

(3.) His goodness, moral, beneficial. His moral goodness is his purity

and holiness; and a renewed christian is the transcript of it: 1 John

iii. 3, Purifieth himself as Christ is pure.' His beneficial goodness

is represented many ways by a christian; by the joy of his faith, that

he can delight in God under the greatest pressures: Rom. v. 3, We glory

in tribulation.' The readiness of his obedience; he serves a good

master. By his doing good to others: Eph. v. 9, The fruit of the Spirit

is in all goodness;' Gal. vi. 10, Let us do good unto all men.'

Goodness is the frame of his heart, doing good is the business of his

life; and so he is like God, who is good and doth good.

[2.] By the impression of God's goodness upon our conversations,

religion is made comely, and recommended to the consciences of men:

Titus ii. 10, Adorn the doctrine of God our Saviour.' Religion is well

spoken of for their sakes, whereas men are otherwise prejudiced against

it: 1 Tim. vi. 1, That the name of God and his doctrine be not

blasphemed.' As if men were the worse livers for being christians,

while they neglect moral duties: Titus ii. 5, That the name of God be

not blasphemed.' That christianity may not be thought to infuse

anything into them contrary to moral honesty and righteousness.

Use. Since it is so much for the glory of Christ that those who believe

in him should constantly adhere to him, and carefully keep his

precepts, then it persuadeth them that have embraced this holy faith

and religion of Jesus Christ to glorify him by constancy and patience

in their sufferings, and by godliness in their whole life.

1. You otherwise put a disgrace upon Christ's name. The licentious

living of professing christians tendeth to the blemish and dishonour of

the Lord. Let an ordinary man live in the grossest wickedness, little

is spoken of it; but how the Hams will laugh to see a Noah drunk: Rom.

ii. 24, Through you the name of God is blasphemed.' It openeth the

mouth of the wicked to blaspheme God himself. Sancti essent christiani,

si Christus sancte docuisset--Christians would be holy, if Christ

taught what is holy: Ezek. xxxvi. 20, Ye have profaned my name among

the heathen.' As the priest's daughter, committing fornication,

profaned her father's honour, therefore she was to be burned with fire.

Nearness of ministration before God aggravateth the sin.

2. Deeds speak louder than words; therefore glorify him not in word

only, but deed also. It is the strict conversation that alarmeth the

conscience, and summoneth our reverence: Mark vi. 20, Herod feared

John, knowing that he was a just man and holy.' Not only because he was

a bold reprover, but for his holy conversation.

3. You justify or condemn the world, either by the works of the flesh,

or the work of faith. As Israel is said to justify Sodom, Ezek. xvi.

52, made their sins seem little and excusable; and Noah is said to

condemn the world, Heb. xi. 7, not as a preacher of righteousness, but

preparing an ark.

Doct. 2. That in promoting the glory of Christ, we do also promote the

salvation of our own souls; he is glorified in us, and we shall be

glorified in him.

1. Christ taketh special notice of those that glorify him in the world.

If we be factors for his kingdom upon earth, he is our agent and

advocate in heaven, and giveth a good report of us there: John xvii.

10, Father, I am glorified in them.' Oh! it is a blessed thing when our

advocate can thus plead for us, and speak well of us behind our backs.

2. God hath promised this glory: 1 Sam. ii. 30, Those that honour me I

will honour.' God may put marks of favour upon them in this world, but

our glorious estate is reserved for hereafter.

3. We may expect it and look for it. Christ, who would mortify us to

all other glory, doth allow us to seek the glory which cometh from God

only, John v. 44; the first is our sin, but the other our duty. The

heirs of promise are described, Rom. ii. 7, to be them who by patient

continuance in well-doing seek for honour, and glory, and immortality.'

Use. Let us carry it so that Christ may be glorified in us. You shall

not need to seek another paymaster, nor ask with Peter, What shall we

have therefore?' Mat. xix. 28; for our glory is secured by promise if

we seek his glory. Make this your great care, to glorify Christ. It is

not enough to take care negatively, that he be not dishonoured by you,

but actually, that he be honoured and glorified, and that in all states

and conditions, businesses and employments. Some live unprofitably in

the world, and do nothing else but eat, drink, play, and sleep; they

wholly live to their carnal delights. What are these good for, and to

what end have they reason and consciences? Surely these are more like

brute beasts, made to be taken and destroyed, than reasonable

creatures. Others are convinced that they should live to Christ, and do

now and then look after him in some rare cases, but are not so subdued

by grace that this should be the ruling principle in their hearts, so

as to be able to say, To me to live is Christ,' Phil. i. 21. To rouse

you up--

1. God will have his glory upon you, if not from you. He is resolved to

be no loser by the creation of man, whom he hath created for himself.

If he have not the glory due to his name, he will right himself in the

course of his providence: Lev. x. 3, I will be sanctified in them that

come nigh me, and before all the people I will be glorified.' Now it is

a miserable thing to be made objects of his vindictive justice; better

serve him, and please him, and receive the fruits of his rewarding

grace.

2. We shall be called to an account, what we have done with our time,

and talents, and interests, and opportunities, Luke xix. 23. The Lord

will come, and require his own with usury; what honour he hath by our

gifts and graces, estate and esteem, power and interest in the world,

by our service and relations; how we have glorified him as magistrates,

ministers, parents, masters, husbands, wives, children, servants.

Beasts are liable to no account, because they have no reason and

conscience, they are ruled by a rod of iron, and directed to glorify

God passively; but we have reason and choice. What will you answer when

God rises up to the judgment? Job xxxi. 14. Will this be an answer?--I

spent my time in serving my lusts. Oh, dreadful will the account of

careless souls be at that day!

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XV.

That the name of our Lord Jesus Christ may be glorified in you, and ye

in him, according to the grace of our God, and the Lord Jesus

Christ.--2 Thes. i. 12.

DOCT. 2. That in promoting the glory of Christ, we do also promote our

own salvation; for if he be glorified in us, we shall be glorified in

him.

The point may be represented to you in these considerations--

1. God hath appointed this order, that we should first glorify him

before he glorifieth us; and there is much wisdom and righteousness in

the appointment, for otherwise two great inconveniences would follow--

[1.] It would greatly redound to God's dishonour if he should glorify

those that do not glorify him, and make no difference between the godly

and the wicked, those that break his laws, and those that keep them. If

both should fare alike, it would eclipse the glory of God's righteous

government. Who would think well of that magistrate that would not only

connive at evil-doers, but reward them? Wherefore is sin forbidden

under so great a penalty, if God never meant to execute it, and would

promiscuously make all happy, whether they regard their Creator's

glory, yea or no. It is said, Prov. xvi. 4, God hath made all things

for himself, and the wicked for the day of evil.' Some good

interpreters suppose it should be rather translated, wrought' than

made;' for it relateth not to the creation, but to his providential

government. God hath wrought all for himself, that is, for his honour

and glory; namely, that in all his works, his wisdom, power, goodness,

justice, and holiness, might clearly appear. And so the wicked is made

or wrought for the day of evil; that is, appointed to punishment; as

Job xxi. 30, The wicked is reserved to the day of destruction.' They

shall be brought forth to the day of wrath.

[2.] The other inconvenience which would follow is, if those that

glorify God should not be rewarded by him, they should be losers by

Christ, and their religion would make them miserable: 1 Cor. xv. 19, If

in this life only we have hope in Christ, we are of all men most

miserable.' Now Christ would never proselyte us to the faith to our

loss; if in this life we should hope in Christ, and endure all

extremities for that hope, without any fruit and effect of it

hereafter, it would follow that christians were the most unhappy

persons in the world. Now this is absurd, to think that the best, the

wisest, the most innocent of men, should be the most miserable and

calamitous. Virtue is called good, because it shall be well with those

that follow it; and sin evil, because it brings evil upon the sinful.

You will say, They have spiritual good, the comfort of a good

conscience for the present, though no other happiness should ensue. I

answer--This comfort of a good conscience ariseth from a sense of God's

approbation, or our acceptance with him, else they would never

voluntarily restrain themselves from so many things pleasing to the

flesh, which others freely hunt after, or endure such bitter

sufferings, or at least run the hazard of them, from which other men

are or may be free. And it is not the present approbation only, but our

future acceptance to glory, which supports us under these tribulations:

Rom. v. 2, We rejoice in the hope of the glory of God.' Certainly a

creature can never acquiesce or rest satisfied in a state of misery,

but groaneth and looketh out for a better.

2. God hath not only appointed that we should glorify him before lie

glorify us, but that we should glorify him on earth before he

glorifieth us in heaven, because God expecteth glory from his creatures

in what state soever they are. Our duty to the Creator ceaseth not. If

he place us at the lower end of the world, we must glorify him there;

if he translate us to the upper end, we must also glorify him there.

And we have Christ for an example: John xvii. 4, 5, I have glorified

thee upon earth; now Father, glorify me with thyself.' We would all be

glorified in heaven, but few think of glorifying Christ upon earth;

here is our work, there we receive our reward. Our work we do upon

earth, but we must tarry for our reward till we come to heaven; and

indeed this is the trial of our sincerity, to glorify him upon earth;

in heaven we glorify Christ without opposition or interruption. Esse

bonum facile est, ubi quod vetat esse remotum est. It is easy to be

good where that which hindereth is removed; but our sincerity is tried

by glorifying him now upon earth.

[1.] Where so few mind this work; and so it maketh a distinction

between us and the rest of the world: Phil. ii. 21, All seek their own,

not the things which are Jesus Christ's;' that is, their own interests,

their own honour, their own profit, their own personal contentment. Now

a christian should walk in counter-motion to the generality of the

world, and be an exceptive to the common use and corrupt practice of

mankind: To me to live is Christ,' Phil. i. 21. His time, his strength,

his all is Christ's; his care and business is, that Christ may be

glorified in him.

[2.] On earth, where we have so many difficulties and temptations to

divert us. The saints in heaven glorify God, but without any

difficulty, strife, and danger. It costs us no shame, no pain, no

trouble, no loss of life and limb; but there where the danger is, there

is the duty and trial: Mat. x. 3, Whosoever shall confess me before

men, him will I confess before my Father in heaven.' Christ will

remember them and their labour of love, and how they exposed themselves

to sorrows and sufferings for his sake; it is fond to think of

glorifying God in heaven, and singing hallelujahs to his praise, when

thou dost not stand to his truth upon earth. It is easy to be good when

we have no let or impediment, or temptation to the contrary.

3. Christ taketh special notice of those that glorify him in the world,

and it is one of his pleas for his disciples, John xvii. 10, Father, I

am glorified in them.' He is an advocate in heaven for those that are

factors for his kingdom upon earth, which is a great comfort to all

those that sincerely set themselves to promote the glory of God and the

good of the church. The more our endeavours are to glorify God and

Christ, the more confident we may be of Christ's mediation for us, that

he is negotiating our cause in heaven, and giving a good report of us

there, or speaking well of us behind our backs. To have Christ's good

word is more than the commendation of all the world.

But of whom will Christ say, I am glorified in them'?

I answer--Christ is glorified either in his person, or office, or

doctrine, or operations. In his person, when he is owned and depended

upon as the Son of God: John xvii. 8, They have known surely that I

came out from thee.' Then presently it is added, I am glorified in

them.' So John xvi. 27, The Father loveth you, because you have loved

me, and believed that I came out from God.' His office; many have a

fond esteem of his name and memory, but neglect his office, do not come

to God by him: John xiv. 13, Whatsoever ye shall ask in my name, I will

give it you, that the Father may be glorified in the Son.' When we

seriously make use of his mediation, Christ saith, I am glorified in

them.' His doctrine, when that is believed and practised, it is a

glorifying of the word and a glorifying of Christ: Acts xiii. 48, When

the Gentiles heard this, they were glad, and glorified the word of the

Lord.' When pardon of sins and salvation by Christ is received with joy

and ready submission to his terms, it is a glorifying Christ, or a

blessing God for this glorious mercy revealed by him. The law is good,

1 Tim. i. 8, but the gospel glorious. Those that heartily receive the

gospel have more glorious thoughts of God and Christ, his blood and

Spirit. Lastly, his operations; these are accomplished by his Spirit:

John xvi. 14, He shall receive of mine, and glorify me.' All that the

Spirit doeth, he doeth it as the Spirit of Christ, and to this end,

that Christ may be glorified; that, as a spirit of illumination, or a

spirit of sanctification, as a spirit of fortitude, light, life, or

love, he still inclineth to glorify Christ.

4. This glory is promised. A full reward abideth for those that live

unto God, and in all things regard his glory: 1 Sam. ii. 30, Those that

honour me I will honour.' God may put marks of favour upon them in the

world; that is likely, but not certain; but their glorious estate is

certainly reserved for them in the other world: John xii. 26, If any

man serve me, him will my Father honour;' that is, abundantly reward,

for an ample reward is called an honour. So Rom. viii. 7, If so be that

we suffer with him, we shall be glorified together.' Still we fare as

Christ fared; so that in the issue, self-denial is the truest

self-seeking. You need not look out for another paymaster, or say, with

Peter, We have left all and followed thee, what shall we have

therefore?' Mat. xix. 28. We reckon much upon our petty losses or

services, but you need not murmur; Christ will glorify you if you

glorify him. And oh, how admirable is that glory which Christ bestoweth

upon us! and how different from that glory which we allow and afford to

him! what is our drop to his ocean? Christ giveth glory to us really

and inwardly, but we give glory to Christ declaratively only, either by

word or deed. His glorifying is creative and effective, ours is but

declarative; he calleth the things that are not as though they were, we

do no more than call things to be what they are, and far below what

they are; we are but a kind of witnesses to God's glory, but he is an

efficient to our glory; he bestoweth upon us what was not before, and

the glory he bestoweth upon us answereth the greatness of his being; as

an infinite and eternal power, he giveth us an infinite and far more

exceeding weight of glory, 2 Cor. iv. 17, and so his gift doth answer

to his nature.

5. The suitableness between our work and reward, his being glorified in

us, and our being glorified in him; not only as there is a

representative glory for glory, but as Christ is glorified in us when

we are glorified in him. Partly objectively, because this impression of

honour and glory upon us doth redound to his glory. Christ is glorified

in doing so much for his people, and making them such perfect, blessed,

and glorious creatures: 2 Thes. i. 10, When he shall come to be

glorified in his saints/ Partly actively, because one great part of our

happiness is, that we love, and laud, and praise him; so that we go to

heaven to perform that triumphantly which here we perform

self-denyingly. This is our glory, that we behold Christ's glory, John

xvii. 24, that we do more reverence and delight in him, as glorious and

excellent. We know him more, for we see his face; and we love him and

praise him more, because he communicateth himself to us in a greater

latitude than now we are capable of. Did we but seriously consider how

much of heaven consists in admiring of, and delighting in, the person

and love of the Redeemer, we should be more convinced of the near

connection between his being glorified in us, and our being glorified

in him, and how fitly the one follows upon the other.

6. We may expect this glory, certainly, lawfully.

[1.] With certainty and confidence: 2 Tim. iv. 8, Henceforth there is

laid up for me,' &c. All the former arguments prove that; the first was

taken from God's general justice, which requireth that those that

differ in their course should have a different reward, shame or glory;

that they that honour God should be honoured, and they that despise him

should be lightly esteemed, 1 Sam. ii. 23; for God will do nothing

contrary to order or necessity. The second was taken from the order or

necessary precedency of work before wages, and striving before

crowning, or suffering before reigning: 2 Thes. ii. 13, God hath from

the beginning chosen you to salvation, through sanctification of the

Spirit, and belief of the truth.' And if the one go before, the other

will follow after. The third was taken from the inspection of Christ,

who taketh exact notice of every man's work, whether they oppose or

advance his kingdom: Rev. ii. 2, I know thy works, thy labour, and thy

patience.' And Christ knoweth it to reward it. The fourth from the

promise, which assureth it to us; and we may certainly depend on God's

promise. Hath he spoken, and will he not fulfil it?' The last is taken

from the suitableness. The instruments of God's glory are also objects

of his grace, both in this world and the next; thus they are but

translated to another place, to continue the same work. They are

worthy, Rev. iii. 4, they were not defiled, therefore they shall walk

in white, &c. All these are grounds of confidence.

[2.] We may lawfully and without blame expect it.

(1.) Without danger of insincerity. Christ, who would mortify us to all

other glory, doth allow us and require us to seek the glory that cometh

of God only: John v. 44, How can ye believe, who receive honour one of

another, and seek not the honour which cometh of God only?' To hunt

after glory with men is our sin; but to seek the glory which cometh of

God is our duty. Ambitious affectation of worldly honour destroyeth

faith, but the pursuit of glory and blessedness to come feedeth it; so

that we are allowed to wait for the honour of eternal exaltation. The

difference between the godly and the carnal is not that the one seek

honour and glory, and the other not. No; they both seek honour and

glory, but the one seek it in vain things which pervert and taint their

souls, the other in solid and substantial blessedness, which ennobleth

them, and possesseth them with a divine spirit. So the heirs of promise

are described to be those that seek for glory, honour, and immortality,

by patient continuance in well doing,' Rom. ii. 7. They seek it from

God, and they seek it in the way of their duty. Media movent bonitate

finis--The means move by the goodness of the end.

(2.) Without danger of presumption; for they do not seek it as the

fruit of their own merit, but as the gift of God's grace and covenant.

That your hearts may be kept right in this matter, I shall show you

that though Christ be never so much glorified in us, yet we merit not

that we should be glorified in him.

(1st.) Because Christ is the Lord of glory, James ii. 1, 1 Cor. ii. 8,

the fountain of all glory and honour, and so needeth nothing from his

creature, but only doth condescend to take glory from his people; and

therefore, when we have done and suffered never so much for him, we are

but unprofitable servants: Luke xvii. 10, We have done but our duty.'

The fountain receiveth nothing, needeth nothing from the stream, but

the stream oweth all to the fountain. The elders, Rev. iv. 10, did cast

their crowns at the Lamb's feet,' to express their humility, as

unworthy to wear a crown in his presence, and to express their

gratitude, for hereby they profess they have and hold all from him; he

must alone have the glory.

(2d.) Because that grace whereby we glorify him is given us of Christ;

and so he doth but crown his own gifts in us: John xvii. 22, And the

glory which thou gavest me I have given them.' What glory is that? Not

the essential glory of his person as God, for that glory he will not

give to another, Isa. xlii. 8; nor the glory of his office as mediator,

for we are not made redeemers and saviours; nor the glory of

apostleship and ministry, for that is not given to all believers; but

the sanctification of our nature by the grace of his Spirit; for as

Christ was sanctified and anointed by the Holy Ghost, so are we. And

this is called glory, because it is the glorious image of God; this is

the glory we lost in Adam, Rom. iii. 23, and which is restored to us by

Christ: 2 Cor. iii. 18, We are changed into the same image, from glory

to glory, as by the Spirit of the Lord.' This is the grace which

ennobleth and perfecteth our natures, and enableth us to act and suffer

gloriously. Now this grace, being wholly given us by Christ, we merit

not.

(3d.) Because of the imperfection that cleaveth to our best services

and actions. We show forth too much of Adam, and too little of Jesus;

and in all our best duties there is much of man to be found, but little

of Christ; therefore if he should reckon with us, and call us to an

account for what is amiss, who could abide it? Ps. cxxx. 3. There is

not a man to be found who hath not some fault and failing. I might add

the disproportion between our glorifying of him and his glorifying us,

but of that I spake before; therefore here is no room for pride and the

presumption of merit.

Use 1. To inform us that we should not be troubled at the reproach and

shame we meet with in glorifying Christ; besides that everything which

relateth to Christ hath an honour put upon it for its relation to him.

It is said of Moses, Heb. xi. 26, Esteeming the reproach of Christ

greater riches than the treasures of Egypt.' The people of God were

most reproachfully afflicted and oppressed in Egypt. Christ was ever

the head of the church, and therefore he calleth it, the reproach of

Christ,' though little of Christ were manifested then. Besides this,

the final reward of eternal glory doth abundantly recompense all our

sufferings for Christ, be they never so disgraceful. Certainly if we

weigh these things in a true balance, the reproach of Christ and the

recompense of reward, we should put a high price and value upon the

reproach of Christ, rather than disdain at it. If the cross giveth us a

title to the crown, self-denial is a good bargain.

Use 2. To press you to make this your great care, to glorify Christ. It

is not enough, negatively, that he be not dishonoured by you; but,

positively, that he be honoured and glorified. And here--(1.) Let me

state your work; (2.) Prescribe means; (3.) Quicken you by a few

motives.

1. Let me state your work--(1.) Fix your end and intention; (2.) Use

fit means; (3.) By these means earnestly pursue it.

[1.] Fix your end and intention, which is, to glorify God in Christ.

Till the end be fixed, we do but shoot at rovers, and live at

peradventure and haphazard; it is our end must fix our minds, which

otherwise will be tossed up and down in a perpetual uncertainty, and be

distracted by a multiplicity of objects and desires, that it cannot

continue in any composed and settled frame. David beggeth this grace of

God: Ps. lxxxvi. 11, Unite my heart to fear thy name.' And the apostle

telleth us, James i. 8, that a double-minded man is unstable in all his

ways.' A divided mind breedeth an uncertain life; not one part of our

lives will agree with another, because the whole is not firmly knit by

the power of some last end, running through all. Most men's lives are

but a mere lottery, because they do not fix their scope, never minding

in good earnest why they came into the world. The fancies they are

governed by are jumbled together by chance; if right, it is but a good

hit, a casual thing; they live by chance, therefore no wonder if they

walk at random, since they have not proposed any certain scope and aim

to themselves. Rouse up thyself then, and consider the end for which

you were created and sent into the world. Our Lord saith, John xviii.

37, For this cause was I born, for this end was I sent into the world.'

So should every one consider, For what end was I born and sent into the

world? what is my errand and business here? Will you once sit down, and

ask in good earnest, for what purpose you came into the world?

Certainly God hath made nothing in vain, but hath assigned to every

creature its own use and operation. If you were made for nothing, you

have nothing to do in the world but to furnish and fill up the number

of things, as stones and rubbish do; or is it merely to grow in

stature, as life was given to the plants, to grow bulky and increase in

length and breadth? To what end is it to eat and drink, to play and

sleep, and melt away our time and strength in ease and sensual

delights? This is to play the beasts, for it is their happiness to

enjoy pleasures without remorse. God gave man those higher faculties of

reason and conscience to some higher use than to make provision for the

flesh to fulfil the lusts thereof. It was well said of a heathen, Si

essem luscinia, &c.--If I were a nightingale, I would sing as a

nightingale; if I were a lark, I would peer as a lark; but since I am a

man, I will glorify God as a man, and praise him without ceasing. But

you are born a christian, within the pale of the visible covenant; and

what is your end but to come to God by Christ, to glorify him, and to

be glorified with him? Fix that steadily and sincerely, and this end

will shine to you in all your way, and direct you what you should do,

and how you should live; stick at nothing, though never so troublesome

to the flesh: Phil. iii. 11, If by any means I might attain to the

resurrection of the dead.'

[2.] Choose apt means, or rather submit to what God hath chosen for

you; for he hath given you his word to direct you, and his Spirit to

assist you. His word is your rule, and his Spirit is your guide. His

word is your rule: Gal. vi. 16, As many as walk by this rule, peace be

on them.' And his Spirit is your guide: Rom. viii. 14, As many as are

led by the Spirit of God, are the sons of God.' That the word may be

plain to you, he giveth you prophets and apostles to write scripture,

and pastors and teachers to explain and apply scripture, Eph. iv. 11.

If you will often consult scripture with a mind to practise it, you

will find it a plain rule to direct you in all cases, and upon all

occasions: Ps. cxix. 105, Thy word is a lamp to my feet, and a light to

my path;' John vii. 17, If any man will do his will, he shall know of

the doctrine,' &c. In necessaries God will not be wanting to you; and

if you despise not God's helps, but attend with good conscience on the

ministry, truth will be kept lively upon your hearts; for preachers are

appointed to warn every man, and teach every man, and present every man

perfect in Christ Jesus,' Col. i. 28; to warn them of their snares and

dangers, and teach them or instruct them in their duties, and to help

them to perfection, that they may be fit to be presented unto God, as

objects qualified and capable of his glory. More especially the matter,

comprising all the means, are faith in Christ and new obedience; which

is entered into by repentance, and continued in by perseverance. This

is a short delineation of the means.

[3.] For dexterous and earnest prosecution. You must be exactly true

and faithful to your great end, which is to glorify God in Christ. The

last end must be principium universalissimum; it should have a

universal influence upon us, and be minded and regarded in all our

desires, purposes, actions, and enjoyments; for God's glory must be at

the utmost end of every business. If it be impertinent to our great

end, it is frivolous, and of no use; and you wander if you fill up your

lives with these things. If it be inconsistent with your great end, it

is naught and wicked; then you quite turn your back upon your end. For

instance--

(1.) In your desires. If you desire any benefit or blessing, increase

of power or estate, it must be to honour God with it: James iv. 3, Ye

ask amiss, that ye may consume it upon your lusts.' When they desired

increase of estate, to satisfy their covetous minds, or pride, and

sensuality. Agur measureth every estate of life by ends of religion:

Prov. xxx. 8, 9, Remove far from me vanity and lies, give me neither

poverty nor riches, feed me with food convenient for me, lest I be

full, and deny thee, and say, Who is the Lord? or lest I be poor, and

steal, and take the name of my God in vain.' Yea, spiritual things must

be desired in order to God's glory: Eph. i. 6, To the praise of the

glory of his grace, wherein he hath made us accepted in the Beloved.'

(2.) Our purposes, especially in weighty cases, as the disposing of

ourselves, and the choosing our condition of life. As the apostle

saith, 2 Cor. i. 17, The things that I purpose, do I purpose according

to the flesh?' that is, am I swayed by carnal motives? Many think and

speak of living to God, because they now and then perform, some devout

acts; they lightly and rashly resolve in weighty cases, and dispose of

themselves without asking God's leave, counsel, or blessing, or

considering whether it may conduce to his glory, or be an impediment

and hindrance to it, whereby they get a wound to their consciences, and

a snare from whence they cannot disentangle themselves all their lives

long; but it proveth a grievous cross to them, if God should yet keep

alive any seriousness in them.

(3.) Actions, civil, sacred: Zech. xiv. 20, 21, all the utensils and

vessels must have God's impression, whether they belong to the temple

or city. In a king's palace there are many officers, but all serve the

king; so in a christian's life there are many duties of several kinds,

but all must have an aspect upon and tendency to the glory of God; we

must mind it in the shop as well as in the closet, in the family, in

the assembly, at home, abroad. So--

(4.) For enjoyments, comforts, recreations; we must value them more or

less as they conduce to the glory of God. In everything I must ask,

What doeth it?' Eccles. iii. 2. How doth it contribute to my great end,

to fit me for God?

(5.) Relations. Every one is accountable to God for that state of life

wherein God hath set him; as there is no member in the body but hath

its function and use, whereby it becometh serviceable to the whole. All

have not the same office, that would make confusion; but all have their

use, either as an eye, or as a hand, or as a foot, vein, sinew, artery;

so every one hath some relation which they are to improve to the glory

of God and the good of others. The Mediator hath his work, and he

giveth his account to God: John xvii. 4, I have glorified thee on

earth, I have finished the work which thou gavest me to do.' The

minister hath his work, and he is to watch as one that is to give an

account,' Heb. xiii. 17. The magistrate hath his work: Rom. xiii. 4, He

is the minister of God for good.' The courtier hath his work: Neh. i.

11, Prosper, I pray thee, thy servant this day, and grant him mercy in

the sight of this man; for I was the king's cup-bearer.' The master and

parent, the wife, the children, the servants, have all their work, and

may glorify God in their place; so that from the highest to the meanest

christian, all should be at work for God.

(5.) You must observe and keep a constant reckoning how you glorify God

in Christ. What have I done in pursuit of my great end? Com paring our

way with our end and rule is the way to awaken us: Ps. cxix. 59, I

thought on my ways, and turned my feet to thy testimonies.' Alas! many

rise, and eat, and drink, and sleep, and trade, and die, and there is

all that can be said of them; little have they served God, and done any

good in their generation. Consider frequently and seriously, what is it

that my soul doth principally aim at in all that I do? For whom are you

at work? For whom are you speaking and spending your time? To whose use

do you employ your souls and bodies, your time, estate, labours, and

cares? What is it sets you a-work, and doth most sway with you? What do

I live for? What is thy end in all these things? Christ said, I seek

not mine own glory, but the glory of him that sent me,' John viii. 50.

To whom should we live but to him from whom and by whom we live?

(6.) Consider what cause we have to bless God for Jesus Christ and the

great mercies of our redemption. Our love is but the reflex of God's

love, the beating back of his beam upon himself, because he loved us in

Christ. He showed love to us in creation, when we started out of

nothing into the life and being of men; but more love in redemption,

when his Son came to die for us, Rom. v. 8; 1 John iv. 10, Herein is

Jove, not that we loved God, but that he loved us, and sent his Son to

be the propitiation for our sins.' This astonishing instance of his

love should mightily excite us to a zeal for his glory and a delight in

his service, yea, to part with and leave all for his sake, and to give

up ourselves wholly to him, Rom. x.

2. The means to help us.

[1.] The new nature is requisite, that we may in all things mind God's

glory. The obligation is upon all men, the inclination only in the

regenerate. It is more easy to convince us of our obligation to live to

God than to get a heart and disposition to live to God; but the new

creature, that is created after God, bendeth and tendeth towards him.

While we are carnal, we live to ourselves and seek ourselves: Hosea x.

1, Israel is an empty vine, he bringeth forth fruit unto himself.' But

when God giveth another heart, our end is changed; we are created again

in Christ Jesus,' Eph. ii. 10. But to what purpose and end had we this

being, but to be to the praise of the glory of his grace? Eph. i, 12.

Why was so much mercy showed to us, our persons reconciled, our natures

changed, but that we might glorify God, and admire his grace, and live

answerably to his love, in a thankful obedience to his precepts, and

promote his kingdom and interests in the world to the utmost of our

power?

[2.] Love to God is the immediate root and principle of this sincere

aim at the glory of God in all that we do: 2 Cor. v. 14, 15, The love

of Christ constraineth us; because we thus judge, that if one died for

all, then were all dead; and that he died for all, that they who live

should not henceforth live to themselves, but to him who died for them,

and rose again.' Self-love devoteth all to self, to our own honour, and

profit, and pleasure; but love God sincerely, and then his honour will

be dearer to you than your own interests. Now should we not love God,

who hath made himself so amiable to us in Christ?

[3.] Think often of God's interest in you, and what a full right he

hath to all that we have, are, and can do. Every one must have his own:

Give to Caesar the things which are Caesar's,' &c. God hath a full

right and power to possess, dispose, and use the creature at his own

pleasure; therefore we that are the Lord's should live and act for the

Lord. It is often pressed: 1 Cor. vi. 19, 20, Know ye not that your

body is the temple of the Holy Ghost, which is in you, which ye have of

God, and ye are not your own? for ye are bought with a price; therefore

glorify God in your body, and in your spirit, which are God's;' Rom.

xiv. 7, 8, None of us liveth to himself, and no man dieth to himself:

for whether we live, we live unto the Lord; or whether we die, we die

unto the Lord.' It is meet God should be served with his own, and

therefore we must resign up ourselves to the will, use, and service of

our Creator, Redeemer, and Sanctifier: Rom. xi. 36, Of him, and through

him, and to him are all things.' As we must deduce all things from God

as their first cause, so we must reduce all things to him as their last

end, and devote all our time and strength to his service, use, and

honour.

3. Motives.

[1.] God will have his glory upon you, if not from you. If he have not

the glory due to his name, he will right himself in the course of his

providence: Lev. x. 3, I will be sanctified in them that come nigh me,

and before all the people I will be glorified;' by them, or upon them.

Now it is a miserable thing to be made objects of the glory of his

vindictive justice; better actively glorify him, that we may receive

the fruits of his rewarding grace.

[2.] We shall be called to an account what we have done with our time,

talents, interests, and opportunities, Luke xix. 23; what honour he

hath by our gifts, graces, estates, esteem, power and interest in the

world. I beseech you consider beforehand what will you answer him when

he shall rise up to the judgment? Job xxxi. 14. Will this be an answer,

that you spent your time in pleasing the flesh, in serving and

gratifying your lusts, that you were drowned in worldly cares, and had

no leisure to glorify God or mind his kingdom? As if an ambassador sent

abroad to serve his king and country, should only return this account

of his negotiation, that he was busied in courtships, or spent his time

in plays; or a factor, that he hath wasted his money in entertainments,

that was to be employed in traffic. Oh, what a dreadful account will

poor souls make who have either done nothing, or nothing to purpose, or

that which is worse than nothing!

[3.] How comfortable it will be at death when you have minded your

business, and made it your work to live to God! when you can say, as

our Lord, John xvii. 4, I have finished the work which thou gavest me

to do;' or, as Paul, 2 Tim. iv. 7, 8, I have fought a good fight, I

have finished my course, I have kept the faith; henceforth there is

laid up for me a crown of righteousness;' or as Hezekiah, Isa. xxxviii.

3, 4 Remember now, O Lord, I beseech thee, how I have walked before

thee in truth, and with a perfect heart, and have done that which is

good in thy sight.' Usually when men lie a-dying, they bewail their

loss of time, neglect of God, and omission of their great work. It is

better to be prepared than surprised, gaming and sporting away that

precious time which should have been spent to the glory of God.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON XVI.

That the name of our Lord Jesus Christ may be glorified in you, and you

in him, according to the grace of our God, and the Lord Jesus

Christ.--2 Thes. i. 12.

DOCT. That our complete salvation, from the first step to the last

period, doth merely flow from the grace of God in Jesus Christ.

Let me first possess you of the full sense of the point.

First, Observe, the goodness of God to us is called grace. By grace is

meant God's free favour. There are several names by which the Lord's

goodness is expressed--love, benignity, mankindness, mercy, grace. Love

showeth God's self-inclination to do good; benignity or bounty, his

beneficial goodness, or actual doing good. Mankindness: Titus iii. 4,

After that the kindness and love of God our Saviour towards man

appeared,' philanthropi'a. The restoration and recovery was prepared

for man, and offered to man, not to fallen angels. But the usual

expressions are mercy and grace. Mercy noteth his goodness to mankind,

notwithstanding their misery; grace, is doing good freely and without

desert. This grace of God is the first cause and fountain of all good.

God's external motive is our misery; his internal is his own grace.

Mercy respects us, as we are in ourselves worthy of condemnation; grace

as compared with others, who have not received the like favour. If the

question be, why we are accepted unto life and salvation, who are so

sinful and miserable? I answer--Mercy. But if the question be, why we,

and not they who perish in their sins? I answer--Grace. The good

angels, that never sinned, are not saved out of mercy, for they were

never miserable; but out of grace, which doth all things gratis freely.

There is no merit on the creature's part, but we are saved out of mercy

and grace too. That the world of the ungodly are damned is due desert;

that any are saved, it is mere grace and favour. The notion of mercy is

of great use to prevent despair, which may befall the sinning creature.

So is also the notion of grace to prevent carnal confidence, or

glorying in ourselves, which is very incident to us. Mercy it is

called, that broken-hearted creatures, who are sensible of their great

misery, may not be cut off from all hope; grace, that no flesh may

glory in itself, Eph. ii. 9; for from first to last, in the whole

business of our salvation, we hear of nothing but grace. Election is

called the election of grace, Rom. xi. 5. Calling is of grace: 2 Tim.

i. 9, Who hath saved us, and called us with a holy calling, not

according to our works, but according to his own purpose and grace.'

Then election breaketh out in time, and becometh actual grace.

Sanctification is of grace: Eph. ii. 5, When we were dead in sins, he

hath quickened us together with Christ; by grace ye are saved.'

Justification is by grace: Rom. iii. 24, Justified freely by his

grace,' dorea`n, and te autou cha`riti. Freely,' to note the readiness

of his inclination; and by his grace,' to exclude the merit of our

works; that is, by the mere grace of God, not excited by any worth or

deserving of ours, but working of its own accord. And finally, we are

glorified by grace, for it is the grace of God which bringeth salvation

to us,' Titus ii. 11.

Secondly, Observe, grace is ascribed both to God and Christ. To God the

Father, as the giver; and to Jesus Christ, as the meritorious procurer

of it. Whatsoever God bestoweth upon us by his grace, he doeth it by

Jesus Christ: 1 Cor. viii. 6, To us there is but one God, the Father,

of whom are all things, and we for him; and one Lord Jesus Christ, by

whom are all things, and we by him.' All is from God, and by Christ,

and for God, and through Christ. If you consider the goodness of God,

as it is issued from him in a way of creation, nothing was made without

him: John i. 3, Without him nothing was made that was made.' If it were

thus in a way of nature, it is much more so in a way of grace. Whatever

gift we have cometh to us by Jesus Christ. Sometimes these kind of

blessings are said to come from him, and sometimes by him. From him, to

show that he is not only a mediator to procure, but a God to act: John

xiv. 13, 14, Whatsoever ye shall ask in my name, that I will do, that

the Father may be glorified in the Son. If ye shall ask anything in my

name, I will do it for you.' These expressions show him to be God, and

the author of grace, as well as mediator. But most usually we are said

to receive these blessings by him and through him; as Titus iii. 6, The

renewing of the Holy Ghost, which he hath shed on us abundantly through

Christ Jesus our Lord.' the reason is, because fallen man cannot

converse with God without a mediator. Two things hinder our commerce

with him--distance, and difference; distance by reason of imparity, and

difference by reason of enmity.

1. Distance. God is a god of glorious majesty, and we are poor

despicable creatures, unworthy of immediate access to him, unless one

that is more near and dear to him than we are intercede for us. God is

out of the reach of our commerce, till he cometh nearer, and is made

more accessible to us in Jesus Christ, who is God-man in one person:

John i. 14, The Word was made flesh, and dwelt among us;' 1 Tim. iii.

16, Great is the mystery of godliness; God was manifest in the flesh.'

Otherwise how could we address ourselves with any confidence to one so

far above us?

2. Difference. God is angry, and man is guilty; therefore our

conscience representeth him as terrible to us. He is a consuming fire,

and we are as stubble fully dry; and Who among us can dwell with

devouring burnings?' Isa. xxxiii. 14. Of ourselves we cannot approach

an offended majesty in any friendly manner, and expect mercy from him;

therefore Christ interposeth as a propitiation for our sins, 1 John ii.

2, that he may satisfy God's provoked justice, and thereupon he may

become propitious to us. Though God be merciful, and inclined to pardon

and bless; yet he is just also, and some expiation must be made to

demonstrate his purest holiness and hatred of sin, and that he may not

suffer his just and holy laws to be trampled under foot. Therefore

Christ must stand in the sinner's stead: 2 Cor. v. 21, Become sin for

us,' &c.; that is, a sin-offering, or a sacrifice of propitiation, that

his mercy may the more freely and abundantly flow forth to us.

Thirdly, Observe, that in the context there are causes, means, and ends

mentioned.

1. The causes are the pleasure of God's goodness, and his divine power.

Now one of the causes is the same with grace; the other, his power, is

set a-work by grace, to effect and bring about our salvation. The one

(grace) is principium imperans; power, principium esequens. So that the

spring and rise of all is in the pleasure of his goodness, or of his

grace, as will appear by this consideration. If you ask why so much

wisdom and power was set a-work to effect so great a work for us, here

is the reason or answer at hand--Because of his love, good will, or

grace. But if you ask again why he loved us at such a rate, no reason

can be given of that, but that he loved us, or such was his grace

towards us; we can go no higher: Mat. xi. 26, Father, so it seemed good

in thy sight.'

2. Come we to the means. They are of two sorts--(1.) Impetration; (2.)

Application.

[1.] Impetration. Christ's death is not mentioned in the former verse

indeed, but plainly implied in the text: The grace of our God, and the

Lord Jesus Christ.' And therein his grace appeareth to us, partly

because grace appointed the Son of God to die for us: John iii. 16, God

so loved the world, that he gave his only-begotten Son,' &c. God loved

lost mankind so that he sent his Son to suffer, and do the office of a

mediator, that through his mediation he might communicate his love to

us in a way agreeable, to his justice. His love was antecedent to his

giving Christ, and the cause of it. Secondly, it was grace that Christ

undertook it. His life was not forced from him by man, but voluntarily

laid down by himself: John xvi. 18, No man taketh my life from me, but

I have power to lay it down of myself, and take it up again.' And

though he did it in obedience to his Father, yet that doth not diminish

his love and grace, because he so freely offered himself to this work.

Sometimes Christ's death is made an act of obedience: Rom. v. 19, By

the obedience of one shall many be made righteous;' Phil. ii. 7, He

took upon him the form of a servant, and became obedient to death.'

Sometimes an act of love: Gal. ii. 20, The life which I live in the

flesh, I live by the faith of the Son of God, who loved me, and gave

himself for me;' Rev. i. 5, Unto him that loved us, and washed us from

our sins in his blood.' So, thirdly, it was grace, in that what he did

and suffered was accepted in our name: Rom. iii. 24, 25, Being

justified freely by his grace, through the redemption that is in Jesus

Christ, whom God hath set forth to be a propitiation through faith in

his blood;' Job xxxiii. 24, Then he is gracious unto him, and saith,

Deliver him from going down to the pit, I have found a ransom.' When

the ram was taken, Isaac was let go. We were in the hands of our judge,

ready for our execution; but he accepted a ransom instead of us, and so

we were dismissed from punishment.

[2.] For the means of application. Three are mentioned--(1.) Calling;

(2.) Faith; (3.) Work of faith.

(1.) For calling, it is a mere act of God's grace: 2 Tim. i. 9, Who

hath saved us, and called us with a holy calling; not according to our

works, but according to his own purpose and grace, which was given us

in Christ before the world began.' That is, not that we had deserved

this mercy, but out of his free goodness designed to us in Christ, long

before it took effect. His own grace only moved God, as is plain if we

consider the estate wherein calling found us, sinful and wicked, sense

less of our misery, and careless of our remedy; the estate in which he

left us; from enemies, we became friends; from strangers, we became

domestics and children of his family; from carnal and unholy, we became

spiritual and sanctified. Or lastly, the estate into which he will

bring us, to eternal happiness; and all this passing by thousands and

ten thousands, who, for their deserts, were all as good as we, and for

outward respects far better than ourselves.

(2.) For faith, it is the gift of God to us: Eph. ii. 8, By grace ye

are saved, through faith; and that not of yourselves, it is the gift of

God.' It was the mere undeserved mercy of God that gave us this grace

of believing. The very means of faith is a mere free gift, the matter

of the gospel being no way to be known but by divine revelation. It was

grace that he sent the gospel to us; his working faith in you being an

act of God's free will, and merciful pleasure; for where the gospel is

sent, all do not embrace it: Acts xvii. 3, 4, Some of them believed,

and consorted with Paul and Silas: but the Jews which believed not,

moved with envy,' &c. For if you had heard of Christ never so much,

could you ever have believed that the carpenter's son was the Son of

God, and he that was persecuted to the death was the Lord of life and

glory; that they that are dead shall live, the body dissolved into

dust, and that dust mingled with other dust? Could you believe this

without faith? Could you ever have brought your own mind to quit all

things you see and love, for a God and glory you never saw; and closed

with these supernatural and spiritual truths with so much disadvantage

and loss to yourselves, without God's powerful, internal illumination,

and be willing to row against the stream of flesh and blood for a

happiness that lieth in another world? Think of these things, and tell

me who worketh faith.

(3.) The work of faith. It is accomplished in you by the grace of God,

which hath enabled such unworthy wretches to perform that obedience

which may be accepted with him: Heb. xiii. 21, The God of peace make

you perfect in every good work to do his will, working in you that

which is well pleasing in his sight through Jesus Christ, to whom be

glory for ever and ever, Amen.' It is God that doth incline and prepare

our hearts for all christian duties, and enable and excite us to do

what is acceptable and pleasing to him; without the sanctifying grace

of God none of this can be done. Look, what preservation and providence

is to creation, so is this perfecting to regeneration. As we are

created in Christ to good works, so we are perfected in Christ. Unless

he work in us and with us, and that of his own good pleasure, we can do

nothing, Phil. ii. 12, 13. Still we depend upon God, as for the power

given and continued to us, so for the working itself; both will and

deed are from him, and he causeth us actually to do whatever we do, and

this mercy we obtain of God by Christ.

3. The ends, that Christ may be glorified in us, and we in him.

[1.] All the glory Christ hath from his people, or communicateth to

them, is from grace: Rom. viii. 36, Of him, and through him, and to him

are all things.' And therefore we must not sacrilegiously rob him of

the glory of his grace, in whole or in part. More particularly--

(1.) It is from grace that he is glorified in us by the work of faith.

Take it either for constant and patient suffering; it is a special gift

that merely cometh from the Lord's grace: Phil. i. 29, To you it is

given in the behalf of Christ, not only to believe on him, but also to

suffer for his sake.' God of his goodness hath vouchsafed you this

favour, not only to believe in Christ, but to suffer for him. It is

beyond the power of natural strength to suffer christianly; all things

necessary thereunto are given us by grace, they are purchased to our

hand by Christ, and freely given us by God, which should encourage the

most cowardly and dastardly. God will not be wanting to you, if you

will own the truth which you believe.

(2.) For the work of christian obedience, whereby Christ is glorified,

it still cometh from the influence of grace: Phil. i. 11, Being filled

with the fruits of righteousness, which are by Christ Jesus to the

praise and glory of God.' All those works of godliness, charity, and

righteousness, which are commanded in the gospel, are done by God's

grace, to his praise and glory. The work must be done by strength from

Christ, as well as for the honour of God.

[2.] As we are glorified in him. Our glorious estate in heaven is the

fruit of his grace: Rom. vi. 23, The wages of sin is death, but the

gift of God is eternal life,' cha'risma theou. Sin deserveth hell by a

proper merit, therefore death is called wages; but all that we suffer

doth not deserve glory, therefore eternal life is not called opsoni'a,

wages; nay, it is called [8] mi'sthos, the reward; not doron, but

cha'risma, Vulgar, gratia Dei, the freest, richest gift. If in any sort

it might be merited or deserved, the apostle questionless would have

said it is opsoni'a, wages, or at least mi'sthos; but because reward

includeth rationem dati, some thing given, not always a reward of mere

bounty, he doth not say, the reward of God, &c., not doron, a gift of

kindness, for one kindness may deserve another; but it is cha'risma,

the most undeserved gift that can be given; a word incompatible with

all conceit of merit. But not to insist on words only, what is the

reason of the difference, that one should be merit, the other grace?

Herein they agree, that the one as well as the other is the fruit of

men's several ways; but herein they differ, God doth never punish men

above or beyond their desert, but he rewardeth them, not only far

above, but altogether with out any desert, merely of his grace,

rewarding his gifts in them.

II. To prove the point to you, I will do it by these two

considerations--

1. That deserveth most to be taken notice of which is most eminent and

conspicuous in any work. If an artificer showeth you any curious piece

of workmanship, he expecteth to be praised, not for his riches, but his

skill; a wrestler, not for his beauty, but his strength; a king in his

royal gifts, not for his wisdom, but magnificence; and a judge, not for

the comeliness of his person, but his justice. To commend a man that is

sick for his abstinence is a ridiculous commendation; it is much more

proper to commend him for his patience. A painter would take himself

affronted if you should commend his work for the richness of the

clothes, and not the art or good painting. Every one expecteth his

proper praise, and such as belongeth to the work represented to your

view. So God hath acquainted us with a glorious design for man's good,

and a curious frame of counsels exactly laid together; and all over

interwoven with grace, that you cannot consider it but presently grace

occurreth to your view and observation. The apostle telleth us, Rom. v.

8, That he commendeth his love to us in our redemption by Christ.' When

he sent his. Son to die for a sinful world, he laid a curious draught

of love and grace before your eyes. So Eph. i. 6, He hath made us

accepted in the Beloved, to the praise of his glorious grace.' His work

towards his people is so carried on, that not only free grace begins

it, but the further it goeth on, grace still is further manifested and

magnified, and more to be seen at the very close of it than at the

beginning; so that we may be still crying out, Grace, grace. This is

the glory that he expecteth from you, for this is most eminent and

conspicuous in the whole work of our salvation; and therefore what is

our duty, but to praise, admire, and esteem this glorious grace, and to

manifest our value of it in the whole course and tenor of our lives?

Men and angels cannot consider or look into it, but they see matter of

praise and thanksgiving for his rich and free grace.

2. Because salvation is so contrived and stated that there could be no

other cause but his grace, whether you consider God or the creature.

[1.] God. His glorious excellences show that nothing but his grace

could incline him to do good to the creatures. I shall single out a

few.

(1.) His self-sufficiency. He stood in no need of us, having an in

finite contentment and happiness in himself, to which we cannot make

any addition; for infiniteness cannot be increased, and if it could,

how by us who are so far beneath God? Job xxxv. 6-8, Look unto the

heavens, and see, and behold the clouds which are higher than thou. If

thou sinnest, what dost thou against him? or if thy transgressions be

multiplied, what dost thou unto him? thy wickedness may hurt a man as

thou art, and thy righteousness may profit the son of man;' but what is

it to God, who is above our benefits and injuries? Our sins, like darts

or arrows shot up into the air, fall upon our own heads; and our

duties, like incense, may refresh the standers-by; but this sweet cloud

vanisheth before it can reach heaven, or is gone out of our sight. Man

cannot reach the most high God, either with his good or evil. Among men

one hath need of another. The world is upheld, as the stones in an

arch, by a combination of interests; the head cannot say to the foot, I

have no need of thee. The prince needeth the peasant, as the peasant

needeth the prince; but God hath no need of us, who hath such infinite

satisfaction in himself. He is anendee`s, He is not worshipped with

men's hands, as if he needed anything that man can do,' Acts xvii. 25.

We need his blessing, but he doth not need our service to support his

being and dignity. When Christ was in the state of humiliation, he was

subject to wants as we are. When they loosed the foal, they were to

answer, The Lord hath need of him,' Mat. xxi. 3. But surely God needeth

not the being of man or angel, else why did he not make the world

sooner, that he might be sooner happy? therefore nothing but love and

grace could engage him to take this way to bring about our supreme and

final happiness.

(2.) His liberty, freedom, and power over his own actions, by reason of

his sovereign and independent will; therefore, if he will show mercy to

sinners, what inclineth him but the pleasure of his goodness and most

free grace? If God did not what he did for us out of grace, it must be

out of necessity of nature, or from some superior command and law; but

neither of these can be supposed in God.

(1st.) Not by necessity of nature, as fire burneth or water floweth; it

can do no otherwise. It was the error of Aristotle to say that the

first cause acted out of servile necessity, and that he must needs do

what he doth. This conceit is a blasphemy, and lessens our obligations

to God. No; God is a free agent, who worketh all things according to

the counsel of his own will,' Eph. i. 11; that is, according to his

most wise and free purpose. Being sovereign lord of all his actions, he

might have left us remediless in everlasting misery; but according to

his own heart, he hath done us good. The salvation of sinners is opus

liberi consilii, the work of free choice; he might have done or not

done it, but grace cast the scales.

(2ly.) Not any external law; for who can be above God, to prescribe him

such a law? Man is a subordinate creature; his duty is measured out to

him by a rule, and he must give an account; but God is supreme, his

will is his rule; he loveth because he loveth, and doth all because it

pleaseth him.

(3.) His supremacy and majesty, as he is the first cause of all things:

Rom. xi. 35, Who hath first given to him? and it shall be given to him

again.' The apostle challengeth all the world to come and enter their

action against God. If they can plead any debt or obligation they have

laid upon him, he undertaketh that man shall be satisfied. No; they can

never prove it; therefore he cutteth off all pretence by an argument:

All things are of him, and through him, and to him.' The cause oweth

nothing to the effect, but the effect all to the cause. Now God is the

supreme cause of all things, both in nature and grace. The sea hath

nothing from the rivers, though they all return thither; but the rivers

all from the sea, Or the fountain oweth nothing to the stream, but the

stream all to the fountain. The sun oweth nothing to the beam, but the

beam hath its whole being from the sun. God is not indebted to us for

our holiness and righteousness, but we owe all to him, for we have all

from him: Job xli. 11, Who hath prevented me, that I should repay him?'

Men have a conceit upon their hearts, as if God were obliged to them

some way or other, and bound to requite them. No, God was never

prevented by a good turn, that might put him in debt to his creatures.

Thus you see it is more for the honour of God that our salvation all

along should be carried as a free gift. Acts of free grace are more for

the honour of superiors than acts of debt and duty. He is aforehand

with us, and beginneth with us, and not we with him; for that which is

highest in order of being must be highest also in order of working. All

cometh from his grace and bounty to us.

[2.] The creature.

(1.) Their estate. There was no worth in us to move him, or good that

he could foresee in us or expect from us, but what was the fruit of his

own grace. In our natural condition we were the cursed off spring of

sinful Adam, unworthy and polluted creatures, who had sold ourselves to

Satan, and cast away the mercies of our creation; and when we were

wallowing in our blood and filthiness, then he said to us, Live,' Ezek.

xvi. 6. We had lost the image and favour of God, were banished out of

his presence, sentenced to death, ready for execution. Then came Christ

to work salvation for us, and restore our estate; and God called us

with an holy calling when we were altogether senseless and careless,

did not so much as sue to God for any mercy; then he sought us out, and

effectually tendered his grace to us. After conversion, all we do is a

due debt to God: Luke xvii. 10, When ye have done all those things

which are commanded you, say, We are unprofitable servants, we have

done but what was our duty to do.' There is a sinful defect in all we

do: Isa. lxiv. 6, We are all an unclean thing, and our righteousnesses

are as filthy rags.' So that still it is grace. We deserve nothing,

unless it be condemnation.

(2.) It is most for their benefit to recover their hearts from the

flesh and the world to God. Nothing is more apt to gain upon us, and to

beget love in us, than the wonders of grace: 1 John iv. 19, We love

him, because he first loved us.' This is the most taking, congruous

way, to prevail on the hearts of men. But of this more anon.

Use 1. Information.

1. That the merit of Christ is consistent enough with the grace of God;

for the merit of Christ is a part of this grace, therefore they are

conjoined in the text. And the merit of the Redeemer is the most

convenient means and way to bring about the effects of it: Rom. iii.

24, Ye are justified freely by his grace, through the redemption that

is in Jesus Christ.' How freely, when not without so great a price and

satisfaction? It is free to us, but dear to him. It is the greater

ground of confidence to us when our salvation standeth on a bottom of

merit as well as of grace. Our privileges were dear bought, and

therefore more likely to stand. So that it doth not derogate from the

grace of God, but much amplify and enlarge it. For Christ by his merit

and intercession hath satisfied divine justice, which put in a bar

against us, and doth acquire unto us all those things which love and

mercy hath prepared for us: Isa. liii. 5, He was wounded for our

transgressions, he was bruised for our iniquities; the chastisement of

our peace was upon him, and with his stripes we are healed.'

2. That grace doth not exclude faith, repentance, nor new obedience, or

good works; for here is faith, and the work of faith, &c: Eph. ii. 8,

By grace ye are saved, through faith.' Grace bringeth about our

salvation in this way and order. Though neither faith, nor repentance,

nor good works, have a causal influence in our salvation, much less are

con-causes with the grace of God and Jesus Christ, yet God taketh this

method and way. Principal causes do not exclude necessary means, but

comprise them. Therefore do not set grace against grace, and say, God

will save you by his grace, and therefore we need not take care to

repent, or believe, or obey the gospel, and that, if we be

predestinated, we shall be saved, whatever we do or howsoever we live.

No; there is required of us first a serious entrance into the gospel

covenant, and afterwards a strict obedience to Christ's laws; otherwise

we make Christ an encourager of sin, or, as the apostle phraseth it, a

Minister of sin,' Gal. ii. 17; and you pretend grace for your carnal

security and sloth.

3. That Christ is to be eyed so in the communications of grace that we

forget not the Father; but we ought to see the fulness and rich

good-will of the Father, in what Christ giveth: The grace of our God,'

in the text. In the whole dispensation of grace the Father's honour

must be secured and reserved. God is still the fountain of grace.

Christ came to evidence his Father's love: John iii. 16, God so loved

the world, that he gave his only-begotten Son, that whosoever believeth

in him should not perish, but have everlasting life;' 2 Cor. v. 19, God

was in Christ reconciling the world unto himself, not imputing their

trespasses unto them;' Rom. viii. 32, He that spared not his own Son,

but delivered him up for us all; how shall he not with him also freely

give us all things?' To represent the amiableness of the divine nature;

and therefore we must not look upon him as harsh, inexorable, and

severe. On the other side, we must not so look to the mercy of God as

to overlook the merit and intercession of Christ. The Father's love

preventeth us, Christ's intercession maketh way for us.

Use 2. Direction, both for prayer and praise. From God, as supreme, we

derive all our graces; to God, as supreme, we direct all our services,

but still in and by the Mediator.

1. In prayer, we ground our hope of audience on the Father's love and

Christ's intercession. We put up our suits in his name. There is no

speaking to God, or hoping for anything from God, but by Christ: But

through him we come boldly,' Heb. iv. 16. It is by this beloved hand

that we present our petitions to God.

2. Praise. Every mercy we receive from God must be taken out of the

hands of Christ; we must look upon it as procured by his death, and as

swimming to us in his blood, as the fruit of his mediatory

dispensation: Eph. i. 3, Blessed be the God and Father of our Lord

Jesus Christ, who hath blessed us with all spiritual blessings in

heavenly places in Christ.' All blessings come perfumed with his hand.

Paul giveth thanks to Christ: 1 Tim. i. 12, I thank Christ Jesus our

Lord, who hath enabled me.' It is the grace of our Lord that is

exceeding abundant in me.

Use 3. Exhortation.

1. To admire grace. Let grace appear glorious, and be more magnified in

our hearts, by every saving mercy which we receive. This was God's

great end in saving the elect, that he might have the praise of his

glorious grace. This is beneficial to us. You are strangers to God if

you do not continually admire grace. This is the daily feast of a

gracious soul; by this means we come to taste of the joy of the saints,

and live like the redeemed of the Lord. Yea, this doth most powerfully

draw in the hearts of sinners to God. Consider how this grace deserveth

our most lively thoughts and affections.

[1.] It is an ancient grace: Eph. i. 4, He hath chosen us in Christ

before the foundations of the world.' It prevented all actual and

foreseen worth in those that were elected.

[2.] It is a free grace: Hosea xiv. 4, I will heal their backslidings,

I will love them freely.' In what a pitiful state were we by nature!

Rom. v. 20, The law entered, that the offence might abound: but where

sin abounded, grace did much more abound,' upereperi'sseusen did over

over-bound: 1 Tim. i. 13, Who was before a blasphemer, and a

persecuter, and injurious; but I obtained mercy,' elee'then.

[3.] It is a powerful grace to pardon so many sins, and accept us to so

great a blessedness: John xii. 32, And I, if I be lifted up from the

earth, will draw all men unto me.' What can stand before the face of

this love?

[4.] It is a liberal grace: Ps. lxxxiv. 11, The Lord God is a sun and

shield; the Lord will give grace and glory, no good thing will he

withhold from them that walk uprightly;' Ps. xxxi. 19, Oh, how great is

thy goodness which thou hast laid up for them that fear thee, which

thou hast wrought for them that trust in thee, before the sons of men!'

[5.] It is a glorious grace: Eph. i. 6, To the praise of the glory of

his grace.' So glorious that no created understanding can conceive it:

Eph. iii. 19, And to know the love of Christ, which passeth knowledge.'

No tongue can express it.

2. Let the grace of God lead you to repentance, Rom. ii. 4. God is

gracious, but not to those that continue in their sins, without any

change or conversion: Ps. lxviii. 21, He will wound the head of his

enemies, and the hairy scalp of such an one as goeth on still in his

trespasses.' Grace giveth hope, justice giveth only what is due, and

considereth not who needeth, but who deserveth; but we may use the

church's plea, Hosea xiv. 2, Receive us graciously.' It is dangerous to

stand out against grace: 2 Cor. vi. 4, We beseech you receive not this

grace in vain;' to neglect God's offers. In point of gratitude, wonders

of grace should melt our hearts, and be as coals of fire on our heads,

Hosea iii. 5. Can we offend so good a God? Oh, be not so disingenuous!

Cheerfully serve so good a master, where grace sup plieth all to you.

3. Do not wrong grace, to quiet and strengthen you in your sin, or to

embolden you to disobey Christ. Vain people will say, We need not make

so much ado about heaven; mercy and grace will save us: Jude 4, There

are certain men crept in unawares, who were before of old ordained to

this condemnation, ungodly men, turning the grace of our God into

lasciviousness,' metatithe'ntes. You wrest it from its proper use. This

is to make grace our enemy, when we make a dung-cart of it, only to

carry away our filth; like riotous children, presuming on their

father's estate and goodness; you debauch it to a vile use.

4. Be thankful for grace. The whole design of salvation by Christ

bespeaketh gratitude. That we by the grace of God should be put into a

capacity of life eternal, what should be the whole business of our

lives but a thankful obedience to God? 2 Cor. v. 14, 15, For the love

of Christ constraineth us, because we thus judge, that if one died for

all, then were all dead: and that he died for all, that they who live

should not henceforth live to themselves, but unto him who died for

them, and rose again.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[8] Qu. not called'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[5] The doctor began this chapter at the third verse, on which he

preached five sermons, that are printed in volume [xvii. of this

edition], containing the growth and increase of faith, from the nature,

properties, examples, and instances of it in scripture.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON UPON MATTHEW XXII. 14.

For many are called, but few are chosen.--Mat. xxii. 14.

THESE words contain the reason of the different manner of receiving the

gospel-offer of Christ and his benefits. The reason is, because the

election of grace is not commensurate or of equal extent with the

gospel-offer, as appeareth by the foregoing parable. Many were invited,

but some refused to come to the marriage-supper, and slighted and

contemned the invitation out of an affection to worldly things; others,

for a pretence and cover, do not flatly deny, but make excuse; non

vacat, no leisure, is their plea; non placet, no mind, is their

meaning. At length some came, but not all with a wedding-garment; that

is, they professed to receive the gospel, but did not walk worthy of

it. Here is a plain difference, some refuse, some come, and among those

that come, some disgrace the marriage rather than honour it, which is

another difference. What is the reason of this variety of success? I

answer--Nothing else but the secret and victorious power of God's grace

maketh the difference; but whence cometh it that it overcometh some

men's obstinacy, and the strength of their sensual inclination, but

prevaileth not over others? Because all the invited are not chosen and

predestinated to the fruit of God's elective love: For many are called,

but few are chosen.'

In the words take notice--

1. Of two different sorts of persons; some are called and others

elected.'

2. The proportion that each sort bears to others, many,' few.'

3. The particle that connects the observation with the foregoing

parable, for.'

Now, for the first, it should seem they are of a like extent: Rom.

viii. 30, Whom he did predestinate, them he also called; and whom he

called, them he also justified.' But we must distinguish of a two fold

calling--

1. External and ineffectual. They are called with an outward and common

calling; as the guests were invited to the feast, who either came not,

or came not in a prepared manner; for calling is an invitation to

Christ.

2. Calling is put for effectual calling, when God powerfully pursueth

his eternal purpose; a calling, kata` prothe'sin, according to purpose:

Rom. viii. 28, And we know that all things shall work together for good

to them that love God, to them who are the called according to his

purpose.' And so it is of the same extent with election: 2 Tim. i. 9,

Who hath saved us, and called us with a holy calling, not according to

our works, but according to his own purpose and grace, which was given

us in Christ Jesus before the world began.' These are not only called

outwardly by the preaching of the gospel, but inwardly by the effectual

working of his Spirit, according as it pleased and seemed good to God

from everlasting to decree within himself concerning us.

Secondly, For the number and proportion, Few are chosen.' There seemeth

to be a doubt about the word few,' since they are a multitude that none

can number; few not in themselves, for when they are all gathered

together, they make a great congregation of righteous ones: Ps. i. 5,

Therefore the ungodly shall not stand in the judgment, nor sinners in

the congregation of the righteous.' But comparatively in regard of the

multitude of those that perish in their sins; some are without the

pale, as whole droves of nations spilt upon the great common of the

world, that do not own Christ, and are not gathered into his fold, and

within the pale. There are few penitent and sincere believers, who are

fit to partake of the gospel-feast; they indeed come, but not with a

wedding-garment, do not adorn the doctrine of God our Saviour with a

holy conversation, flowing from faith in Christ and love to God.

Thirdly, The causal particle is to be observed, For many are called but

few are chosen.' This is rendered as a reason of the foregoing

difference; it is the Lord's mercy to call both, but his singular mercy

to elect any. They that are only called and act not worthily, bear the

just punishment of their neglect and contempt; they that obey the call

must not ascribe it to themselves, but to the grace of God, who giveth

them the Spirit, and faith; and the first rise of this grace that

cometh to us is in election.

Doct. The reason why any miss of the grace of the gospel is long of

themselves; and why others receive it in a more worthy manner, is the

mere discriminating grace of God.

I shall handle this point in these considerations--

1. Since all men sinned in Adam, and are guilty of the curse and

eternal death, God had done us no injury if he had left us to perish in

this estate. That all the world are become guilty before God, both by

reason of original and actual sin, is plain: Rom. iii. 19, 23, What

thing soever the law saith, it saith to them that are under the law,

that every mouth may be stopped, and all the world may become guilty

before God.' They are upo'dikoi to Theo, guilty before God;' that is,

in a damnable estate, and obnoxious to the righteous judgment of God;

and ver. 23, All have sinned and come short of the glory of God;' that

is, his glorious image. Thus all men being found sinners, are justly

punishable by God, and therefore God had done us no wrong if he had

left us as he found us; as the angels that sinned were not redeemed:

Heb. ii. 16, For he took not on him the nature of angels,' ouk

epilamba'netai; he laid not hold of the angels; 2 Peter ii. 4, God

spared not the angels that sinned, but cast them down to hell.' He

might have rejected the one as well as the other, and thrown off the

whole race of mankind presently upon their disobedience, as he did the

evil angels; but the benefit that was denied to angels was given to

man, for God would not wholly lose his creation of them.

2. This was the great love of God, that he provided a redeemer and

saviour for us, that whosoever would believe on him should be ever

lastingly happy: John iii. 16, For God so loved the world, that he sent

his only-begotten Son, that whosoever believeth on him should not

perish, but have everlasting life;' 1 John iv. 9, 10, In this was

manifested the love of God towards us, because that God sent his only

begotten into the world, that we might live through him. Herein is

love, not that we loved God, but that he loved us, and sent his Son to

be a propitiation for our sins.' Thus was God's unspeakable love

expressed to mankind, that he provided so costly a remedy for us as his

eternal Son to assume our nature, and die for our sins, that he might

offer pardon and life to us upon gracious and commodious terms; namely,

the thankful acceptance of this blessed saviour to the ends for which

God sent him. His sparing us showeth that we are not secluded from all

possibility and hopes of recovery; that we are not in termino, put into

our final estate presently upon our sin, as the fallen angels were;

this is some comfortable intimation and probable hope to us; but his

providing a remedy and ransom for us, the benefit of which shall

redound to us as soon as we repent and believe the gospel, this is much

more an eminent manifestation of his love. It greatly importeth our

comfort and benefit to know God loveth us, and we are poring and prying

here and there to find arguments and tokens of his love: oh, that I

could know that God loveth me! But we overlook the signal demonstration

and manifestation of it, and so, as it were, seek the sun with a

candle, while we look to particular tokens and signs, and do not take

notice of this great evidence of God's love, that Jesus Christ was sent

of God to accomplish man's salvation, to work it into our thoughts.

[1.] Consider who sendeth, or gave him. God sent him and gave him. The

law which condemneth us is the law of God; the wrath and punishment

which we fear is the wrath of God; the glory and blessedness which we

expect is the glory of God; the presence into which we come when we

make prayers for any mercy and grace to help us is the presence of God.

Whose favour is it that we seek, but the favour of God? Now God gave

his Son, and sent his Son to recover us; he laid this office and burden

upon Christ.

[2.] The person who was sent, Jesus Christ, his only-begotten Son: Rom.

viii. 32, He that spared not his own Son, but delivered him up for us

all, how shall he not with him also freely give us all things?' He

would not trust an angel with this charge, but sent his Son to bring

about the everlasting purpose of his grace concerning our recovery. God

sent his people several messengers, but at last sent his Son. This

should awaken us: Surely they will reverence my Son.'

[3.] The end why he sent him. First, with respect to Christ, to be a

propitiation for our sins,' 1 John iv. 10; that God might show himself

placable and propitious to mankind, his justice, holiness, and hatred

of sin being sufficiently demonstrated in the sufferings of Christ, and

so hath found out such a way for our good as is fully consistent with

his own honour and glory. Secondly, with respect to us, to what we are

to enjoy: 1 John iv. 9, That we might live through him.' This life is

opposite to the death incurred by sin, and by it is meant that whole

estate of grace to which we are restored by Christ, and chiefly our

blessed and eternal life in heaven. We were in an estate of death when

the doors of mercy were first opened to us; we were dead as to the

sentence of the law, dead as disabled for the service of the Creator,

and from both excluded from the state of the blessed, and liable to

eternal death. Now Christ came that we might not perish, but have

everlasting life through him; now they are worthy to perish for ever

who love death rather than life, as all do that for base lusts and

paltry vanities hazard their own salvation.

[4.] The way how all this is applied to us is by faith: That whosoever

believeth in him should not perish, but have everlasting life,' John

iii. 16; and John vi. 29, This is the work of God, that ye believe on

him whom he hath sent.' This is the great duty which God requireth of

us, faith in this Saviour that is given, that we should own and receive

him to be what he is, and to do what God hath sent him to do, trusting

ourselves entirely on the merit of his sacrifice and intercession, and

taking the way that he prescribeth, that we may be ever lastingly

happy.

3. To bring about this faith in Christ crucified, he sendeth messengers

with these glad tidings where he will, and to whom he will; for God is

a free benefactor, and may do with his own as he lists. The

dispensation of means as to the event is governed by God's providence;

the general grant is, Go, preach the gospel to every creature,' Mark

xvi. 16. That joyful news is to be published to all nations, that

believers shall be saved. No sorts of people are secluded out of our

commission; how else can they believe? Rom. x. 14, 15, How then shall

they call on him in whom they have not believed? and how shall they

believe in him of whom they have not heard? and how shall they hear

without a preacher? and how shall they preach except they be sent?'

Believing is not possible without hearing, and hear they cannot except

they be preached unto, and that cannot be till God find preachers for

them, fitting them with gifts, and furnishing them with abilities, and

opening in the course of his providence a way for them. This is that

which is represented in this parable, by sending forth his servants to

bid his guests to the marriage. Now it is a great mercy and favour

vouchsafed to us that we have a call, or are allowed the means of

salvation: Acts xiii. 26, To you is the word of this salvation sent;'

not brought, but sent. The journeys of the apostles were guided and

directed by the Spirit, as well as their doctrine. It is a message from

God; and hereby they are left without excuse, who have the way to

heaven laid open to them in the gospel, and will not walk therein.

4. The gospel, where it is sent, prevaileth not on all alike; some

believe, and others are hardened: Acts xvii. 4, 5, And some of them

believed, and consorted with Paul and Silas, and of the devout Greeks a

great multitude, and of the chief women not a few. But the Jews who

believed not, moved with envy, took unto them certain lewd fellows of

the baser sort, and gathered a company, and set all the city in an

uproar, and assaulted the house of Jason, and sought to bring them out

to the people.' Some believe it with a lively, others with a dead

faith, live not answerably thereunto. Certain it is all have not the

faith of God's elect. They that believe not this gospel, the wrath of

God abideth on them; but those that receive it with a true and lively

faith are freed from the wrath to come and eternal destruction, and

have pardon of sins and eternal life bestowed on them: John iii. 36, He

that believeth on the Son hath everlasting life, and he that believeth

not the Son shall not see life, but the wrath of God abideth on him.'

He that giveth up himself to Christ to be saved and governed by him is

in a course that will at length bring him to all felicity eternally;

but, on the contrary, he that neglecteth or despiseth the offers of

grace is inevitably under the wrath of God due to him for his former

sins, and the more due for this additional great transgression,

slighting the methods of God for his recovery. Well, then, there is a

difference. Now the cause of this difference must be inquired into.

Therefore I shall prove two things--

(1.) Those that believe not, or receive not the gospel in a more worthy

manner, the reason of their unbelief is not in God, but in themselves.

(2.) Those that believe with a true and lively faith have it not from

themselves, but from God, and that by virtue of his election. And so in

both these instances is that of the prophet verified: Hosea xiii. 9, O

Israel, thou hast destroyed thyself, but in me is thy help.' That God

vouchsafeth this benefit to any, it is grace; for all others who are

passed by, there is a concomitant unworthiness, which is justly

chargeable upon themselves, and leaveth no blemish on God's counsels

and decrees.

First, That it is long of themselves that any miss of the grace of the

gospel.

1. They have a like favour in the outward means and offers as the elect

have; for both are called, as in the text. God offereth them mercy, not

as elect, but as sinners and miserable. Now, when God hath set open the

door to sinners, and tendered them mercy when they deserved misery, and

so brings home life to their own doors, and leaves it merely to the

acceptance or refusal of their wills, surely the call should prevail

with them more than it doth. They have the same favour with the elect;

it is the same God, the same heaven, the same Christ, and the same

promise that is set before all. Is not Christ and life offered to you

as well as them? Now the very offer should be a comfortable intimation

to us. It was taken as a ground of hope to the blind man that Christ

would heal him: Arise, be of good comfort, he calleth thee,' Mark x.

49. God by calling offereth a remedy, which, if we neglect and despise,

who is in fault? It is our own blame, and will be our condemnation:

Heb. ii. 3, How shall we escape, if we neglect so great salvation?' God

by his call bringeth salvation to our doors, leaving it at our choice,

and we will not accept of it; what is this but obstinacy and rebellious

contempt? If we had never heard of Christ, nor by such a lively

dispensation as might awaken our thoughts, it were then another matter;

but when light shineth round about us, and would fain break in, and we

shut our hearts against it because of those poor inconsiderable

pleasures we find in it sin, is obstinate infatuation.

2. God's call is earnestly and affectionately managed, by warning,

teaching, and persuading: 2 Cor. v. 20, We pray you in Christ's stead

to be reconciled to God;' Col. i. 28, Whom we preach, warning every

man, and teaching every man in all wisdom, that we may present every

man perfect in Christ Jesus.' When God giveth such skill and will, such

compassion and diligence to his messengers, should it not be noted?

They warn of danger, teach, and mind of duty. God's call is so

affectionate, that it is compared to the clucking of a hen, Mat. xxiii.

37. Now what would you have God to do? To force you by his absolute

constraining power, and, whether you will or no, drive you out of your

flesh-pleasing course? Consider how unbeseeming it is to the wisdom of

God that men should be holy by necessity, and not by choice; then

goodness would be a natural, not a moral perfection, as burning is to

fire; and it were no more praiseworthy to mind heavenly things than it

is for a spark to fly upwards, or to be humble and lowly in spirit than

for a stone to move downward. Therefore when God doth entreat and

importune you to accept of his grace, what would you more?

3. Besides the call, there are certain means appointed by God in order

to their salvation, which certainly they are bound to use, otherwise

their omission were not their sin. Now, if they will not apply their

minds to meet with God in his appointed means, the fault is their own,

and so their punishment just. Certainly it is the duty of carnal men

diligently to hear the word; and God justly forsaketh them if they

refuse this help: Acts xiii. 46, Since ye put away the word of God from

you, ye judge yourselves unworthy of eternal life;' that is, become

unworthy and incapable of receiving benefit by the gospel, and that in

the conviction of their own consciences. God justly forsaketh them that

part with him at the outer door, and shut out the light of the word,

and will not hear what is for their eternal comfort and benefit.

Certainly it is the duty of carnal men to desire, ask, seek God's

regenerating grace. If it be not worth the asking, it is worth nothing:

Mat. vii. 8, For every one that asketh, receiveth; and he that seeketh,

findeth; and to him that knocketh, it shall be opened.' Surely this is

the way of obtaining, viz., by prayer with constancy and importunity

for what is necessary for us. Now, if men will not ask, why should God

give? Certainly it is the duty of carnal men to avoid impediments; not

to strengthen their chain, and make their clog more sore and heavy, and

make their conversion more difficult; as it is, the more you are biased

by a sinful inclination, and suffer it to grow upon you. Either

vainglory: John v. 44, How can ye believe, that receive honour one of

another, and seek not the honour that cometh from God only?' Or

voluptuous living: Luke viii. 14, And that which fell among thorns are

they, who, when they have heard, go forth, and are choked with cares

and riches, and the pleasures of this life, and bring no fruit to

perfection.' Or by worldly cares and desires: 1 John ii. 15, Love not

the world, neither the things that are in the world: if any man love

the world, the love of the Father is not in him.' Now if they gratify

what they should crucify, and indulge these corruptions, and feed them

rather than mortify them, where must or where will the blame of them

lie, on God or men? On themselves, who will not frame their doings to

turn to the Lord,' Hosea v. 4. They do not put themselves in a way to

bridle and retrench their lusts. Further, they are to consider their

ways: Ps. cxix. 59, I thought on my ways, and turned my feet unto thy

testimonies;' Lam. iii. 40, Let us search and try our ways, and turn

unto the Lord;' that is, say, What am I? what have I been doing all

this time? what shall become of me to alt eternity? Now if men will not

ask themselves, What have I done? how can they fret and murmur against

the Lord, when they are plainly careless creatures, and will not mind

the great business of man kind.

4. Besides outward means, there is much common grace to help them

nearer to the state of salvation; for we are told there are some that

are not far from the kingdom of God,' Mark xii. 34; that have a good

degree of the knowledge of religion, and some kind of liking and

affection towards it; that, besides the outward means, have much common

grace given them to do much better than they do. To most that live

within the hearing of the gospel, there are vouchsafed the strivings of

the Spirit, as appeareth by these texts: Gen. vi. 3, My Spirit shall

not always strive with man;' Acts vii. 51, Ye do always resist the Holy

Ghost; as your fathers did, so do ye.' They have this common grace to

prepare them for further good; but this gracious benefit they turn to

their own destruction, for often it doth but kindle their rage, while

they are convinced of a way which they have no mind to. Others have a

further degree of common grace; they are not cut at heart, as Stephen's

hearers, but pricked at heart, Acts ii. 37; they have knowledge of

God's will, the sense of sin, fear of punishment, thoughts of

deliverance, some hope of pardon. Now, did you improve the grace of

this help and common work as far as you can, it were another mat ter;

when men do not that which common grace enableth them to do, nor take

the advantage when the waters are stirred, and therefore their

condemnation is the more just, it is long of themselves.

5. Their pleas against God are altogether vain. Solomon telleth us

Prov. xix. 3, The foolishness of man perverteth his way, and his heart

fretteth against the Lord.' Man draweth on his own destruction, and

then murmureth as if the fault and blame were in God; therefore the

plea and false conceit by which man impeacheth God may be reduced to

these two heads--(1.) Want of power; (2.) Hope of success or

acceptance.

[1.] They cannot plead want of power; for man as man hath great

advantages, much more as assisted by common grace. For--

(1.) Man as man hath reason to understand much of good and evil: Rom.

ii. 14, For when the gentiles, who have not the law, do by nature the

things contained in the law, these, having not a law, are a law to

themselves.' And one that liketh not to leave his lusts for Christ may

know so much of the wisdom and happiness of those that consent to do

it, as to wish that he had a better heart, that he might not be damned:

Rom. ii. 18, And knowest his will, and approvest the things that are

excellent; being instructed out of the law;' Num. xxiii. 10, Let me die

the death of the righteous, and let my last end be like his.'

(2.) Man hath a conscience to accuse or excuse: Rom. ii. 15, Which show

the work of the law written in their hearts, their consciences also

bearing witness, and their thoughts the meanwhile accusing or else

excusing one another.' Conscience is applicative reason, and so such a

one is self-condemned.

(3.) Man hath self-love, and a desire of felicity, and an unwillingness

of misery, and a fear of wrath: Rom. i. 32, Who knowing the judgment of

God, that they who commit such things are worthy of death; Ps. iv. 6,

Who will show us any good?' Man hath misery and necessity to move him:

God worketh on it: Ezek. xxxiii. 11, As I live, saith the Lord God, I

have no pleasure in the death of the wicked, but that the wicked turn

from his way and live: turn ye, turn ye from your evil ways, for why

will ye die, O house of Israel?' So the apostle worketh on a common

principle: 1 Peter iii. 10 For he that will love life and see good

days, let him refrain his tongue from evil, and his lips that they

speak no guile.' Now, if you will not act as a creature in misery, or a

creature that desireth happiness, you do that which is unmanly.

(4.) Death is at hand, which will convince us of our foolish choice,

the feet of our judge are even at the door. Therefore, though the

unbeliever may secure his conscience while he liveth, yet when he hath

had all the pleasure that sin can afford, he must lie down in the dust,

and then what becometh of his carnal happiness?

(5.) By common grace he is convinced that there is a happiness, and

that our happiness lieth not in those things wherein men ordinarily

seek it, but in God alone; that there is no coming to God but by

Christ; that all men have some means and duty appointed them to seek

that grace that may convert them, and many convictions of sin and

motions to excite them thereunto: Prov. i. 23, Turn ye at my reproof;

behold, I will pour out my Spirit unto you.' Now if men be unwilling to

use the means as they are able, to hear, read, pray, and meditate, or

what should affect them, unwilling to receive the inward motions of the

Spirit, which should convince and turn them from their sins, if they do

not only smother and oppose reason and conscience, but resist and

quench the Spirit, and, on the contrary, eagerly turn their thoughts

and affections after vanity, now see if their plea be just against God.

[2.] Want of success and acceptance. If they do all that they can, will

God give them grace? I answer--

(1.) It is a stated rule that God forsaketh none but those that forsake

him first: 1 Chron. xxviii. 9, If thou seek him, he will be found of

thee; but if thou forsake him, he will cast thee off for ever;' 2

Chron. xv. 2, The Lord is with you while you be with him; and if you

seek him, he will be found of you; but if you forsake him, he will

forsake you.' Those whom he deserteth he forsaketh not, and ceaseth not

to promote them in the true way of conversion, till he is forsaken by

them, or they become guilty of the voluntary neglect and refusal of his

initial grace.

(2.) They have many hopeful encouragements, though no certain

infallible promise: Luke xi. 13, Yqur heavenly Father will give the

Holy Spirit to them that ask him;' Lam. iii. 25, The Lord is good unto

them that wait for him, to the soul that seeketh him.' Christ allegeth

proverbs: Mark iv. 24, Take heed what you hear: with what measure ye

mete, it shall be measured to you again; and unto you that hear shall

more be given.' Certainly the serious use of means is not in vain, nor

is the performer like to lose his labour. These scriptures, if they

contain not a promise, yet they show the usual practice of the Lord's

grace; there is sufficient encouragement to use the means.

6. The plain next causes are conspicuous and evident, and they are

three--

[1.] Depraved habits of soul: John iii. 19, This is the condemnation,

that light is come into the world, and men love darkness rather than

light, because their deeds are evil.' There are nothing but base lusts

which detain them from a hearty acceptance of pardon and life by

Christ; so man is the more condemnable, that for paltry vanities he

turneth the back upon this grace.

[2.] Voluntary neglect and sloth; they are idle and carnally secure:

Mat. xxv. 28, He was a naughty servant that hid his talent in a napkin.

Negligence in a matter of such importance is contempt or despising God

and his grace.

[3.] Enmity and averseness from heavenly and holy things: John iii. 20,

For every one that doeth evil hateth the light.' We have an instance: 1

Kings xxii. 8, The king of Israel said unto Jehoshaphat, There is one

Micaiah, the son of Imlah, by whom ye may inquire of the Lord; but I

hate him, for he doth not prophesy good concerning me, but evil.'

Secondly, If any receive it, it is the mere discriminating grace of

God: 1 Cor. iv. 7, Who maketh thee to differ?' The discriminating or

differencing of men equally guilty is wholly to be ascribed to the

Lord's grace. The elect were not better nor more worthy than others,

but equally involved in the common guilt and misery, but the Lord made

the difference. This will appear if we consider--

1. That none of themselves can repent, believe, and obey the gospel.

The understanding is dark, and must be illuminated; the will is carnal

and unholy, and must be turned from the world and the flesh to God, 1

Cor. ii. 14, Rom. viii. 7. A man that is disposed to a fleshly, worldly

mind and life, hath no disposition to love God above all, and to

believe in Christ, and repent of sin, and live a life of holiness. An

enemy of God cannot love him above all, nor he whose heart is set [9]

upon him live a holy life; but such is man in his natural estate: Col.

i. 21, And you that were sometimes alienated and enemies in your minds

by wicked works, yet now hath he reconciled.' A sensual man cannot seek

eternal happiness, but such are we: 2 Peter i. 9, He that lacketh these

things is blind, and cannot see afar off.' Therefore there is no way to

cure our enmity and pravity without grace, nor to heal them without the

Spirit of God, who were so corrupt as that they could neither

understand nor receive the gospel.

2. The elect do not so behave themselves but that for their negligence

and resistance they might justly be forsaken of God; but God dealeth

not equally with all that are of equal merit: We ourselves were

sometimes disobedient,' Titus iii. 3; Eph. ii. 3, Among whom we had our

conversation in times past, fulfilling the wills of the flesh and of

the mind, and were by nature children of wrath even as others.'

3. That faith in Christ Jesus, and salvation by him, is the mere gift

of God: Eph. ii. 8, For by grace ye are saved through faith, and that

not of yourselves; it is the gift of God.' The Lord might have justly

left us without calling or changing us, and we could not change nor

turn ourselves: Phil. i. 29, For unto you it is given, in the behalf of

Christ, not only to believe on him, but also to suffer for his sake.'

So that God's grace is the chief cause why we differ from ourselves and

others.

4. That this grace is given to some and not to others, floweth from

God's eternal decree: Known unto God are all his works from the

beginning of the world.' Acts xv. 18; Eph. i. 11, Who worketh all

things according to the counsel of his own will.'

5. This eternal decree is a free election, or the mere good pleasure of

God, giving faith to some and not to others: Acts xiii. 48, As many as

were ordained to eternal life believed.' Christ traced it no higher:

Mat. xi. 26, Even so, Father, because it pleased thee;' Rom. ix. 11, 4

For the children being not yet born, neither having done any good or

evil, that the purpose of God according to election might stand, not of

works, but of him that calleth.' The children had not done good or

evil, whereby they might be differenced from one another, that the

purpose of God, or his gracious decree of choosing some in Christ might

stand; so that his electing grace is the chief cause why we differ from

others in faith and godliness; he gave us that good whereby we differ

from them. The purpose of God goeth before his calling, and freely

layeth the foundation of it; it is not an approbation following, but a

foregoing operative election. Men may give an approbation following,

that know not what may come hereafter, but God calleth us to the grace

he hath provided for us.

Use 1. To press us to make our calling and election sure: 2 Peter i.

10. We are all called, but are we effectually called with a calling

that floweth from election? Now we cannot see the certainty of our

election till we believe with a true, firm, and lively faith in Christ

Jesus: 1 Thes. i. 4, 5, Knowing, brethren, your election of God; for

our gospel came not to you in word only, but also in power, and in the

Holy Ghost, and in much assurance.'

2. Love God fervently: 1 Cor. viii. 3, If any man love God, the same is

known of him.' The ardency of our love is a sure sign of our election:

1 John iv. 10, Herein is love, not that we loved God, but that he loved

us, and sent his Son to be a propitiation for our sins.'

3. Filial fear of God: Phil. ii. 12, Work out your salvation with fear

and trembling.'

4. Till we obey him carefully: Eph. i. 4, According as he hath chosen

us in him before the foundation of the world, that we should be holy

and without blame before him in love.'

5. Mourning for sin after a godly sort: Zech. xii. 10, They shall look

upon him whom they have pierced, and shall mourn for him as one

mourneth for his only son.'

6. A hungering and thirsting after righteousness: Mat. v. 6, Blessed

are they that hunger and thirst after righteousness, for they shall be

filled.'

7. Purifying ourselves yet more and more: 1 John iii. 3, He that hath

this hope in him purifieth himself as Christ is pure.' Many think the

doctrine of election destroyeth these things. No; it begetteth them.

Did you ever know what love, and thankfulness, and delight in God and

holiness is? What doth feed them but God's free love in Christ?

Use. Get your hearts affected with this free love and grace of God.

1. Here we see all God's blessings in their first rise, fountain, and

bosom-cause, which is the eternal elective love and grace of God.

This was that set all the wheels a-going. The efficient cause of all

this difference between us and others is God, the meritorious cause is

Christ, the powerful agent is the Spirit, that softeneth the hard

hearts of the elect, and inclineth them to believe in Christ and love

God. But what moved all? His purpose of grace, which is brought to pass

for us, imparted to us immediately for Christ, in Christ, and by

Christ: 2 Tim. i. 9, According to his own purpose and grace, which was

given us in Christ Jesus before the world began.' And Christ hath

procured the Spirit to cause them effectually and infallibly to

believe, repent, and obey: 1 Peter i. 2, Elect according to the

foreknowledge of God the Father, through sanctification unto obedience,

and sprinkling of the blood of Jesus.'

2. Here we see the rich preparations of grace, and the disposal of all

those means which conduce to our good, both natural and spiritual, both

of education, acquaintance, relation, and everything else that might

work for us; to order all these circumstances of our lives, when we

knew not, nor thought of any such matter. Then for spiritual helps: 2

Thes. ii. 13, 14, We are bound to give thanks alway to God for you,

brethren, beloved of the Lord, because God hath from the beginning

chosen you to salvation, through sanctification of the Spirit, and

belief of the truth: whereunto he called you by our gospel, to the

obtaining of the Lord Jesus Christ.' It was for a while shut up in the

will of God, but then it exerted itself to bring about the good

intended to us; there we see the distinguishing love of God. Election

is not a taking of all, but some, passing by others; all are not

called: John xiv. 22, Lord, how is it that thou wilt manifest thyself

to us, and not to the world?' Surely not effectually called: 1 Cor. i.

29, Not many mighty, not many noble are called.' Not those of highest

abilities and esteem with men: Mat. xi. 25, Father, I thank thee that

thou hast hid these things from the wise and prudent.'

3. Here we see his preventing love, which excludes all boasting or

glorying in ourselves: Eph. ii. 9, Not of works, lest any man should

boast.' It is not in the men themselves, but in the free grace and love

of God, who hath given his first elective love, without all actual or

foreseen worthiness in us.

4. We see his personal love to us in particular: Gal. ii. 20, Who loved

me, and gave himself for me;' Eph. i. 13, In whom after ye believed ye

were sealed with that Holy Spirit of promise.'

5. This is that love which is the ground of our solid comfort in all

conditions: Luke x. 20, Rejoice that your names are written in heaven;'

and whereby all things are sanctified to us, and we to God: Rom. viii.

28, We know that all things work together for good to them that love

God, and are called according to purpose.' And it is an ever lasting

love: Ps. ciii. 17, The mercy of the Lord is from everlasting to

everlasting upon them that fear him.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[9] Qu. not set'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON UPON MARK VII. 37.

He hath done all things well.--Mark vii. 37.

THIS is the attestation of the people to Christ's miracles. He forbad

the publication of them, because he would not too openly discover

himself till the resurrection; but they were surprised with such wonder

and astonishment, that they could not hold their peace. If they admire

and praise, Christ forbidding them, surely we should admire and praise,

Christ commanding us. That which is spoken of the miracles of Christ is

true of all his actions, He hath done all things well.' It is a good

account of all the dispensations which pass through his hands.

Doct. That the works of the Lord are all good, exceeding good.

We will consider Christ's works--

1. More limitedly and restrainedly to the matter in hand; his works in

the days of his flesh, especially his miracles.

2. More largely, extending the words to all his works, of creation,

redemption, and daily providence.

I. In the limited restriction, this speech may be interpreted to imply

either the matter or the manner of his actions, bonum or bene. He did

nothing but what was good and well.

1. Bonum, good. It was Christ's work to do good, and only good, for the

life, preservation, and welfare of man: Acts x. 38, How God anointed

Jesus of Nazareth with the Holy Ghost, and with power; who went about

doing good, and healing all that were oppressed of the devil; for God

was with him.' The whole story of his life was nothing else but a

catalogue of good works. You find him everywhere going up and down upon

this errand, that he might give sight to the blind, limbs to the lame,

health to the sick, liberty to the possessed, life to the dead. You

will find him either feeding the hungry or healing the diseased, and

having compassion on them that are faint, and raising the dead.

2. Bene, well. This may be represented negatively and affirmatively.

[1.] Negatively; and so--

(1.) Not vindictively. His miracles were not such as tended to

destruction, but acts of succour and relief, except blasting the barren

fig-tree, and permitting the devils to enter into the herd of swine;

the one a notable emblem, and so the instruction countervailed the

loss; the other showed the devil's rage, but Christ's lenity, and his

power over Satan. Of all his miracles that ever he wrought, he never

wrought any in malice and revenge. He used not his divine power to make

men blind, or lame, or to kill any; no, not his worst enemies, when he

could easily have done it, and might justly have done it. He rebuked

his disciples when they called for fire from heaven against those that

rejected his person, and showed that this furious zealotic spirit did

not suit with the meekness and persuasiveness of the gospel

dispensation: Luke ix. 54, 55, When his disciples James and John saw

this, they said, Lord, wilt thou that we command fire to come down from

heaven, and consume them, as Elias did? But he turned and rebuked them,

and said, Ye know not what manner of spirit ye are of.' They considered

not that this spirit was unsuitable to his design and business in the

world, who came not to destroy men's lives, but to save them.

(2.) Not out of pomp and vainglory; which appeareth because none of his

miracles were fitted for the stage, but done only upon weighty

occasions, in case of great necessity, when humbly asked and

believingly expected. If a miracle were asked in wantonness, he refused

to do it; as Herod, to satisfy his vain curiosity, was desirous to have

seen some miracles done by him: Luke xxiii. 8, 9, And when Herod saw

Jesus, he was exceeding glad, for he was desirous to see him of a long

season; because he had heard many things of him, and he hoped to have

seen some miracles done by him. Then he questioned with him in many

words, but he answered him nothing.' Christ would not satisfy him in

that point, nor let his divine power lackey upon men's idle humours.

They that desire to show juggling tricks are not shy of doing their

feats at any time. Besides, that ostentation had no influence upon him

appeareth by his frequent injunctions of silence: He charged them to

tell no man;' so often repeated in the Gospel, and in the verse before

the text. When his own mother asked a miracle for the credit of her

kinsfolk rather than the glory of God, he rebuked her: John ii. 1-4,

And the third day there was a marriage in Cana of Galilee, and the

mother of Jesus was there. And both Jesus and his disciples were called

to the marriage. And when they wanted wine, the mother of Jesus saith

unto him, They have no wine. Jesus saith unto her, Woman, what have I

to do with thee? mine hour is not yet come.'

(3.) Not by conspiracy with the devil, or to befriend his design. This

speech of the people is supposed to be a vindication or answer to the

calumny of the pharisees, who, to divert the people from owning him as

the son of David or true Messiah, said, Mat. xii. 24, This fellow doth

not cast out devils, but by Beelzebub, the prince of devils;' which was

the last refuge of their infidelity; for when they could not deny the

evidence of the fact, they calumniate the power, as if it were done by

co-operation with the devil, or magical imposture; which Christ

refuteth by sundry arguments, but especially by this, that every

kingdom, city, or family set against itself is ruined: ver. 25, 26, And

Jesus knew their thoughts, and said unto them, Every kingdom divided

against itself is brought to desolation; and every city or house

divided against itself shall not stand: and if Satan cast out Satan, he

is divided against himself; how then shall his kingdom stand?'

Therefore if Christ, who was a declared enemy to Satan, and came to

draw off men from sin to God, should work by Satan, he would make Satan

an enemy to himself, and lend his power to destroy that kingdom of sin

which by all means he seeketh to uphold, and so consent to his own

ruin; for what was the great design of the Son of God but to dispossess

Satan, and cast him out of his empire over the bodies and souls of men?

and so Satan must cast out Satan, which is an unreasonable conceit.

[2.] Positively, he did all things well.

(1.) Suitably to the dignity of his person, or the nature and power of

God, which was in him. God's nature is to do good: Acts xiv. 17,

Nevertheless he left not himself without witness, in that he did good,

and gave us rain from heaven, and fruitful seasons, filling our hearts

with food and gladness.' This was Paul's witness of God, that he was

agathopoion, doing good,' not taking vengeance of their idolatries, but

inviting them by many temporal mercies. So it is said of Jesus of

Nazareth, that he was euergeton, doing well: Acts x. 38, He went about

doing good, and healing all that were oppressed of the devil; for God

was with him.' Mark that clause, God was with him.' How was God with

him? It was a plain proof of his divine power and authority: No man can

do such miracles that thou doest, except God be with him,' saith

Nicodemus, John iii. 2. Object. But God is with all his people: Rom.

viii. 31, If God be with us, who can be against us?' I answer--God was

with Christ in another manner than he is with us. He is with us by his

love and gracious assistance, as he doth own us, and defend us; but God

was with Christ by personal union and inhabitation: The fulness of the

Godhead dwelt in him, bodily,' Col. ii. 9. Not only with him, but in

him, as he was true God, as well as man; and so he did all things

becoming his divine power.

(2.) He did all things suitably to the nature of his office, which was

that of a mediator; and so he did all things well. The Mediator came

not to destroy, but to save: John iii. 17, God sent not his Son into

the world to condemn the world, but that the world through him might be

saved.' This mission was all in mercy and charity, not to punish and

condemn man, but to save him from punishment. So John xii. 47, And if

any man hear my words, and believe not, I judge him not; for I came not

to judge the world, but to save the world.' His first coming was as a

meek saviour and mediator, to purchase mercy, and to make an offer of

life to lost man. So Luke ix. 56, For the Son of man is not come to

destroy men's lives, but to save them;' not to kill any, but to

preserve and rescue them from death and all that is evil. Therefore the

people give him such a testimony as implied the true characters of a

mediator; one that was God, and came from God, to succour and relieve

men from all their miseries and necessities.

II. More largely; for these words, kalos ta'nta pepoi'eke, he has done

all things well,' are a full and proper account of all the works of

God, not only of what the Mediator did in the days of his flesh, but of

whatever he did or doth as God.

I shall instance--(1.) In the work of creation; (2.) The work of

redemption; (3.) The works of daily providence.

1. In the work of creation; for by Christ God made the world: John i.

3, All things were made by him; and without him was not anything made

that was made.' All the creatures owe their beings to Christ the Son of

God; now all things were made well, and did show forth the wisdom,

goodness, and power of him that made them; for they were fit for the

ends to which they were appointed: Gen. i. 31, God saw everything that

he had made, and behold it was very good.' Every day's work apart was

good, and altogether very good; good for their kind, and good for the

use and benefit of the whole in their proportion and correspondency.

2. In the work of redemption, all that Christ did was good or well

done--(1.) As to the ends; (2.) As to the way that he took to

accomplish these ends.

[1.] His end was to deliver us from all evil, and to bring us into the

possession of all good.

(1.) To deliver us from all evil. There is the evil of sin and the evil

after sin; now Christ came to cure us of the evil of sin: Thou shalt

call his name Jesus, for he shall save his people from their sins,'

Mat. i. 21. To deliver us from the flames of hell: 2 Thes. i. 10, And

to wait for his Son from heaven, whom he raised from the dead, even

Jesus, who delivered us from the wrath to come.' And surely they that

are sensible of their own misery and condemned estate cannot but give

him this acknowledgment, He hath done all things well.'

(2.) To bring us into the possession of all good. We are often

inquiring, Who will show us any good?' Ps. iv. 6. Who will find out a

full and proper happiness for mankind? Now Christ hath not only showed

what is the true good, but procured it for us, and offered it to us, if

we will not take up with lower things, but prefer the greatest good

before the lesser. The chiefest and greatest is God, for beyond God

there is nothing, God reconciled, and God finally and fully enjoyed.

Our happiness by the way consists in our reconciliation with God, and

our happiness at the end of the journey consists in the vision and

fruition of God. This is happiness indeed, to know God, and to love

him, and to be beloved by him. This was Christ's undertaking, to reduce

man from his wanderings to God, that he might live in the knowledge and

love of God now, and be brought into his immediate presence, that he

might live in perfect vision and fruition of him hereafter. Our

reconciliation with God through Christ is a great happiness: Rom. v. 1,

Being justified by faith, we have peace with God, through our Lord

Jesus Christ.' But the great good is when our nature is perfected, and

by its most perfect acts is employed about the most perfect object; and

is most capable of his most perfect communications of grace to us, and

shall for ever remain in the presence, sight, and love of God. Now what

is sweeter than this blessed presence? Ps. xvi. 11, In thy presence is

fulness of joy, and at thy right hand there are pleasures for

evermore.'

[2.] The way he taketh to accomplish these ends. There is his work

without us and his work within us.

(1.) His work without us is either on earth or in heaven; on earth by

his death, in heaven by his intercession. On earth by his death, and so

he delivered us from all evil: Isa. liii. 5, He was wounded for our

transgressions, he was bruised for our iniquities; the chastisement of

our peace was upon him, and with his stripes we are healed.' And

bringeth us to the enjoyment of all good: 1 Peter iii. 18, For Christ

also hath once suffered for sins, the just for the unjust, that he

might bring us to God; being put to death in the flesh, but quickened

by the Spirit.' Christ's great end is to teach us to know and love God,

and bring us to him. In heaven he is mindful of his office; it is his

work in heaven to do mankind the greatest good: Heb. vii. 25, Wherefore

he is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them.' After he had

vindicated the justice and holiness of God, and repaired the breaches

made by sin, he is gone to heaven to finish the work of man's salvation

by his constant intercession.

(2.) His work within us; he doth by his Spirit renew and sanctify us,

and make us more like God; and so we are fitted for the vision and

fruition of him. This sanctifying Spirit is said to be shed on us

abundantly through Jesus Christ our Lord,' Titus iii. 6; and Christ is

said to be ascended far above all heavens, that he might fill all

things,' Eph. iv. 10. Our sun in his glory doth continually send down

his beams and influences on earth, even the Spirit of the Father, to be

the constant agent in the hearts of his people, to renew and heal their

natures. Now by this short view you see he hath done all things well in

the business of our redemption.

3. In the works of providence. His goodness is exemplified in the acts

of daily providence: Ps. xxxiii. 5, He loveth righteousness and

judgment, the earth is full of the goodness of the Lord.' There is no

part of the world we can come into, but it is filled with the bountiful

effects of his goodness to men. If he correct us, it is in a fatherly

manner; if he suffer us to be tempted, it is not beyond what we are

able to bear; if he afflicteth us with evil, it is for our good; if he

deprive us of any comforts, yet he will not wholly leave us

comfortless: John xiv. 18, orpha'nous, I will not leave you

comfortless, I will come to you.' If he cut us off by death, it is to

free us from all other calamities, and bring us the sooner to our final

happiness in heaven. In short, he is not severe upon all our failings,

heareth those that seek to him in their troubles, delivereth the

afflicted, succoureth the tempted, bindeth up the broken-hearted; and

the short issue of all is, He doth all things well.'

Use 1. Let us give God this glory: Hitherto thou hast done all things

well which thou hast done; others have found it so: Ps. xxii. 4, 5, Our

fathers trusted in thee: they trusted, and thou didst deliver them;

they cried, and were delivered; they trusted in thee, and were not

confounded.' Never did any of his people address themselves to God in

vain; all his people have had long experience of his mercy and

fidelity; after humble, constant, importunate addresses, they received

what they sought for. Now you must come in also with your attestation:

Lord, thou hast done all things well. So the saints often do: Ps. xxii.

10, I was cast upon thee from the womb; thou art my God from my

mother's belly.' So Moses: Deut. xxxii. 4, He is the rock; his work is

perfect.' So David: Ps. cxi. 3, His work is honourable and glorious.'

We were made and redeemed to declare the goodness of the Lord and his

mighty works. Man is the mouth of the creation, by whom all the

creatures praise God for his wise ordering of all things; it is the

business of our lives: I shall not die, but live, and declare the works

of the Lord,' Ps. cxviii. 17. In heaven we shall give him this praise,

Lord, thou hast done all things well; there we shall know as we are

known.

It is necessary for us--

1. That we may entertain a good opinion of God when he seemeth to deal

hardly with his people, and may check temptations of doubting of his

providence: Ps. lxxiii. 1, Truly God is good to Israel, even to such as

are of a clean heart.' We must hold fast this conclusion, that it be

not wrested out of our hands.

2. It is very necessary to breed patience and humble submission tinder

our personal afflictions: Ps. cxix. 71, It is good for me that I have

been afflicted.' There was a certain Jew called Gamzu, because,

whatever beset him, he was wont to say, Gamzu, this also shall be for

good.' So let us say, This is good and that too; nothing is bad that

cometh from a good God.

3. That we may hope and depend on God that it will be so for the

future. Our heavenly Father doeth all things well, therefore he will

give light in darkness, comfort in trouble, and life in death; nothing

raiseth our trust so much as to be persuaded that God loveth us and

careth for us, and will do all things for the best. Christ urgeth no

more but this to suppress our distrustful cares: Mat. vi. 32, Your

heavenly Father knoweth you have need of all these things.' You have a

father that is not ignorant and unmindful of you. What he will do

Christ saith not, but that must be left to his fatherly love.

4. God expecteth from you the glory of his works. Not that God is

affected with praise, but it doeth you good, and increaseth your love

and esteem of him, to observe how he guideth all things for good: Rom.

viii. 28, All things shall work together for good to them that love

God.'

Use 2. Let us imitate our Lord, and learn of him to do all things well;

for Christ's excellencies must leave an impression upon us. In our

religion all is good. There is a good God: Ps. cxix. 68, Thou art good

and doest good.' From him cometh every good and perfect gift: James i.

17, Every good gift and every perfect gift is from above, and cometh

down from the Father of lights, with whom there is no variableness, nor

shadow of turning.' A good Christ; you have heard how he went about

doing good to the bodies and souls of men. There is a good Spirit: Neh.

ix. 20, Thou gavest also thy good Spirit to instruct them.' And what is

the operation of the Spirit of Christ? First, to make us to be good: We

are his workmanship, created in Christ Jesus to good works,' Eph. ii.

10; and then to quicken us to do good: Eph. v. 9, For the fruit of the

Spirit is in all goodness, and righteousness, and truth.' There is a

good word: Heb. vi. 5, And have tasted the good word of God.' Now what

remaineth but that we be a good people? Goodness should be the

constitution of our hearts, and doing good the business of our lives.

Certainly that is a good religion which only employeth men to do good.

Now we must not do good coldly and carelessly, but with a zeal: Titus

ii. 14, Zealous of good works.' And to whom must we do good? Gal. vi.

10, As ye have therefore opportunity, let us do good unto all men, but

especially unto them who are of the household of faith.' Nay, your

enemies are not excepted: Mat. v. 44, But I say unto you, love your

enemies, bless them that curse you, do good to them that hate you, and

pray for them that despitefully use you and persecute you.' And this

doing good God expecteth from us in every relation and capacity.

Magistrates, because of their eminent and public influence: Rom. xiii.

4, For he is the minister of God to thee for good.' So also ministers:

Barnabas was a good man, and full of the Holy Ghost,' Acts xi. 24, and

therefore much people were added unto the Lord.' A man of a selfish,

froward spirit hath no true zeal for God, nor compassion over souls,

and is likely to do little good. And we must do good to one another:

Rom. xv. 14, I myself also am persuaded of you, my brethren, that you

are full of goodness, filled with all knowledge, able also to admonish

one another.' Husbands, wives, parents, children, masters, servants,

all are to do good in their several relations: Eph. vi. 8, Knowing that

whatsoever good thing any man doth, the same shall he receive of the

Lord, whether he be bond or free.' They that are not good in their

relations are nowhere else good; and therefore every one should make

conscience of being good, and doing good in his relation, calling, and

place; and so if there be any good thing done, though it be by a poor

bond-servant, God will take notice of it.

Now the motives to this are these--

1. God's great goodness to you in Christ. God will be served not as an

imperious sovereign, but as the God of love; and we must serve him not

as slaves, but as children; therefore his love should be instead of all

motives to us: 2 Cor. v. 14, The love of Christ constraineth us.' With

all readiness of mind we should set ourselves to do good, out of a deep

sense of his goodness to us in Christ.

2. The great reward which is appointed for us: Gal. vi. 9, And let us

not be weary in well-doing, for in due season we shall reap, if we

faint not/ His free grace hath provided a rich reward for those that

imitate Christ's example; they shall enter into the glory he is

possessed of, and then they shall enjoy the full comfort of their

laborious and expensive obedience.

3. This will honour our profession in the eyes of the world. Goodness

and usefulness gaineth esteem much more than a rigid innocency: Rom. v.

7, Scarcely for a righteous man will one die, yet peradventure for a

good man some would even dare to die.'

4. You will mollify the hearts even of your most froward adversaries:

Rom. xii. 21, Be not overcome of evil, but overcome evil with good.'

Goodness will reconcile their minds to the truth; for in so doing thou

shalt heap coals of fire on their heads, melt them into kindness and

gentleness.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON UPON 2 CORINTHIANS IV. 17.

For our light affliction, which is but for a moment, worketh for us a

far more exceeding and eternal weight of glory.--2 Cor. iv. 17.

THESE words give us a reason why we should not faint under trouble, or

when we are exercised with things unpleasing and distasteful to the

flesh. He had urged one reason before, ver. 16, the increase of

spiritual blessings. The inward man, anakainoutai, is invigorated by

afflictions, they tend to promote the spiritual life; but because we

are more affected with outward comforts than inward benefits, though

never so choice and necessary, therefore he addeth another reason, that

afflictions do not only promote the spiritual life, but also life

eternal, which, if it were more thought of by us, would very much

mitigate and allay the bitterness of our grief. The afflictions and

troubles of the godly have not such bitterness in them if compared with

the infinite good of eternal glory. We are altogether filled with the

sense of short evils, and do not lift up our minds to that blessed

eternity which is at the back of them. If this were well looked to, we

should find that light which we thought heavy, that short which seemed

long and tedious, For our light affliction,' &c.

In the words there is an elegant antithesis, or opposing of our future

estate to our present. Here is affliction,' there glory;' here a light

affliction,' there a weight of glory;' here momentary affliction,'

there eternal glory.' In our affliction there is both brevity and

levity; it is a light affliction, and it is but for a moment; in our

future glory there is solidity and eternity.

1. Solidity and excellency, a far more exceeding weight of glory,'

kath' uperbole`n eis uperbole`n ba'ros do'xes, a weight of glory

according to excellency unto excellency. Glory is called a weight,

because the same word, chabod, which signifieth a weight, signifieth

also glory; and weight addeth to the value of gold and precious things;

as the more massy and weighty a crown is, the more it is worth. And it

is said to be a far more exceeding,' &c. All words are too weak to

express heaven's happiness, and therefore he heapeth expression upon

expression. The expression single is used, Rom. vii. 13, kath'

uperbole`n, That sin might become out of measure or exceeding sinful;'

but here it is doubled, a far more exceeding.'

2. Eternity, aio'nion ba'ros do'xes; this is opposed to the

momentariness of our affliction. Both properties suit with God's

infiniteness and eternity. In the other world God will give like

himself, becoming an infinite and eternal power.

Doct. That the hope of eternal life, which shall follow upon our

present afflictions, should make them seem as nothing to us, or as

matters not much to be accounted of.

For see here how the apostle doth--(1.) Lessen the afflictions of our

present condition; (2.) Greaten heavenly things; (3.) Showeth how the

one is the fruit of the other, in the word worketh;' (4.) Who are the

persons.

I. He taketh off the tediousness of our present afflictions, that we

may not faint under them: Our light affliction, which is but for a

moment.' There is the evil expressed, our affliction;' the evil

lessened, it is light' and but for a moment.'

1. The evil expressed, our affliction.' Mine and my brethren's in the

ministry, and all christians', for there is a like reason of all. God

will have all tried and exercised one way or another; and the most

eminent most tried: Rev. vii. 14, These are they who are come out of

great tribulation.' Tribulations, and great tribulations, are the way

to glory to them whom God loveth most. Jesus Christ himself drank of

the brook in the way,' Ps. cx. 7, and was made low before he was

exalted. And the members follow the head by a conformity of suffering:

And we must all through many tribulations enter into the kingdom of

heaven,' Acts xiv. 22. We are all obnoxious to the hatred of the world,

which will vent itself in reproaches, calumnies, and persecutions; this

is the will of God. His only-begotten Son, whom he so dearly loved, was

not free. By this hard and rough way will he lead us to glory and

immortality. Our business is not to alter God's decrees by seeking an

exemption from crosses, but to consider how we may be supported under

them. Neither let any think the worse of glory, or that the happiness

of God's people is less worth, because tribulation is the way to it.

Surely the way to heaven, with all the tribulations which accompany it,

is far better than an easy life in this world with God's curse.

2. The evil is lessened. Our afflictions are leves et breves, light and

short. The highest way of comforting the afflicted which philosophy

could aspire unto was this, that if afflictions were great, they were

short; if long, light; meaning thereby, that if their afflictions were

grievous, they would shorten their lives; if of long continuance, by

bearing they learned the better to bear. But here both light and short

too in respect of our glorious reward, which being infinite, maketh

them light, and being eternal, makes them short.

[1.] Our affliction is light. There are degrees in our troubles; some

are more grievous, others more light and easy; some escape and get to

heaven at a cheaper rate than others; but the afflictions of all are

light. The Holy Ghost doth here assure us of it; for at first view they

seem hard and burdensome, but if you consider them more intimately,

they are soft and easy. The afflictions of the godly are not light in

themselves, but either--

(1.) Comparatively, in respect of the excellency and infiniteness of

the heavenly glory. So Rom. viii. 18, I reckon that the sufferings of

the present world are not worthy to be compared with the glory which

shall be revealed in us.' The trouble is nothing to the recompense, nor

the cross to the crown; no more than a feather to a talent of lead. The

good and evil of the other world are truly great, but the good and evil

of the present world are slight and inconsiderable. This is evident,

because we are ignorant and incredulous of falling by the beginnings of

either. A wounded spirit or the comfort of a good conscience, these are

things we have experience of; we know not exactly what our future

condition will be, but the hopes and fears of that estate are very

affective. The fears of eternal torment which are found in a guilty

conscience show that all the sufferings of the world are but a

flea-biting to that woe and anguish which abideth for the impenitent:

Prov. xviii. 14, The spirit of a man will sustain his infirmity, but a

wounded spirit who can bear?' The salve for this sore must come from

heaven; so the joys of a good conscience, which are unspeakable and

glorious,' 1 Peter i. 8, show the happiness of the other world to be

exceeding great; for if the foretaste be so sweet, the hope and

expectation so ravishing, what will the enjoyment be? All the pleasures

of sense are but a May-game to it. Now turn the tables, and compare the

troubles of obedience with the pleasure and glory of our reward, or, on

the other side, the pleasures of sin with the pains of hell, and then

you will conclude that all the evil that can seize upon us here for our

faithfulness to God is light and easy.

(2.) Copulatively. Though affliction be not light in itself, yet by the

strong support and comfort of the Spirit, God maketh it light and easy

to us. To a strong back a burden is light which crusheth the weak and

faint, and causeth them to sink under it; a man well clad may without

great annoyance bear the cold of winter, which pincheth the naked; so

by the support of the comforting Spirit, that which is grievous is made

light and easy; because, as our afflictions abound, so do our

consolations by Christ,' 2 Cor. i. 5; and so we do not only prevail

above the evil, but are more than conquerors through him that loveth

us,' Rom. viii. 37. Now there is a more liberal allowance of these

comforts and supports to God's suffering servants than to those who

live at ease, and are not exposed to such difficulties and hardships: 1

Peter iv. 14, If ye be reproached for the name of Christ, happy are ye,

for the Spirit of glory and of God resteth upon you; on their part he

is evil-spoken of, but on your part he is glorified.' The gift of the

Holy Ghost is in a peculiar manner dispensed to them, and by this oil

his wrestlers are anointed.

Well, then, it is some support to consider that it is the will of God

that for well-doing we should be hated of evil men. But it is a greater

help that we can, by the hope of heavenly glory and immortality,

counterbalance present infelicities. But the greatest help is, that by

the gift of the Holy Ghost we are fortified against all impressions of

sense. And holy sufferers are encouraged in the ways of obedience. All

which things considered, suffering cannot look so grim and terrible to

a mortified soul, who hath learned to contemn earthly things, and to

make heavenly things his great end and scope.

[2.] They are short, as well as light. He saith, This light affliction,

which is but for a moment.' No question but the afflictions of God's

children, as they are some more easy, some more grievous, so they are

some shorter, some of a longer continuance; yet they are all but for a

moment. If they should last for our whole lives, they are but momentary

if compared with eternity that shall ensue. But it is not credible that

our lives should be altogether calamitous; there is no instance of

that, either in scripture or the records of time. There are intervals

of rest; and our enemies cannot trouble us but when it is permitted of

God. But if there were no intermission, this life itself is but a

moment. If you consider that which in those afflictions we most dread,

and beyond which the power of the most cruel adversary cannot reach,

death itself, it is but for a moment. In the twinkling of an eye we are

in eternity. Death cometh in a moment, and it is gone in a moment;

after that, we enjoy eternal rest and peace. Therefore though in our

way to heaven we should endure most grievous calamities, yet, since

they are but momentary, they are to be endured, that we may enjoy so

great a good as the vision and fruition of God.

To make this more evident to you, let us a little consider how the

afflictions of God's people are long and short.

(1.) Concerning their length.

(1st.) They seem long to those that reckon by time, and not by

eternity. If we look to present time, Summer and winter is past, and we

are not saved,' Jer. viii. 20. They had a long time looked for

deliverance; the year was gone, but none appeared; yea, not one year,

but many. So Zech. i. 12, How long wilt thou not have mercy on

Jerusalem and the cities of Judah, against which thou hast had

indignation for many years?' So long may be the measure and continuance

of the church's trouble, not only for days and months, but many years;

yet these afflictions are but momentary if we go by a right count. We

must not compute things by time, but by eternity. The longest time to

eternity is nothing: Ps. xc. 4, A thousand years in thy sight are but

as yesterday, when it is past.' Compared with God's infinite and

eternal duration, a thousand years are but as a drop lost and spilt in

the ocean.

(2d.) They seem long because of the impatiency of the flesh. We love

our own ease, and therefore affliction soon groweth irksome and

tedious. Men in a fever reckon minutes and quarters and hours, and an

hour seemeth a day, and a day a week, and a week a month, and a month a

year. Winter nights seem long in the passing. Our times are always

present with us, when God's time is not come. A hungry stomach cannot

stay till the meat be roasted, and impatient longings must be satisfied

with green fruit.

(2.) For their shortness; they seem short, partly because they are not

so long as they might be in regard of the enemies' rage: Zech. i. 15, I

was but a little displeased, and they helped forward the affliction.'

God intendeth to correct and reform his children, but they intend to

destroy and root them out. Satan and wicked men know no bounds. Partly

they are not so long as we deserve. The evil of one sin cannot be

expiated in a thousand years; but God stoppeth, and in the midst of

judgment remembereth mercy,' Hab. iii. 2. Partly they are not so long

as they might be in regard of second causes and probabilities: Hab.

iii. 2, Revive thy work in the midst of the years.' Partly because

faith will not count it long; for to the eye of faith things future and

afar off are as present: Heb. xi. 1, Faith is the substance of things

hoped for, the evidence of things not seen.' Partly because love will

not count it long: Gen. xxix. 20, Jacob served seven years for Rachel,

and they seemed to him but a few days for the love he had to her.' If

we had any love to Christ, we would be willing to suffer a little while

for his sake. But chiefly in regard of our eternal reward and

blessedness; so it is a light affliction, that is but for a moment,

like a rainy day to an everlasting sunshine. God will not always chide,

but his mercy is for ever and ever.

II. Come we now to the other part of the comparison, our reward, and

let us see how he greateneth heavenly things. They are set forth by

unwonted forms of speech, but such as argue the super-excellency of

what is propounded; and there you may observe an exact opposition of

our happiness to our misery; there affliction,' here glory;' there

light affliction,' here a far more exceeding weight of glory;' there

momentary affliction,' here eternal glory.' Let us illustrate all these

circumstances.

1. There affliction, here glory; very fitly. In our calamities we are

depressed and put to shame, but whatever honour we lose in this mortal

life shall be abundantly supplied and recompensed to us in heaven.

Indeed, we do but prattle when we presume to describe the other world,

for it doth not appear what we shall be,' 1 John iii. 2; and again, 1

Cor. ii. 9, It hath not entered into the heart of man to conceive the

great things which he hath prepared for them that love him.' Only our

ear has received a little thereof, and somewhat I shall speak by and

by; only, in the general, there shall be great honour done to us, both

by the Father and the Son. By the Father: John xii. 26, If any man

serve me, let him follow me; and where I am, there shall my servant be:

if any man serve me, him shall my Father honour.' He that will suffer

as Christ hath done shall fare as Christ hath done; for he came, as to

teach an afflicted persecuted people that it is no new and strange

thing to be misrepresented and slandered in the world, and suffer for

the hopes of a better life, so to assure and give them a visible

demonstration that there is a life of glory prepared for us; and he is

in heaven, in possession of this glory, to convey it to us, and his

Father will put all marks of honour upon us. And he himself, Luke xii.

37, He will gird himself, and make them to sit down, and come forth and

serve them at the heavenly feast.' These general expressions intimate

great glory which shall be put upon us; there is enough discovered to

counterbalance all the afflictions of the present world, of what nature

soever they be. Are you pained with sickness, and roll to and fro in

your bed like a door on the hinges, through the restless weariness of

the flesh? In heaven we shall have everlasting ease, for that is a

state of rest, Heb. iv. 9. Are you cast out by man as unworthy to live

in any civil society? There you are received by the Lord into an

everlasting abode with him: 1 Thes. iv. 17, Then we who are alive and

remain shall be caught up together with them in the clouds, to meet the

Lord in the air, and so shall we ever be with the Lord.' Have you lost

the love of all men for your sincerity and faithfulness? You shall

everlastingly enjoy the love of God: Rom. viii. 39, Nor height, nor

depth, nor any other creature, shall be able to separate us from the

love of God, which is in Christ Jesus our Lord.' Are you reproached,

calumniated in the world? Then your faith shall be found to praise,

glory, and honour,' 1 Peter i. 7. Are you cast into prison? You will

shortly be in your Father's house, where there are many mansions,' John

xiv. 2. Are you reduced to sordid poverty? There you read of the riches

of the glory of the inheritance of the saints in light,' Eph. ii. 18.

Have you lost children for Christ? They shall not come to you, but you

shall go to them. Your temptations will be over, and your enemies will

all have done; you go from hard taskmasters to your gracious and

righteous Lord; your fears and sorrows will be at an end, your desires

accomplished, and your expectations satisfied. Must you die, and the

guest be turned out of the old house? You have a building of God

eternal in the heavens.' You do but leave a shed to live in a palace: 2

Cor. v. 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/ If you are forced out by the violence of man,

the sword is but the key to open heaven's doors for you.

2. Here is a far more exceeding weight of glory' opposed to light

affliction.' Things excellent we count weighty; small, light. What is

better than that heavenly good which is offered to the faithful

followers of Christ? It is good to consider a little what it is.

[1.] All evil will be then removed. There is no sighing, no sorrowing

there: Rev. vii. 17, God shall wipe away all tears from their eyes.'

Three things do trouble the saints, and none of them will be in heaven.

One is sin, and the frequent interruption of God's service; but there

will neither be sin nor temptation, neither devils nor corrupt nature.

We are all pure and holy there, the glorious church is without spot and

wrinkle, Eph. v. 27. A second is the frequent interruption of a sense

of God's favour. We have both clouds and sunshine here, now God lifts

up the light of his countenance, and we are cheered; but then he hides

his face from us, and we are troubled. But there the communion is

constant, the day is without night, and an ever lasting sunshine

without clouds: Rev. vii. 15, They are before the throne of God, and

serve him day and night in his temple.' There is perpetual service and

perpetual enjoyment; neither is our work interrupted, nor our

blessedness. The third thing which troubleth the saints is outward

persecutions, wants and straits. None of these do follow the saints

into heaven. Oh what a happy time will this be, when there will be no

crying out of the body of death, no complaint of violence and

oppression, no mourning after a withdrawn God!

[2.] All good will be then enjoyed. The great object of our eternal

blessedness is God. We enjoy him fully, familiarly, and constantly. Our

nearness to God is greater, our communion more full. To our felicity

three things are necessary, a prepared faculty, a suitable object, the

conjunction of both these. In the state of glory all these concur. The

faculty is more prepared as we are purified and clarified from the

dregs of carnal sense; the object is manifested and dispensed in the

greatest latitude, for there God is all in all; the conjunction is more

intimate between this object and faculty. Our conjunction here is by

faith and imperfect love, there by clear vision and perfect love: He

that is joined to the Lord by faith and love is made one spirit,' 1

Cor. vi. 17. Oh, but what a conjunction will this be, when we shall be

joined to the Lord by sight and perfect love! Our sight clear, 1 Cor.

xiii. 12, vision shall then succeed to faith, and possession to hope.

Surely then our fruition must needs be greater, and the soul be filled

with all the fulness of God. It is hard to speak of the state of heaven

till the great voice call upon us to come up and see what God has

provided for us. But in short, vision makes way for assimilation: 1

John iii. 2, We shall see him as he is, and be like him;' as iron, by

lying in fire, becomes as it were all fire. Assimilation makes way for

satisfaction: Ps. xvii. 15, I shall be satisfied, when I awake, with

thy likeness.' The soul is then at rest; it hath enough in having God,

and seeing, and loving, and being made like to him.

3. This glory is eternal, in opposition to our momentary affliction. If

we desire to prolong this life, which is obnoxious to divers

calamities, how much more should that life affect us, which shall be

fully happy, and never have end? Surely an immortal spirit must look

after an eternal happiness. All the honours of the world, which dazzle

men's eyes, are vain and slippery. The riches which captivate their

hearts are uncertain and perishing; and the pleasures which enchant

them pass away as a wind, or, if they should continue, the relish of

them will be gone. Death will put an end to them, though they often

fail most men before. But this happiness will be extended throughout

millions of ages. Alas! if wicked men did consider the shortness of

their pleasures and the length of their sorrows, they would not be so

besotted as they are. So, on the other side, if godly men did but

consider the shortness of their afflictions and the length of their

glory and joy, it would animate and encourage them to go on cheerfully

in all their tribulations. Our glory must needs be eternal, because it

depends upon the will of an immutable God, and the everlasting merit of

a glorious redeemer. When either of these foundations fail, your

blessedness will be at an end; but these can never fail, and therefore

our glory will be everlasting.

III. That the one is the fruit of the other; for the apostle saith

katerga'zetai--(1.) Negatively; certainly not by way of merit, but by

God's mere grace for Christ's sake. Our title is by adoption: Rom.

viii. 17, If children, then heirs, heirs of God, and joint-heirs with

Christ; if so be that we suffer with him, that we may be also glorified

together.' (2.) Positively; so two ways--(1st.) By giving a right;

(2d.) Preparing us for it.

1. Though our patience doth not merit, yet it giveth us a right, so as

we may certainly expect it from the mercy of God: Mat. v. 12, Rejoice

and be exceeding glad, for great is your reward in heaven.' Our

transitory light sufferings are so accepted by God that they are sure

to be rewarded by him with an eternal weighty crown of bliss and glory.

If we have done and suffered never so much for God, yet eternal life is

a gift to be taken out of the hands of grace: Rev. ii. 10, I will give

thee the crown of life.' It is the mercy of our Redeemer, which

encourageth us to hope: Jude 21, Keep yourselves in the love of God,

looking for the mercy of our Lord Jesus Christ unto eternal life.'

2. It prepareth us for it. Afflictions are a means of mortification and

holiness, as they deaden the gust of the flesh in us, draw us off from

the love and esteem of this world, and awaken in us desires after

heavenly things, and conduce to the reviving of the inward man day by

day. So that by patient enduring these light afflictions, your title is

more assured, your hearts are more prepared.

IV. Who are the parties interested? Hemon in the text; and they are

described, ver. 18, Those that look not to things seen,' &c. It doth

not so in all, but those that mind heavenly things, who make them the

scope and end of their lives, and acquiesce in them as their supreme

happiness, do not look for great things in a vain world, but are set

upon getting home to God. If this be your scope, and you be true to it,

you will not miss of what you do in the first place seek after. Alas!

many would fain go to heaven, but give no diligence to clear up their

right and interest in it, nor back their longings with those endeavours

which the weight of the business requireth.

Use 1. To inform us how little cause believers have to murmur under

their afflictions. (1.) They are supported in this life by the comforts

of the Spirit; (2.) Rewarded with unspeakable glory in the world to

come; (3.) Sufferings are necessary.

1. In this life their trials are not insupportable, but light and

momentary: 1 Cor. x. 13, There hath no temptation taken you, but such

as is common to man; but God is faithful, who will not suffer you to be

tempted above that ye are able to bear, but will with the temptation

also make a way to escape.' All things considered, here you have more

cause of joy than sorrow. A few only are called to suffer for Christ,

and those in our days suffer but a little, a few mocks and scorns of

foolish men, and will you begrudge this? The experience occasioned by

patience should recompense it: Rom. v. 3, 4, We glory in tribulation

also, knowing that tribulation worketh patience, and patience

experience, and experience hope.' But then--

2. In the world to come you shall have recompense enough; it is a great

reward, and a sure reward. Though you have it not in possession, you

have it in promise; and will you grudge to pass through suffering into

glory, and to sow in tears that you may reap in joy?

3. And these sufferings are so far from infringing, that they promote

this glory. Christ seeth this is most for his glory and your good. It

is necessary: 1 Peter i. 6, Ye are in tribulation if need be.' Oh, how

many have miscarried by living in wealth, honour, and power! If God

will take away the fuel of our lusts, and opportunities of sinning,

shall we grudge at that necessary moderate affliction which saves us

from hell, and promotes our eternal happiness?

Use 2. To persuade us--

1. To be in a condition to make use of this cordial. We must endeavour

to be heirs of promise, that have fled for refuge, to take hold of the

hope set before us/ Heb. vi. 18. You must be such that give all

diligence to clear up your title by a fruitful self-denying obedience.

2. To be often meditating upon it; for a double end--

[1.] To wean yourselves from the vanities of the world, 1 Peter i. 13.

What petty trifles are all things when laid in the balance against this

happiness! Alas! that our minds should be so apt to surfeit upon the

luscious happiness of this vain world, when there are so many

sweetening circumstances to endear heaven to us!

[2.] That you may be comforting and confirming your souls in the hopes

of this happiness in all your troubles and afflictions: 1 Thes. iv. 18,

Comfort one another with these words.' In heaven none are poor,

destitute, afflicted, but all supplied. It is a great matter when we

fetch our solace hence.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMONS UPON 1 JOHN II. 12-14.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON I.

I write unto you, little children, because your sins are forgiven for

his name's sake.--1 John ii. 12.

IN these words we have--(1.) A friendly compellation, Little children.'

(2.) A serious exhortation, I write unto you.' (3.) The reason of his

writing to that end and purpose, Because your sins are forgiven for his

name's sake.' Or, if you will take notice--(1.) Of a privilege, Your

sins are forgiven.' (2.) The persons interested Little children.' (3.)

The exhortation to duty built thereupon, I write unto you.'

1. We must state the persons; such as are little children.' Some times

the word is taken in a peculiar and restrained sense for babes in

grace, as ver. 13, I have written unto you, little children, because ye

have known the Father.' Only the word is different in the original;

here it is, little children;' there it is, young men.' This verse is

spoken in common of all believers; whether they be fathers, or young

men, or babes, they are all in the sense of the text little children.'

He speaketh to all christians in common under this title: ver. 1, My

little children, these things I write unto you, that ye sin not.' So

ver. 18, Little children, it is the last time.' By this title he

speaketh to all christians, of what age or growth soever. The matter

also concerneth all in common, and according to this interpretation the

order of setting down the several ages is regular. Beginning with

fathers, proceeding with young men, ending with infants or babes in

grace. Our Lord Jesus useth the same language, John xiii. 33, Little

children, yet a little while I am with you.'

2. The privilege, Pardon of sins for his name's sake;' that is, upon

the account of Christ made known in the gospel, and apprehended by

faith; for he is the advocate spoken of ver. 1, 2; and ver. 6, He that

abideth in him, ought himself also to walk as he walked.' So that in

the whole context Christ is the antecedent. His name's sake implieth

his merit and satisfaction, as also our faith in him: Acts x. 43, To

him give all the prophets witness, that, through his name, whosoever

believeth in him shall receive remission of sins.'

3. The exhortation grounded thereon, I write unto you.' What to do?'

Not to sin,' ver. 1;' To keep his commandments,' ver. 3-5;' To walk as

he walked,' ver. 6;' To love the brethren,' ver. 7-11;' Not to love the

world,' ver. 15. So that the sum of all is, we may gather that the

faithful of all ages and sizes have their sins pardoned, and are

thereby bound to holiness, which is here represented under several

notions, some of which are more general, others concern particular

duties.

The points of doctrine are three--

1. That christians of all ages and ranks are and should be as little

children.

2. Such who are in the gospel-sense as little children have obtained

remission of sins for Christ's name's sake.

3. Those who have obtained remission of sins are bound to express their

gratitude and thankfulness to God by new obedience.

The first point, being but a metaphorical description of the faithful,

will be soon despatched. The term implieth--

1. Their new birth. As little children are newly entered into the

world, and beginning their lives, all things are new to them, so

whosoever will be saved entereth into a new state, becometh as a little

child, by being renewed by the Holy Ghost, and participating of the

divine nature. In this sense it is said, Mat. xviii. 3, Except ye be

converted, and become as little children, ye shall not enter into the

kingdom of God;' where by conversion they become as little children,

that is, enter into a new state, and carry on a new life and trade,

with which they were never acquainted before. The same is pressed in

other scriptures: Rom. vi. 6, Knowing that our old man is crucified

with him;' Eph. iv. 22, That ye put off, concerning the former

conversation, the old man;' ver. 24, And that ye put on the new man,

which after God is created in righteousness and true holiness.' When

converted, they are not the same men they were before. So 2 Cor. v. 17,

If any man be in Christ, he is a new creature.' All things are become

new, he hath new thoughts, new desires, new delights, new discourses,

new designs, new employments. If you have your old thoughts still, your

old passions, and old affections still, it is a sign you are not

converted.

2. Having a new life, they look after that which will maintain and keep

it up in good plight and vigour; for all creatures that have life have

something put into them which attracteth and draweth the nourishment

proper to that life. The plants have an attractive power to draw from

the earth that moisture which feedeth them. The beasts have an

appetite; and man, who hath this faculty in common with the beasts,

hath also an attractive appetite given with his life. So christians: 1

Peter ii. 2, As new-born babes desire the sincere milk of the word,

that ye may grow thereby.' They long after spiritual food, puke at that

which is not their natural milk. They have a spiritual taste, which

distinguisheth doctrines, as the mouth doth meat.

3. In regard of humility, and designs, and contrivances after greatness

in the world. They that become as little children seek not after

dominions, and dignities, and honours. For, Mat. xviii. 1-3, when the

disciples were striving who should be greatest in the kingdom of

heaven, Christ calleth a little child, and setteth him in the midst of

them, and saith, Except ye be converted, and become as a little child,

ye shall not enter into the kingdom of heaven.' As if he had said, You

strive for pre-eminence and worldly greatness in my kingdom; I tell

you, my kingdom is a kingdom of babes, and containeth none but the

humble, and such as are little in their own eyes, and are contented to

be small and despised in the eyes of others, and so do not look after

great matters in the world. A young child knoweth not what striving for

state meaneth. Thus by an emblem and visible representation would

Christ take them off from the vain ambitious expectation and pursuit of

a carnal kingdom. One part of the work of grace is to take down our

pride, and to humble us, and make us little in our own eyes. David,

when he would free himself from the crime of aspiring, and seeking

great matters in the world, expresseth himself thus, Ps. cxxxii. 1, 2,

Lord, my heart is not haughty, nor my eyes lofty, neither do I exercise

myself in great matters, nor in things too high for me. Surely I have

behaved and quieted myself as a child that is weaned of his mother; my

soul is even as a weaned child.' He was not covetous nor ambitious.

David proveth himself to be a child of God by the lowliness of his

heart, the sobriety of his carriage, and submission to all God's

dispensations, and desired no higher condition than God would, by the

fair invitation of his providence, call him unto. He was as a feeble,

impotent child, looking wholly to be directed, supported, and enabled

by God, with the greatest obedience, dependence, self-denial, and

resignation that can be. A weanling, though he begin to go and speak,

and live without the teat, yet wholly dependeth on the mother's aid,

teaching, and provision for each of these: such a weanling was David,

casting his affairs on the Lord as a child doth on the mother.

4. Innocent and harmless as a child, who, though infected with sin, and

must be saved by Christ as others of grown age, yet cannot act sin. So

saith the apostle, 1 Cor. xiv. 20, Brethren, be not children in

understanding; howbeit in malice be ye children, but in understanding

be men.' A man is a child in understanding when he hath no more use of

spiritual knowledge than a child hath of natural reason; so we must not

be children, but we must be harmless as children. It is a happy

ignorance to be ignorant of sin, to be babes in mischief and evil; not

merely because we cannot act it, but because we would not: Rom. xvi.

19, I would have you wise unto that which is good, and simple

concerning evil,' Better be a bungler in sin than that our souls should

enter into that secret.

I will press the similitude no further, only see from thence who are

not God's faithful ones. All such as are not born again, and brought

into a new state; all such as have no spiritual relish and gust; all

such as please themselves with a vain confidence, and cannot submit to

be handled and dealt with as the Lord pleaseth; all such as are more

crafty to do evil than wise to do good.

Doct. 2. That such who are as little children have obtained remission

of sins for Christ's name's sake.

Here I shall inquire--(1.) What is forgiveness of sins; (2.) How it is

obtained, and for whom.

First, What is forgiveness of sins? It is the judicial action of God,

by which he doth fully release the penitent believer from the guilt of

all the things committed against his law, without requiring

satisfaction or punishment at his hands.

1. It is a judicial action of God. One man forgiveth another; for our

heavenly Father requireth that every one should forgive his brother

their trespasses,' Mat. xviii. 35. But our forgiveness is an act of

charity or duty imposed upon us. God's forgiveness is an act of

authority, as he is the governor and judge of the world. We may forgive

the wrong done to us, when God doth not forgive the sin; for an act of

our charity doth not evacuate God's authority. Stephen forgave his

enemies their wrongs done to him; but he could not forgive their sin

against God; only prayed, Acts vii. 60, Lord, lay not this sin to their

charge.' So for us; the wrong to be forgiven is an offence against God.

We have not power to forgive it, nor meddle with it any further than,

by prayer to God. In all sin God is the wronged party, and God is the

highest judge, whose act is authoritative, and can only give

satisfaction to the conscience. God's solemn judgment is at the last

day, but he is a judge now: Verily he is a God that judgeth in the

earth,' Ps. lviii. 11; his private judgment passeth upon every one. Now

every one is forgiven or not forgiven; the last day's action is but a

promulgation and execution of this sentence. Now God justifieth or

condemneth men by his word, and doth either remit or retain their sins.

But there is a threefold difference--

[1.] Now within time the sentence may be repealed, but then it is

definitive and peremptory. A man that is condemned by the law may be

pardoned and absolved afterwards. Every one of us is condemned

already,' John iii. 18; and we bind this condemnation upon us if we die

in our infidelity and impenitency, and contempt of the Lord's grace,

ver. 19. But our estate is capable of alteration: John v. 24, He that

believeth on me hath everlasting life, and shall not come into

condemnation, but hath passed from death to life;' hath changed his

copy, and is translated from the sentence and state of death to a

sentence of life passed in his favour.

[2.] The sentence is now private, but then public. It is passed in the

believer's conscience according to the word of God; but then it is

pronounced by the judge's own mouth pro tribunali, when he sitteth on

the throne: Acts iii. 19, That your sins may be blotted out, when the

times of refreshment shall come from the presence of the Lord.' It is

now stated; we have the grant of it in the word upon the terms of the

new covenant, but then it shall be confirmed and ratified in court by

an open and visible sentence, our judge publicly absolving us.

[3.] Then there shall be an execution, both of justification and

condemnation. Now in time there is sententia lata, but not dilata; it

is past, but not executed: Eccles. viii. 11, Because sentence against

an evil-doer is not executed speedily, therefore the heart of the sons

of men is fully set in them to do evil.' When a sinner dieth, it is

executed in part upon his soul, but not upon his whole person. So the

godly have their sentence passed, but they have not the full effect of

it till then. It is said, John v. 27, God hath given him authority to

execute judgment.' The punishment which belongeth to sinners is all

kind of misery in this world and the next. God now judgeth the world in

patience, then in righteousness. Then the pardoned shall have their

consummate happiness, but the wicked be cast body and soul into

hell-fire.

2. By which he doth freely and fully release from the guilt of all our

transgressions.

[1.] Freely. God doeth it, and that without any cost to us: Isa. lii.

3, Ye have sold yourselves for nought, and ye shall be redeemed without

money.' As the sale was without any gain and benefit to us, so the

redemption and recovery was neither any cost to us; it cost Christ

dear. The debtor did not provide the ransom, but the creditor; and the

price was paid out of God's own treasury. And freely also; for though

we penitently and humbly sue out our pardon, and it is not forgiven

without our desiring, yet without our deserving. The Lord saith, Isa.

xliii. 25, I, even I, am he that blotteth out thy transgressions for my

own sake, and will remember thy sins no more.' What ever God doth in

our salvation, he doth it for his name's sake, pitying our misery, and

for the glory of his own mercy, pardoning our sins; thus in the text,

Because your sins are forgiven for his name's sake.' We must ask it,

and seek; but God giveth it for Christ's sake. We cannot merit it, and

we must seek it in such a way as may be most honourable to God and

Christ, judging ourselves, condemning ourselves, giving him the glory

of his justice by humble and broken-hearted confession, admiring his

grace, acknowledging our great debt to our Redeemer, forsaking our way

and our thoughts. Yet these things do not satisfy for the wrong done to

God, only render our condition compassionable. David saith, Ps. xxv.

11, For thy name's sake, O Lord, pardon my iniquity, for it is great.'

The penitent believer hath no other plea but the honour of God's grace

engaged in the covenant. God's free pardon is the saint's

encouragement.

[2.] It is full; as God pardoneth freely, so also fully, and not by

halves; irrevocably, and not for a time only; universally, and not a

few sins only; and therefore he is said to remove our sins from us as

far as the east is from the west,' Ps. ciii. 12; To cast our sins into

the depths of the sea,' Micah vii. 18. The sin forgiven shall not be

remembered or laid to our charge any more.

3. It is a release from the guilt of our transgressions. There is in

sin reatus culpae, the fault; and reatus poenae, the guilt. God doth

not make the sin to be no sin, or the fault to be no fault, but he will

not charge it to our condemnation and confusion. Properly, it is the

obligation to punishment which God releaseth us from. Sin is compared

to a chain, as hell to a prison: Lam. i. 14, The yoke of my

transgression is bound by his hand; they are wreathed and come upon my

neck.' Now God, when he pardons sin, looseth this chain. So to a debt:

Mat. vi. 12, Forgive us our debts.' The sinner is discharged from his

obligation to punishment. It is a forgiveness of the debt, or an

exemption from payment. When God pardoneth, he doth not only respite or

withhold the execution, but withdraweth the obligation to punishment.

It is one thing for the creditor to give a further day of payment,

another to cancel the bond; one thing to loosen the chain, and another

to break it. God doth not only forbear, but forgive; not only spare us

for a while, but save us for ever. A reprieve only suspendeth and

deferreth execution, but a pardon wholly preventeth it.

4. The object of this pardon is the penitent believer; and that faith

is required, see Acts x. 43, To him gave all the prophets witness,

that, through his name, whosoever believeth in him shall receive

remission of sins;' Acts x. 38, 39, By this man we preach unto you

forgiveness of sin; and whosoever believeth in him is justified from

all things from which he could not be justified by the law of Moses.'

It is necessary that those who have benefit by Christ should own the

author of their deliverance, and give up themselves to him, both in a

way of dependence and obedience. In a way of dependence, putting their

cause into his hands, that he may reconcile them to God. And also

obedience is needful, that they may for the future devote themselves to

God by Christ. And repentance is required: Acts iii. 19, Repent, that

your sins may be blotted out;' and Luke xxiv. 47, That repentance and

remission of sins should be preached in his name among all nations.'

And it is also required that we may acknowledge the obligation in his

law, bemoaning our former misery, and consecrating ourselves anew to

God, to do his will, and walk in his ways. Repentance is our return to

God, from whom we have departed by sin: Acts xx. 21, Testifying both to

the Jews and Greeks repentance toward God, and faith toward our Lord

Jesus Christ.'

5. This sin is forgiven without requiring satisfaction or punishment of

the sinner.

[1.] Satisfaction to divine justice is not given by us for the wrongs

we have done, but by Christ. God will have satisfaction, but not from

us. Christ hath given it by his own blood. Therefore pardon of sins is

made a special part of our redemption: Col. i. 14, In whom we have

redemption through his blood, even the forgiveness of sins;' Eph. i. 7,

In whom we have redemption through his blood, the forgiveness of sins.'

We are freely forgiven, yet the Lord required that provoked justice

should have satisfaction, which is not exacted of us, but of Christ,

who was made sin for us.

[2.] Punishment is not required of us; for where he forgiveth the sin,

he forgiveth [10] the punishment. It will not stand with God's mercy to

forgive the debt, and yet require the payment; as it is a mockage among

men to forgive the debt, and yet to cast the debtor into prison, or to

pardon a malefactor, and yet leave him liable to execution. God

forgiveth us, as we are bound to forgive our brother, Mat. vi. 12. Now

that is not in part, but in whole; not to forgive the wrong, and yet

take our full revenge of him. Surely as to eternal wrath the case is

clear; as to the afflictions of believers, there is some difficulty;

but our afflictions in this life are not for the satisfaction of

offended justice, that is so fully done by Christ, that it needeth not

be pieced up by our sufferings; and therefore our afflictions are not

needful to the completing of our justification and pardon, but as helps

to the furtherance of our sanctification; so they are of great use to

make us hate sin more. If we only knew the sweetness of sin, and not

the bitterness, we would not be so shy and cautious as we ought to be.

Afflictions remain as monuments of God's displeasure against that which

we are too apt to love and indulge: Jer. ii. 19, Thine own wickedness

shall correct thee, and thy backsliding shall reprove thee; know

therefore, and see that it is an evil thing and bitter, that thou hast

forsaken the Lord thy God.' They help us also to prize our deliverance

by Christ. If afflictions be so grievous, what would hell be?' When

chastened, not condemned,' 1 Cor. xi. 32. Those whose garments were

singed knew in part what it was to be cast into the fiery furnace. We

are scorched a little, singed a little; it is a fair warning or gentle

remembrance to stand further off.

Secondly, How it is obtained. Take it in these propositions--

1. Sin is anomi'a, a transgression of the law, a debt, as being a wrong

done against God, obliging the sinner either to repair God in point of

honour, or to lie under the wrath of God for evermore; for the wages of

sin is death,' Rom. vi. 23.

2. There is no deliverance from this debt of sin, or obligation to

wrath because of sin, but by pardon and forgiveness. The plea of

innocency is lost, and there are but two pleas, guilty or innocent. Now

to plead guilty without hope of pardon is but to condemn ourselves.

What will stead us? On God's part no other thing will serve the turn.

Not his patience, or forbearing mercy; forbearance is no discharge; the

sentence is in force still, though execution be delayed. Not the bounty

of his providence seen in outward blessings; these things may be given

in wrath. Not deliverance from eminent dangers; that looks like a

pardon, but is not. God seems to put the bond in suit, yet spareth for

the time: Ps. lxxviii. 38, But he being full of compassion, forgave

their iniquities, and destroyed them not; yea, many a time turned he

his anger away, and did not stir up all his wrath;' Mat. xviii. 27, The

lord of that servant was moved with compassion, and loosed him, and

forgave the debt.' Compared with ver. 34, And the lord was wroth, and

delivered him to the tormentors till he should pay all that was due to

him.' This is a reprieve, not a pardon. Nothing will stead us on our

part. Not forgetting sin; for what are we the better if God remember

it? Many sleep whose damnation sleepeth not, 2 Peter ii. 3, and turn

off grief rather than put it away. It is no profit though forgotten, if

not forgiven. Not denying sin. There are books of record, Rev. xx. 12,

which will be opened at the last day, and then all our sins are set in

order before us. Not excusing sin, or extenuating it; that is to

aggravate our case, to hold neither by law nor gospel; for the law

cannot save the sinner or the half innocent; and the gospel requireth

that we should accuse ourselves, and judge and condemn ourselves: 1

John i. 9, If we confess and forsake our sins, he is just and faithful

to forgive us our sins;' 1 Cor. xi. 31, For if we would judge

ourselves, we should not be judged.' Nothing but forgiveness will do us

good.

3. There is some hope of forgiveness, because God forbeareth the worst,

and doth not stir up all his wrath against them. They have food, and

raiment, and ease, and liberty, and friends, and wealth, and honour:

Rom. ii. 4, Or despisest thou the riches of his goodness, and

forbearance, and long-suffering, not knowing that the goodness of God

leads thee to repentance?' All these forfeited mercies are continued to

us. Therefore God deals not with them in utmost rigour; and while he

waiteth to be gracious, he is willing to be appeased, ready to forgive

upon terms consistent with his honour and the common good. Yea, his

commanding us to forgive one another is an argument that mercy and

forgiveness are agreeable and pleasing unto God. We are yet in via, in

the way, and under an obligation to use means for our selves, and

therefore our condition is not desperate, and past all hope. Everything

about us proclaimeth the goodness of this God with whom we have to do:

Acts xiv. 17, Nevertheless he left not himself without witness, in that

he did good, and gave us rain from heaven, and fruitful seasons,

filling our hearts with food and gladness.'

4. Though forgiveness may be probably hoped for from God's goodness and

mercy as represented in common providence, yet till there be a

satisfaction for the offence, and we may have our pardon granted with

the good leave of provoked justice, the soul can have no satisfaction.

The grand scruple that haunts the guilty creature is, how God shall be

appeased? Micah vi. 7. If God will pardon sinners, there must be fit

means to keep up the honour of his justice and authority of his law,

or. else the engrafted notions concerning God would be violated, and

the government of the world could not be kept up. Some way there must

be to declare his holiness and righteousness: Rom. iii. 25, Whom God

has set forth to be a propitiation through faith in his blood, to

declare his righteousness for the remission of sins.' To leave a brand

upon sin, Rom. iv. 27, and to check those thoughts of impunity, which

indulgence to carnalities breedeth in the hearts of men, Deut. xxi. 19;

and that God's law and government may not be brought into contempt, and

that sinners may not take liberty to sin without fear. The devil at

first endeavoured to persuade men that God meant not as he spake in the

threatening of death to them: Gen. iii. 4, 5, Hath God said, Ye shall

not surely die?' Now this evil suggestion would seem to be confirmed by

God's providence, unless there were a course and way found out to save

the honour of God's justice, the authority of his law and government.

Now to all these ends Christ came, and purchased forgiveness at a dear

rate; and so God appeareth fully just, as well as merciful, in that

course of pardoning and forgiving which he hath instituted and set up.

5. It was agreeable to the honour and wisdom of God that those who

would have benefit by this remedy should be sensible of the weight

which is upon them, and humbly confess their sins, and with brokenness

of heart sue out their pardon: 1 John i. 9, If we confess our sins, he

is just and faithful to forgive us our sins;' Neh. ix. 33, Howbeit,

thou art just in all that is brought upon us; for thou hast done right,

but we have done wickedly;' Dan. ix. 7, O Lord, righteousness belongeth

unto thee, but unto us confusion of face.' Acknowledge his justice, and

implore his mercy in a submissive way. Self-condemning sinners are

pardoned; for it was not meet that sin should be pardoned till the

creature doth relent.

6. It is fit also that those who would sue out their pardon in this

humble and submissive way should acknowledge their Redeemer, and

thankfully accept of the benefit procured by him, and offered to them

in his name; and heartily consent to his covenant to be brought home to

God again, that they may be fully recovered out of their lapsed

condition: Acts xx. 21, the sum of the gospel is, Repentance towards

God and faith in our Lord Jesus Christ;' 1 Peter iii. 18, For Christ

also hath once suffered for sins, the just for the unjust, that he

might bring us to God.' Christ's business is to bring us back again to

God, from whom we have strayed and fallen, to put us into a capacity of

pleasing and enjoying God. Repentance is our consent of returning to

God, as faith is our thankful owning of our Redeemer to this good end

in pardoning, that we should put ourselves in a posture and capacity to

please God and enjoy God, and this should be our end in accepting the

Redeemer.

Doct. 3. Such as have obtained remission of sins are bound to express

their gratitude and thankfulness to God by new obedience.

1. That they may not undo what is done, and so build again the things

they have destroyed: Gal. ii. 17, 18, But if while we seek to be

justified by Christ, we ourselves also are found sinners; is Christ

therefore the minister of sin? God forbid; for if I build again the

things I have destroyed, I make myself a transgressor.' The objection

against the grace of the gospel is, that it casteth off all care of

holiness and new obedience, and so Christ is made a minister of sin.

No; this thought is to be rejected with horror: this is the objection

of atheistical, loose, erring spirits, who are little acquainted with

the heart of a pardoned and justified man. No, no; pardon of sin doth

not foster a man in sin. This is to make Christ a minister of sin,

which all christians should abominate. But how doth he refute it? Even

by this argument, that we shall build again the things we have

destroyed. A man that seeketh after pardon, seeks with it the ruin and

destruction of sin. Sin was his greatest trouble, the burden that lay

upon his conscience from whence he sought ease, the wound which pained

him at heart, the disease that his soul was sick of; and can a man

delight in his sorest trouble, take up his burden that he groaned

under, and prefer it before ease, tear open the wound which was in a

fair way of healing, willingly relapse into the sickness he is

recovered of with so much ado? This is to undo all, and to desire our

bonds and chains again after we are freed of them. What is it we

complained of but the debt and burden of sin? Now when Christ hath paid

our debts, and set us free, and entrusted us with a new stock of grace

to begin the world anew, shall we unfix all, as if we were deceived,

when, in the anguish of our hearts, we groaned under sin as the

heaviest and most intolerable evil that could lie upon our souls?

2. That we may make good our qualification. Certain it is that none are

pardoned but those that are renewed and born again; for the application

of the merit of Christ and the gift of the Spirit are inseparable: 1

Cor. vi. 11, And such were some of you, but ye are sanctified, but ye

are justified, in the name of our Lord Jesus, and by the Spirit of our

God.' By the fall we were both unholy and guilty, under the power of

sin, and obnoxious to the wrath of God; so that the plaster might be as

broad as the sore, we must be sanctified and justified; and as we were

first unholy before we were guilty, so doth Christ regenerate us that

he may pardon us, and pardon us that he may further sanctify us and

make us fit for the Lord's use. First we are changed by repentance

towards God and faith in the Redeemer, and then receive remission of

sins: Acts xxvi. 18, To open their eyes, and turn them from darkness to

light, and from the power of Satan unto God, that they may receive

forgiveness of sins, and an inheritance among them that are sanctified

by faith.' The one must be done that we may obtain the other. Certainly

a man must be united to Christ, and engrafted into him, before he can

have benefit from him. Christ is the common storehouse, in whom are

treasured up all spiritual blessings. Therefore before we are united to

him, and take our spiritual being from him, we cannot get these

spiritual blessings to be applied to us; as Adam's posterity, before

they take their natural being from him, receive not their original

guiltiness, from whence all actual transgressions flow: Rom. v. 12, As

by one man sin entered into the world, and death by sin, and so death

passed upon all, for that all have sinned.' Till we be in Christ,

united to him by faith, the wrath of God abideth on us, John iii. 18.

Well, then, those that are new creatures are strictly tied to new

obedience, unless they will forfeit their claim.

3. To express their gratitude and thankfulness: 2 Cor. v. 14, The love

of Christ constraineth us; because we thus judge, that if one died for

all, then are all dead;' Rom. xii. 1, I beseech you, brethren, by the

mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable to God, which is your reasonable service,' Luke vii. 47, She

wept much, because she loved much; and she loved much, because much was

forgiven her. Our gratitude and thankfulness to God is expressed not

only in word but in deed; not only if we bless him and praise him the

more, but if we love him the more, and fear him the more, and honour

him the more in our lives and conversations. This is the true way of

expressing our thankfulness to God, if we walk fruitfully, and be the

more abundant in his service.

4. Because they have great encouragements: Ps. cxxx. 4, There is

forgiveness, wherefore thou shouldst be feared/ Mercy maketh God

amiable to us; a condemning God is not so easily loved as a gracious

and reconciled God. None are so encouraged to serve him as those that

have found him gracious.

Use. Let me now exhort you to seek after the pardon of sins. To this

end--

1. Consider your necessity. If you were only as you were by nature,

Children of wrath,' Eph. ii. 3, yet you must be converted, and become

as little children, that you may be capable of the pardoning mercy o

God. There is enough in little children of that which is hateful to

God. Surely it is through the blood of Christ, which washeth them from

their uncleanness, that they are accepted with him, and the covenant of

God that forgiveth them. There is no way of saving any that belong to

mankind but by a redeemer and a recoverer, the Lord Jesus Christ,

therefore they need a pardon. But this is not your case; but you have

for a long time neglected God, and wronged him by the continual

excesses and breakings out of your sin and folly. What have you to

stead you but a pardon?

2. Consider the grounds and hopes of pardon; God's merciful nature and

self-inclination to pity us. God hath made a way for it by the blood of

Jesus, in the gospel-law or new covenant, if we will submit to the

terms of it. There he hath bound his justice and faith fulness: 1 John

i. 9, If we confess and forsake our sins, he is just and faithful to

forgive us our sins, and cleanse us from all unrighteousness.' Nothing

sets forth his glory so much as this. It is the glory of a man to pass

by an offence; surely then it is a perfection to forgive sin; for

whatever is excellent in man is much more in God.

3. Consider what a blessed comfort it is to have sin forgiven: Ps.

xxxii. 1, 2, Blessed is he whose transgression is forgiven, whose sin

is covered: blessed is the man unto whom the Lord imputeth not sin, and

in whose spirit there is no guile.' Sin is a burden to a troubled

conscience, too heavy to be borne. Oh, how great a blessing is it to be

eased of this burden, and to have our filthiness covered, and not to

have iniquity imputed to us, not to have our sins charged upon us to

our condemnation!

Use 2. To stir us up not to offend God any more, or provoke him to

anger by our sins. God's mercy in remission of sin should make us more

cautious in committing it. Because the old score is wiped off, let us

not run on upon a new one; being washed, let us not defile ourselves

again, and wallow in that mire again out of which we were so lately

drawn. If God forgets and remembereth our sins no more, let us not act

them over again, as if we would strive to make work for pardoning

mercy, and shame and sorrow to ourselves, and set our teeth on edge

with the forbidden fruit of sin, whereof we are now ashamed.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[10] Qu. foregoeth'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON II.

I write unto you, fathers, because ye have known him that is from the

beginning. I write unto you, young men, because ye have over come the

wicked one. I write unto you, little children, because ye have known

the Father. I have written unto you, fathers, because ye have known him

that is from the beginning. I have written unto you, young men, because

ye are strong, and the word of God abideth in you, and ye have overcome

the wicked one.--1 John ii. 13, 14.

OBSERVE in these words--

1. That there are three sorts of christians, fathers,' young men,' and

little children.'

2. Several things are ascribed to them, correspondent and proper to

every age--

[1.] To fathers, that they have known him that was from the beginning.'

The knowledge of ancient things which are past is best befitting old

men.

[2.] That which he ascribeth to young men is, that they are strong,'

that the word of God abideth in them,' that they have over come the

wicked one.' Strength for war is fit for young men.

[3.] To babes and little children, because you have known the Father.'

Little children acknowledge their parents are dear to them, hang about

them, and cannot live without them.

I shall now insist upon the first observation, the distinction of three

sort of christians, fathers,' young men,' and little children.' The

question is, whether this distinction respects the diversity of their

natural age, or their different measures of growth in grace? Some apply

it only to their natural age, others more properly understand it of

their spiritual growth.

I shall give you the sense of these words in several propositions.

1. Though spiritual growth be most considerable here, yet natural age

is not altogether to be excluded. God hath people of all sorts and

sizes, some old, some in the prime and freshness of youth, others that

are but newly got out of infancy and childhood. As it is hard to find

out a calling wherein there are not some one or other that belong to

God, so not an age wherein God hath not showed some remarkable

instances of his grace. For fathers or old men, we read of Paul the

aged, Philem. 9, and of Mnason an old disciple, Acts xxi. 16. Among

young men we read of Josiah, 2 Chron. xxxiv. 3, That in the eighth year

of his reign, while he was yet young, he began to seek after the God of

David his father: and in the twelfth year he began to purge Judah and

Jerusalem from the high places, and the groves, and carved images, and

molten images.' He began to reign at eight years old, as soon as out of

his minority. So of good Obadiah: 1 Kings xviii. 12, But I thy servant

fear God from my youth.' In the rank of children we read of Samuel: 1

Sam. ii. 18, And Samuel ministered before the Lord, being a child;' and

of Timothy, that from a child he had known the holy scriptures,' 2 Tim

iii. 15. Hosanna was not displeasing to Christ in little children, yea,

it was defended by him: Mat. xxi. 15, 16, And when the chief priests

and scribes saw the wonderful things that he did, and the children

crying in the temple, Hosanna to the Son of David, they were sore

displeased, and said unto him, Hearest thou what these say? And Jesus

said unto them, Yea; have ye never read, Out of the mouths of babes and

sucklings thou hast perfected praise?' God instils a measure of grace

into the hearts of little ones, and is delighted in their praise

according to their measure of understanding suitable to their age. He

that punished little children for crying Baldpate to his prophet,

defendeth little children, and accepts it as an honour when they cried

Hosanna to himself. Well, then, people of all ages should apply

themselves to religion. Old men excuse themselves, they are too old to

interest themselves in Christ; and children are not ripe, and young men

are otherwise occupied; but fathers for age should be also fathers for

knowledge and godliness. It is a great blessing and a crown of honour

when the hoary head is found in a way of righteousness,' Prov. xvi. 31;

when a man is grown old and greyheaded in Christ's service, as Enoch

lived three hundred and sixty-five years, and walked with God,' Gen. v.

22; a long age and well spent. On the contrary, how sad is it when men

have spent many years unfruitfully, and are acquainted with all other

things but God and their own souls, and have not as yet begun to live

spiritually; when they have one foot in the grave, and are as good as

dead already! As it is said of Abraham, Heb. xi. 12, Therefore sprang

there even of one, and him as good as dead.' You never begin to live

till you live in Christ. You have but told over so many summers and

winters; all that time is lost that is spent in your unregeneracy. A

man may be long at sea, and yet make but a short voyage, get but a

little ground, though long tossed upon the waves. Oh, bethink

yourselves before your hoary head go down to the grave in sorrow I Say

not, as Nicodemus, Shall a man re-enter into his mother's womb, being

old?' This is a spiritual work that must pass upon you. God promiseth

to pour out his Spirit upon old ones: Acts ii. 17, I will pour out my

Spirit upon all flesh, and your sons and your daughters shall prophesy,

and your young men shall see visions, and your old men shall dream

dreams.' Out of a ruinous heap of stones that is ready to drop in

pieces, he can raise up to himself a temple for the holy Ghost to dwell

in. Submit to this work before it be too late. Chimneys long foul, if

they be not swept, are fired at length: The sinner of a hundred years

old shall be accursed;' Isa. lvi. 20, There shall be no more thence an

infant of days, nor an old man that hath not filled his days; for the

child shall die a hundred years old, but the sinner being a hundred

years old shall be accursed.' It is a difficult place; but the meaning

is, that God promiseth his people long life; and if they did attain to

it, and employed it merely to fill up the measure of their sins, it

should not be to them a blessing, but a curse; that is, he that lives

unreclaimed and unreformed shall at length prove an accursed wretch.

2. For young men, it concerneth them to apply their hearts to

godliness. There is an ignorant and profane conceit which possesseth

many men's minds, that it is not so necessary for young men to study

the scriptures, or to trouble themselves much with thinking of heaven

or the life to come, because they are young and lusty, and likely to

live many years, and therefore think it more fit for them to follow the

world, and mind the things of this life, and let old men alone to think

of heaven and holiness. Our apostle was not of this mind: I write unto

you, young men, because ye are strong, and the word of God abideth in

you.' And the scripture biddeth us to remember our Creator in the days

of our youth,' Eccles. xii. 1. Our best and flowery years should be

consecrated to God. And David would have the young man cleanse his

way,' Ps. cxix. 9. The world thinketh, What have young folk to do with

so serious a work? When old age hath snowed upon their heads, and the

smart experience of more years in the world hath ripened them for so

severe a discipline, then it is time to think of repentance, and

cleansing the heart from sin, and providing for our last end and great

account. No; God demandeth his right of the young man, that he should

be seasoned betimes with grace. It is but reason that God, that gave

all, should have our first and best; they glorify God most who begin

with him soonest. The lusts of youth being boiling hot, need the

correction of a more severe discipline. Youth are apt to be inclined to

liberty and carnal pleasures, are led by the motions of the flesh, are

headstrong in their passions; the devil layeth most snares for them, as

those who are most prone to sin, who are like to serve him longest; and

therefore, that they may not be caught in Satan's snares, they should

begin with God betimes. It prevents many sins which afterward will be a

trouble to us. We think tricks of youth are long since forgotten and

forgiven. Oh, but the guilt of them may flash in our faces, even after

they are pardoned: Ps. xxv. 7, Remember not the sins of my youth, nor

my transgressions; according to thy mercy remember thou me, for thy

goodness' sake, O Lord;' Job xiii. 26, For thou writest bitter things

against me, and makest me possess the iniquities of my youth.' It will

save us a great deal of trouble in age. A good man may remember old

sins with new fears, that they are not pardoned. While it is easy to

sin, it is not easy to believe the pardon of sin; but as a man groweth

up into a greater sense and esteem of God's holiness, he will find it

more difficult to believe a pardon. Now afflictions may awaken the

sense of old sins, as old bruises trouble us a long time after upon

every change of weather.

3. For babes or little children; they being born in sin, must also be

born again. Little children are baptized and washed, for they have

filthiness to be cleansed away in the laver of regeneration, as

heretofore they were circumcised: Deut. xxx. 6, And the Lord thy God

will circumcise thine heart, and the heart of thy seed, to love the

Lord thy God with all thine heart, and with all thy soul, that thou

mayest live;' because there is filthiness to be pared away. And many

times God shameth old men when little ones get the start of them.

Christ inviteth little children to come to him that he might bless

them, Mark x. 16. They cannot be brought to him before they are

welcome. The great God, whom heaven and earth cannot contain, deigneth

to dwell in the hearts of little ones. Surely they that have the

education of children belonging to them should season them betimes with

good principles; they find the benefit of it ever afterward. Timothy

proved the better instrument because of his good education; the apostle

telleth us, that his faith dwelt first in his grandmother Lois, and his

mother Eunice,' 2 Tim i. 5. Certainly it is much to have children

brought up in knowledge, and an owning of the power of godliness.

Families are societies to be sanctified to God, as well as churches.

Governors of them have a charge of souls, as well as pastors. Many

offer their children to God in baptism, but educate and bring them up

for the world and the flesh; as the Jews: Ezek. xvi. 20, Moreover, thou

hast taken thy sons and thy daughters, which thou hast borne unto me,

and these hast thou sacrificed unto them.' The scripture often inviteth

us to a careful education of them; and there be many promises of good

success: Prov. xxii. 6, Train up a child in the way in which he should

go, and when he is old he will not depart from it.' Dye the cloth in

the wool, and not in the web, and the colour is the more durable. God

worketh strangely in children, and many times rare things are found in

them beyond expectation.

But now in regard of spiritual growth--

1. There is a great difference among christians; all are not of one

stature, strength, and growth in godliness; as here, there are fathers,

young men, and babes. He supposeth the more elderly will be fathers in

Christ, and that every one hath profited according to his time and

standing. So in the parable of the sower, Mat. xiii., some brought

forth fruit thirty, some sixty, and some an hundred-fold,' Mat. xiii.

23. There is not only a difference between the good soil and the bad

ground, but the bad [11] soil is not in all places alike fruitful.

Every true christian that is fruitful doth not bring forth fruit in a

like measure. So in the parable of the talents, there is five, two, and

one, Mat. xxv. 21-23. He is owned as a good servant that brought an

account of his gain proportionable to his receipt. So Christ, when he

giveth Peter charge of his flock, John xxi. 15, 16, Feed my lambs, feed

my sheep.' There are varieties of tempers and degrees of strength among

christians. Some are weak, or lambs; some stronger, or sheep: Isa. xl.

11, He shall feed his flock like a shepherd; he shall gather the lambs

with his arm, and carry them in his bosom; and shall gently lead those

that are with young.' They all need a ministry to teach, whether lambs

or sheep, whether fathers or children. So again, some are weak and some

are strong: Rom. xiv. 1, Him that is weak in the faith, receive you.'

Some need milk, and some stronger meat: Heb. v. 13, 14, For every one

that useth milk is unskilful in the word of righteousness, for he is a

babe; but strong meat belongeth unto them that are of full age, even

those who by reason of use have their senses exercised to discern both

good and evil.' Well, then, you see there is great variety of

christians, who differ, not only from the carnal and wicked, but among

themselves, in several degrees of excellencies. God created Adam and

Eve in their full perfection, but doth not regenerate us into our full

stature in Christ.

2. It may fall out that the elder christians may be babes in Christ,

and the younger christians rather fathers for their longer experience

in the things of God, and for the better government of their passions.

A young man may be an old disciple; as Josiah, Samuel, and King Edward

the Sixth. The Spirit of God doth wonderfully discover itself in some

betimes; as in Samuel, Jeremiah, and Timothy. Ignatius in his epistle

to the Magnesians saith, There are some oi te`n polia`n ma'ten

phe'rontes, that they hang out the bush of grey hairs in vain, as

inviting others to take notice of their folly: these are children of

days, of grey heads but green wits; ancient of age, but of childish

behaviour and disposition, Whereas David when young was wiser than his

enemies, than his teachers, than the ancients: Ps. cxix. 100, I

understand more than the ancients, because I keep thy precepts.'

Gracious abilities come not from age, but from the Spirit. He was wiser

than his enemies,' because he consulted not with flesh and blood, but

with the word of God, or his duty: as plain honesty will be found at

length to be the best wisdom. He was wiser than his teachers,' because

he contented not himself with naked doctrinal truths, but laboured with

his conscience to make them profitable to himself, and so saw further

by these truths into his own cause than they intended. Wiser than the

ancients, or men of long study and experience, because of his diligent

practice. Those who are slow and dull of conceit, by long use may grow

wise; and having smarted often, learn by their own harms to be more

circumspect. But now the Spirit of God can teach us in an instant, and

a man well studied in God's law may excel the ancients in true zeal,

knowledge, and piety. Mortified young ones may have more of this wisdom

than the ancients. Ancient men try several conclusions to their own

loss; but God is more ancient than they, and at one view and prospect

seeth all things; if he will direct me, I am safe. Joseph young, at

seventeen years old, was wiser than his brethren. Naaman's servant came

near, and spake to him, and said, My father, if the prophet had bid

thee do some great thing, wouldst thou not have done it? how much more

then when he saith, Wash and be clean?' 2 Kings v. 13. Christ at twelve

years of age puzzled the doctors. Young Elihu brings milder words and

better arguments in the dispute with Job than his aged friends, chap.

xxxii. Solomon was very wise when young. Daniel and his fellows ten

times more than all the astrologers and magicians, though children,

Dan. i. 17-20. Joseph taught the senators of Egypt wisdom. It is God's

free grace and sovereignty, who giveth to every one as he pleaseth: Job

xxxii. 7-9 I said, Days should speak, and the multitude of years teach

wisdom: but there is a spirit in man, and the inspiration of the

Almighty giveth them understanding. Great men are not always wise,

neither do the aged understand judgment.' God will not be tied to age.

Some drink in religion with their milk. Jeremiah was sanctified in the

womb, Jer. i. 5. And many times youth goeth before the aged in ripeness

of wisdom, and in solid and settled manners, though they are so much

behind them in number of years. So there are old children.

3. As to spiritual growth, some may be weak and strong, young and old

at the same time, in different respects, as we see by experience. Some

are weak in knowledge, rude and unsettled in the faith, who yet have a

good zeal toward God, and are temperate, just, and holy, and have a

great command over their affections and passions. On the other side,

some are of a good understanding, and they come behind in no gift, yet

are subject to carnal passions and affections, and so are babes in that

respect: 1 Cor. iii. 1-3, And I, brethren, could not speak unto you as

unto spiritual, but as unto carnal, even as unto babes in Christ. I

have fed you with milk, and not with meat; for hitherto ye were not

able to bear it, neither yet now are ye able: for ye are yet carnal;

for whereas there is among you strife and division, are ye not carnal,

and walk as men?' Our first parents, the upper part of their souls were

well furnished, yet miscarried by appetite. Solomon, who had so great

wisdom, had also his foolish lusts. Therefore, the apostle biddeth us

add to knowledge temperance, 2 Peter i. 5. A great measure of grace is

seen in governing our own hearts. Now a christian should labour for

both, for a good heart well-headed, and a head well-hearted. Of the two

it is better to excel in graces than in parts. In the primitive times

there was a distinction of the psuchiko`i and pneumatiko`i; the

psuchiko`i, such as had rare perfections of learning and parts, and

pneumatiko`i, spiritual. Sometimes these terms were applied to those

who had attained to a higher degree of knowledge and sanctification:

Gal. vi. 1, If a man be overtaken with a fault, ye that are spiritual

restore him.' Spiritual' is put for a higher sort of christians. A

spiritual people is not a people of parts, knowledge, and abilities,

but of grace and sanctification.

4. There is a wonderful difference between christians and themselves at

sundry times; so that these three degrees may be coincident. The

gravest father may be as weak as the youngest child, as violently

tempted as the young man. The state of a godly man is not always one

and the same; sometimes they are carried into the mount to behold

Christ in his glory, at another time tossed with waves and tempests, as

a ship ready to sink; now rapt up with Paul into the paradise of God,

to see things which cannot be uttered, and anon they are afflicted with

a messenger of Satan. Alterations and changes, calms and storms, peace

and troubles, combats and conquests, weaknesses and strength, are there

found in God's children; therefore the best are to walk humbly, and in

a holy fear and trembling. Satan's design is against the spiritual

christian, and those who are more eminent than others, to throw them

into the mire, that religion may have the greater wound and dishonour.

Thus did Satan desire to winnow Christ's own disciples: Luke xxii. 31,

And the Lord said, Simon, Simon, behold Satan hath desired to have you,

that he may sift you as wheat.' And the apostle biddeth the spiritual,

which sometimes signifies a higher sort of christians, to take heed

lest they also be tempted,' Gal. vi. 1; and those that stand, to take

heed lest they fall,' 1 Cor. x. 12. It is woful when a christian of

great parts and grace begins to have any confidence in himself, and

falls, as Peter did. In violent gusts of wind, even cedars may fall to

the ground. Therefore, as we grow in grace, we should increase in

humility and godly fear.

5. All this doth not hinder but that some from their settled constant

frame may be called fathers,' young men,' and babes.'

[1.] Fathers are such who, through long experience and much

acquaintance with a godly life, do walk more evenly, and constantly,

and cheerfully, and fruitfully in the ways of God than others do. la

old men more constancy may be expected, or a more even and an

uninterrupted course of godliness, because they are more acquainted

with the snares of Satan to prevent them, more weaned from the baits of

sense, and so sin hath not such a power over them; walk more cheerfully

in their service to God: 1 John i. 3, 4, That which we have heard and

seen, declare we unto you, that ye also may have fellowship with us;

and truly our fellowship is with the Father, and with his Son Jesus

Christ. These things I write unto you, that your joy may be full;' Mat.

xi. 30, For my yoke is easy, and my burden is light;' as knowing not

only the toil, but the pleasure of obedience. Being inured to a course

of godliness, it is as another nature to them; the difficulty is worn

off. It is said, Ps. xcii. 14, They shall bring forth fruit in old age;

they shall be fat and flourishing.' Their last works are their best

works, because their salvation is nearer than when they first believed.

In short, they have brought their hearts to a heavenly temper, and

accustomed themselves to a heavenly course, and do delight in obedience

as their perfect liberty. These, though not grown up into a perfect man

in Christ Jesus, or come to their complete growth, yet have made a

great advance in heaven's way.

[2.] Young men in Christ are such as have most courage, resolution, and

earnestness, yet not that experience which Christ's old servants have

gotten; a middle sort of christians, not so settled as the aged, nor

yet altogether so weak and infirm as babes. They are more exercised

with temptations, and a life of conflicts, as having many rebellious

passions and inordinate desires to subdue, which being irritated by the

suggestions of Satan and the baits of sense, do put them to no small

trouble; that they may not dishonour religion, and put a damp upon

their hopes, and obstruct their own progress to heavenly glory.

[3.] There are babes or little children, and they are of two sorts--

(1.) Some are as it were in the birth, inter regenerandum; it is a

doubtful question whether they are regenerated, yea or no; have the

grace of the third or fourth ground. Of such the apostle speaketh, Gal.

iv. 19, My little children, of whom I travail in birth again until

Christ be formed in you.' They are such whose evidences of regeneration

lie under ground, and much in the dark; so that as to outward

appearance there is little of the life of God to be seen in them. Their

apprehensions of the love of God are very uncertain; the beauty of the

image of Christ is hardly discernible in them. They have good

inclinations, will not turn off from the holy ways of God, but keep

waiting upon them until grace be impressed upon them in a fairer

character. They prize the favour of God, and nothing can satisfy them

without it, though as yet they have no persuasions of it. They have a

sense of religion, though it cannot stand up in such considerable

strength against temptations.

(2.) There are others who hang upon the breast, as infants that are

new-born, can hardly live between one ordinance and another: 1 Peter

ii. 2, As now-born babes desire the sincere milk of the word, that they

may grow thereby.' They cry after their Father, though with a lisping

and stammering tongue. They take pleasure in the tenders of grace, and

cannot live without renewed applications of the sensible comforts of

God's presence; must be dandled on the knees, cannot digest the frowns

of a father, and are not yet hardened for conflicts and the stricter

severities of religion.

Use 1. If there be fathers,' young men,' and children,' then--

1. Let us not despise the day of small things,' Zech. iv. 10; not in

ourselves, nor others. Not in ourselves; let us not conclude a nullity

of grace, though we be in the lowest form of christians. There is the

highest measure, and that is heroical grace; and there are some in the

middle rank, some that are yet conflicting with great temptations; some

in the lowest, weak, and unsettled rank, and yet would not quite turn

from God for all the world. It is ground that bringeth forth thirty or

sixty, but not a hundred-fold. Lambs belong to Christ as well as elder

sheep; babes as well as young men and fathers. The ear of corn that

hath thirty grains is carried into the barn as well as that which hath

sixty; and in the family of God there are little children as well as

grown persons. He is a good servant that had but two talents, and

gained but two. Christ rebuketh those who kept little children from

him; much more will he receive spiritual babes. Strait necked vessels

are long in filling, yet if we be but filled, it is our comfort. Christ

would not have us break the bruised reed, nor quench the smoking flax,

Mat. xii. 20.

2. Let us not despise the meanest degree of grace in others. Time was

when every one was a babe in Christ, and time may be when those who are

but babes may grow old men: Mat. xx. 16, So the last shall be first,

and the first last.' If we be higher, let us bless God: 1 Cor. iv. 7,

Who maketh thee to differ?' not only from the carnal, but from those

who begin to have a sense of religion, and have some sincerity, though

not that perfection as others have. The apostles often persuade the

strong to be charitable and indulgent to those who are weak, and not to

despise and contemn them: Rom. xiv. 1, Him that is weak in the faith,

receive you.' He biddeth them to take the weak into his bosom with much

pity and compassion. So his rule of peace: Phil. iii. 15, 16, Let us

therefore, as many as be perfect, be thus minded: and if in anything ye

be otherwise minded, God shall even reveal this unto you. Nevertheless

whereunto we have already attained, let us walk by the same rule, let

us mind the same thing.' Though strings in tune must not be brought

down to those out of tune, and the weak must not guide the strong, yet

we must bear with their weaknesses, even with their affectation of

pre-eminence, and not crush them and suppress them. How patient and

condescending was Christ to the disciples, notwithstanding their

dulness and corruptions!

Use 2. Let us consider in what rank we are, that we may wisely apply

ourselves to the duties proper to our condition. Usually that which old

men want is fervour; that which young men want, if they know their

hearts, is sincerity: the one must beg quickening grace, as David doth

often in Ps. cxix. That which the other should most labour after is a

sincere love to God and holy things. There may be a strong love where

there is not a sincere love; a moral sincerity not to dissemble, but

not a supernatural sincerity, when their love is a pure flame, not

enkindled nor fed with anything but fire from heaven. Many have zeal,

but they know not what spirit they are of. Old professors are more

heavenly, young men more active in present duties. Now it is good that

one age should borrow of another; that young men should consider their

end, and old men be doing for God while they have any opportunity. The

old are more prudent, the young more zealous. Our zeal should be

seasoned with prudence, and our prudence quickened by zeal.

Use 3. To awaken us to labour after the highest rank of grace; it is

the aim and purpose of every believer to be in the highest form. Luke

speaketh only of a hundred-fold, Luke xviii. 31, to show that we should

not content ourselves with less. God is the more honoured the more

fruitful we are: Phil. i. 9, And this I pray, that your love may abound

yet more and more in all knowledge, and in all judgment or sense;' John

xv. 8, Herein is my Father glorified, if ye bear much fruit; so shall

ye be my disciples. The more perfect, the more like God: for we are

required to be holy as he is holy, and to be perfect as he is perfect,

Mat. v. 48. Therefore, as we must not always be babes, so not always

young men. When men have lived long, and have time and other means to

improve themselves both in knowledge and grace, they are very culpable

before God: Heb. v. 13, For every one that useth milk, is unskilful in

the word of righteousness, for he is a babe.' They had teaching enough,

and yet are babes in grace: John xiv. 9, Jesus saith unto him, Have I

been so long with you, and hast thou not known me, Philip?' Oh, do not

keep in low things! To be always weak and always carnal doth highly

provoke God.

Again, look after growth and strength according to your means: Mat.

viii. 10, Christ marvelled, and said to them that followed, Verily, I

have not found so great faith, no, not in Israel;' Mark vi. 6, And he

marvelled at their unbelief.' God proportioneth our trials, not

according to what we have de facto, but de jure, according to what we

might have been. They that have great means, and long experience, and

much acquaintance with God, have great temptations.

Lastly, How sad will it be for aged christians to be infants in grace!

2 Chron. xvii. 3, And the Lord was with Jehoshaphat, because he walked

in the first ways of his father David.' That there should be spots and

blemishes in those who are stars of the first magnitude, how sad is

this!

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[11] Qu. good'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON III.

I write unto you, fathers, because ye have known him that was from the

beginning, &c.--1 John ii. 13, 14.

THE apostle beginneth with the fathers, or grown christians; he

describeth them from their long acquaintance with God in Christ, You

have known him that was from the beginning.' So that they are fathers

with our apostle who are not only experienced in worldly things, but

that which is a much greater honour to them, have attained to the

saving knowledge of Christ.

Doct. In the distinction of christians, they are fathers who best know

him that was from the beginning.

1. Here is the object to be explained, Him that was from the

beginning.'

2. The act, what kind of knowledge it is that constituted fathers.'

3. What is herein proper to fathers, or how this can be any ground of a

distinction between them and others; since all christians are to know

Christ, it is indispensably required. And, secondly, babes are also

said to know the Father.

I. For the object, By him that was from the beginning,' is meant

Christ, who is also thus elsewhere described: John i. 1, 2, In the

beginning was the Word, and the Word was with God, and the Word was

God: the same was in the beginning with God;' 1 John i. 1, That which

was from the beginning, which we have heard, which we have seen with

our eyes.' This title is given to Christ to note two things (as Zanchy

noteth well), that he is from the beginning, quoad virtutem salvificam

et quoad personam.

1. As to his office and saving efficacy, so he was the Lamb slain from

the foundation of the world,' as to God's eternal purpose and decree,

Rev. xiii. 8.

2. As to his personal subsistence, so his goings forth were from

everlasting,' Micah v. 2; John xvii. 5, And now, O Father, glorify thou

me with thine own self, with the glory that I had with thee before the

world was.' These two are great points, both his eternal generation and

his eternal designation to the office of mediator; and both these are

often pressed in scripture, but the first principally by our apostle.

[1.] His eternal designation to the office of mediator is often

pressed: Titus i. 2, In hope of eternal life, which God, who cannot

lie, promised before the world began;' 2 Tim. i. 9, According to his

own purpose and grace, which was given us in Christ Jesus before the

world began.' This is pressed upon a double account--partly to show the

immutability and unchangeableness of his grace; it is eternal like

himself. The terms of it are fixed long before the world was. And

partly to obviate both heathenish and Jewish cavils. To them Jesus

Christ seemed a new god of a few years standing, whereas both the

heathenish and Jewish religion boasted of their antiquity; whereas

indeed all other religions were but novelties, and Christ and his

gospel the only true ancient religion, as being the result of God's

eternal thoughts.

[2.] The other point, Christ's eternal subsistence; that our apostle

doth much insist upon both in the gospel and this epistle, because of

some ancient heretics, Ebion and Cerinthus, with their followers, who

denied it in his time, as in our times many now do. Well, then, Christ

being from the beginning, signifieth the eternity of the Son of God,

which is the great lesson which maketh impression upon fathers.' To be

from the beginning beareth divers senses; sometimes it noteth the time

of the delivery of the law: 1 John ii. 7, I write no new commandment

unto you, but an old commandment which ye had from the beginning.'

Sometimes for the first principles, or erecting or setting up of the

gospel-state: Luke i. 2, Even as they delivered them unto us, who from

the beginning were eye-witnesses and ministers of the word.' Sometimes

for the first institution of a thing: Mat. xix. 8, But from the

beginning it was not so.' The fall is so called, John viii. 44, He is a

liar from the beginning.' The creation is so called, Gen. i. 1, In the

beginning God created the heaven and the earth.' But none of these are

meant here. It is sometimes put for all eternity; for it is said, Prov.

viii. 23, I was set up from everlasting, or ever the earth was.' Christ

had not only his proper and perfect subsistence before the incarnation,

but also before the first point of time, wherein God began to create

all things.

Now because this is a weighty point, and the joy of our faith, and the

strength of our confidence, and the readiness of our obedience, and our

thankfulness to God for the mystery of our redemption, and our victory

over the world, and our eternal happiness and felicity doth much depend

upon Christ's being the eternal Son of God, I shall do two things--(1.)

I shall show you what the scripture saith concerning his being from the

beginning; (2.) The benefit of such a meditation.

(1.) What the scripture saith concerning Christ's existence, or

personal subsistence, before he was conceived in the virgin's womb.

(1st.) Some places express that existence without any notation of time,

but only that he had a being before his incarnation: John vi. 33, The

bread of God is he that cometh down from heaven, and giveth life unto

the world;' ver. 38, For I came down from heaven, not to do mine own

will, but the will of him that sent me;' ver. 62, What and if ye shall

see the Son of man ascend up where he was before?' These and many other

places prove that Christ was in heaven before he was upon earth. How

long, it is not said; but there he was in a state of glory, which he

enjoyed before he came down and was made flesh. The Jews, that

understood the meaning of these expressions, took them in this sense;

for it is said, John vi. 41, 42, The Jews then murmured at him, because

he said, I am the bread which came down from heaven. And they said, Is

not this Jesus the son of Joseph, whose father and mother we know? how

is it then that he saith, I come down from heaven?' They knew his

meaning, but his words were a riddle to them, because they looked only

to his human nature; but they suffice to prove to christians that he

had a being before he was incarnate.

(2d.) There are other scriptures which assign a time, but do not go so

high as the creation: John viii. 58, Before Abraham was, I am.' To say

nothing of that form of speech, I am,' which is God-like, Exod. iii.

14, that which I now plead for is, that Christ was before Abraham was.

So 1 Cor. x. 9, They tempted Christ in the wilderness;' called the

angel of God's presence;' and Moses esteeming the reproach of Christ

greater riches than the treasures in Egypt,' Heb. XL 26. These places

prove that he was long before he was incarnate.

(3d.) Some scriptures show that Christ was as soon as the world was, as

the text; and Prov. viii. 22, The Lord possessed me in the beginning of

his way, before his works of old.' So from the 22d to the end of the

31st verse, wisdom is brought in describing her antiquity in many

words; that she was present in creating of the world; that wisdom was

Christ, who is often called the Wisdom of the Father;' and here all

along speaketh as a person, and as a person distinct from the Father.

So John i. 1, 2, In the beginning was the Word, and the Word was with

God, and the Word was God. The same was in the beginning with God.'

Christ is called the Word,' as being the interpreter of his Father's

mind; and he is said to be with God,' as a person distinct from God;

and he is said to be in the beginning,' when all created things got a

being and beginning; as Gen. i. 1, In the beginning God created the

heavens and the earth;' and in many other places. God made the world by

him, Heb. i. 2; and therefore he had a being when the world was made.

Because our shallow conceptions can follow eternity no further, but

only over the border of time, therefore it is said, in the beginning,'

and from the beginning.'

(4th.) That Christ was before the world was: John xvii. 5, And now, O

Father, glorify thou me with thine own self with the glory which I had

with thee before the world was;' Heb. i. 10, And thou, Lord, in the

beginning hast laid the foundation of the earth, and the heavens are

the works of thine hands.' And the apostle proveth that this is spoken

of the Son, ver. 8, But unto the Son he saith, Thy throne, O God, is

for ever and ever; a sceptre of righteousness is the sceptre of thy

kingdom.'

(5th.) That Christ was from all eternity: Micah v. 2, But thou,

Bethlehem Ephratah, though thou be little among the thousands of Judah,

yet out of thee shall he come forth unto me that is to be ruler in

Israel, whose goings forth have been from of old, from everlasting.'

That this is spoken of Christ cannot be denied by the citation, Mat.

ii. 6, And thou Bethlehem in the land of Judah art not the least among

the princes of Judah; for out of thee shall come a governor that shall

rule my people Israel.'

(2.) The benefit of this meditation.

(1st.) To further the joy of our faith, in that we see the infinite

worth that is in his sufferings to satisfy justice and to expiate sin.

He that is from the beginning, who is the eternal Son of God, he

offereth to pay a ransom for us. Mere man would not have been of

sufficient dignity to interpose between God and man, and to make

reconciliation for the sins of the people. Man was grown hateful to God

by reason of sin, but Christ reconciled him by offering up himself:

Heb. ix. 14, How much more shall the blood of Christ, who through the

eternal Spirit offered himself without spot to God, purge your

consciences from dead works to serve the living God?' Acts xx. 28, To

feed the church of God, which he hath purchased with his own blood.'

(2d.) To increase the strength of our confidence against all assaults

of the enemies of our salvation: 1 John v. 5, Who is he that over

cometh the world but he that believeth that Jesus is the Son of God?'

What cannot the Son of God do? He is able to maintain the elect against

all the temptations of Satan, frowns of the world, and all the

opposition we undergo from the rebellions of the flesh. The mighty God

will be a prince of peace, Isa. ix. 6. So John xiv. 1, Let not your

hearts be troubled; ye believe in God, believe also in me.' Faith gets

sure footing in his essence and attributes; no creature can stand out

against God.

(3d.) That we may be more apprehensive of the greatness of his love,

which we shall never be till we consider the dignity of his person. He

that was God over all, blessed for ever,' Rom. ix. 5, that had little

need of the sons of men, for what can God want? yet he came to seek and

to save them for their own good; not to receive from them, but to give

to them. He was happy and glorious from all eternity: Who being in the

form of God, thought it no robbery to be equal with God,' Phil. ii. 6.

He was not thrust down, but came down. The angels that exalted

themselves were degraded: 2 Peter ii. 4, For if God spared not the

angels that sinned, but cast them down to hell.' We can never

understand the depth of Christ's condescension, nor the merit of his

sacrifice, but by reflection upon the height wherein he stood when he

undertook our cause and business. That he that was in the form of God

should appear in the form of a servant; that the great God should come

as an infant into the world, wrapped up in swaddling clothes, laid in a

cratch, walking up and down, partaking of all the miseries incident to

mankind, and at length hang and die upon a cross; are these small

matters to you? That the Almighty God should be debased to the weakness

of a child and feeble infant, and the fountain of life should die!

(4th.) To show the readiness of our obedience, that we may receive his

doctrine, and obey his laws; that we may not be ashamed of his truth,

and the profession of his name. He was from the beginning, while yet

the world and all the glory of it lay in the womb of nothing; and shall

not we give up ourselves to love, and serve, and obey him? Shall things

in time frighten or entice us from the duty which we owe to him who was

before all time? He can crush his enemies and protect his friends,

supply your wants, relieve you in distress; for in him the fulness of

the Godhead dwelleth bodily, Col. ii. 9; Heb. ii. 1-3, Therefore we

ought to give the more earnest heed to the things which we have heard,

lest at any time we should let them slip. For if the word spoken by

angels was steadfast, and every transgression and disobedience received

a just recompense of reward, how shall we escape if we neglect so great

salvation? which at the first began to be spoken by the Lord, and was

confirmed unto us by them that heard him;' Heb. xii. 25, See that ye

refuse not him that speaketh; for if they escaped not who refused him

that spake on earth, much more shall not we escape, if we turn away

from him that speaketh from heaven.' Let us be willing to do anything

and suffer anything for so excellent a Lord.

(5th.) To increase our reverence, and that the ignominy of his cross

may not obscure his glory, nor lessen his respect in our hearts, but

that we may have high and honourable thoughts of our humbled Lord in

his lowest estate. When we are meditating only upon his humiliation,

the natural atheism which is in our hearts is apt to turn those

thoughts into a snare, and our respects to the majesty of Christ are

abated. Therefore we ought again and again to consider his divine

nature, and that glorious estate wherein he was from the beginning, so

to balance our thoughts of his humiliation. These are compounded: Isa.

ix. 6, For unto us a child is born, unto us a son is given; and the

government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, The mighty God, The everlasting Father, The

Prince of Peace.' Mary's child, yet God's son; a counsellor, yet the

mighty God; the prince of peace, but the everlasting father. If we

despise him as the carpenter's son, let us remember he is the great

architect who hath built the whole world: Heb. xi. 10, For he looked

for a city which hath foundations, whose builder and maker is God.' If

we stumble at his being a child, let us remember also that he is the

everlasting Father. If we are offended at his being on the cross, let

us think of him as sitting on the throne, and coming to judge the

world.

(6th.) To draw our hearts from all created things, and to lessen our

respect to worldly vanities, that so our minds and hearts may more look

after those things which are eternal and glorious. He that was before

the world was will be when the world shall be no more. Christ as God is

from everlasting to everlasting,' Ps. xc. 2. To him should we look,

after him should we seek: Rev. i. 8, I am Alpha and Omega, the

beginning and the ending, saith the Lord, which is, and which was, and

which is to come, the Almighty;' ver. 11, Saying, I am Alpha and Omega,

the first and the last;' Rev. ii. 8, These things saith the first and

the last, which was dead, and is alive;' Rev. xxii. 13, I am Alpha and

Omega, the beginning and the end, the first and the last.' The first

cause and the last end. It is for everlasting blessedness, for the

enjoyment of an eternal God, for which our souls were made. He that was

from the beginning, and will be when all things end, he should take up

our minds and thoughts. How can we have room for so many thoughts on

fading things when we have an eternal God and Christ to think of? What

light can we see in a candle when the sun shineth in his full strength?

All things in the world, like flowers, serve only for their season, and

then wither; and that season is a short one. Thou gloriest in thy

riches and preeminence now; but how long wilt thou do so? To-day that

house and land is thine, but thou canst not say it will be thine

to-morrow. But a believer can say, My God, my Christ, is mine to-day,

and will be mine to all eternity. Death taketh all from us, honours and

riches, strength and life; but it cannot take God and Christ from us.

They are ours to all eternity.

II. What kind of knowledge it is that is here spoken of. There is a

twofold knowledge--(1.) Speculative and historical; (2.) Practical and

saving.

1. Speculative and historical, which is but an airy speculation of

divine things: with this most content themselves. The Jews had

mo'rphosin te`s gno'seos en to no'mo, Rom. ii. 20, a form of

knowledge;' and so hath the formal christian: 2 Tim. iii. 5, Having a

form of godliness, but denying the power thereof;' a map or model of

gospel truths. There are different degrees of this,--a memorative

knowledge, such as children have, when the field of memory is planted

with the seeds of knowledge; as children that are taught to speak of

divine mysteries, God, Christ, heaven and hell, sin and righteousness,

by rote. As the philosopher observed of young men, that they learned

the mathematics with all their hearts and minds, but moral things only

to talk of them, ta` me`n ou pisteu'ousin oi ne'oi alla' le'gousi,

rather to rehearse them, and say after others, than believe them. As

some rather hear the sound of music than mind the melody and harmony,

so they learn divine things, but they do not mind or believe the

certainty of those things of which they are instructed; this is the

lowest form of speculative knowledge, such as is in children, and those

that are childlike affected. Another degree above this is an

opinionative knowledge, when they do not only charge their memories,

but have a kind of conscience and judgment about these things, so as to

be orthodox and right in opinion, and so bustle and contend about that

way of religion in which they have been educated, or suiteth best with

their fancies and interests. But yet wisdom entereth not upon the

heart, Prov. ii. 10. They make men disputers of this world, but not

serious practisers of godliness. They have a religion to talk of, but

not to live by. They may know much of religion in the notion, and it

may be more accurately than a serious christian; as a vintner's cellar

may be better stored with wine than a nobleman's, but they have it for

sale, not for use; so these may dispute for their religion to better

effect and purpose than a serious godly man, who yet hath a more

intimate perceiving of the truth, though he cannot so accurately form

his notions. These are useful in the church, as a rotten post may

support a living tree, or as negroes and slaves dig in the mines to

bring up gold for others. But for an intimate, deep, heart-affecting

knowledge, that is proper to the christian that receives the truth, not

only in the light of it, but in the love of it: 2 Thes. ii. 10, They

received not the love of the truth, that they might be saved.' A blunt

iron that is red hot will pierce further into an inch board than a

sharp tool that is cold. There is yet beyond these a higher degree of

speculative and historical knowledge, and that is when men have some

kind of touch upon their hearts; but it is too slender and insufficient

to stand out against all temptations when they rise up in any

considerable strength. So we read of some that may be enlightened, and

have tasted of the heavenly gift, and were made partakers of the Holy

Ghost, and have tasted the good word of God, and the powers of the

world to come,' Heb. vi. 4, 5. They may escape the pollutions of the

world through the knowledge of Christ,' 2 Peter ii. 20. It is hard to

conceive how such practical and important truths should be understood

and considered without some touch upon the heart. Thus it may affect

men in part, and produce some partial reformation, and some profession

and confession of the truth, and they may have some experience of it in

some measure, but do afterwards reject it, and prefer sin before it.

2. Practical and saving. The truth and soundness of our knowledge is

mainly known by the effects. We are to know him that was from the

beginning,' so as--

[1.] To believe in him, and to venture our eternal interests in his

hands: Ps. ix. 10, For they that know thy name will put their trust in

thee;' 2 Tim. i. 12, For I know whom I have believed, and I am

persuaded that he is able to keep that which I have committed unto him

against that day;' depending upon the sufficiency of his merit, and

righteousness, and power to secure us against all the enemies of our

salvation.

[2.] To know him so as to esteem and prize him: Phil. iii. 8, 9, Yea,

doubtless, and I count all things but loss for the excellency o the

knowledge of Christ Jesus my Lord, for whom I have suffered the loss of

all things, and do count them but dung that I may win Christ, and be

found in him, not having my own righteousness, which is of the law, but

that which is through the faith of Christ, the righteousness of God by

faith.' Saving knowledge is always joined with a high esteem of Jesus

Christ; when we prefer him above all other things: Mat. xiii. 45, 46,

The kingdom of heaven is like unto a merchantman seeking goodly pearls;

and when he had found one pearl of great price, he went and sold all

that he had, and bought it.' It must be such a knowledge as weaneth the

heart from the world and worldly vanities.

[3.] To know him so as to embrace him with love and desire: John iv.

10, If thou knewest the gift of God, and who it is that saith to thee,

Give me to drink, thou wouldst have asked of him, and he would have

given thee living water.' Christ is then more savingly and rightly

known when he is desired and embraced with our dearest affections. No

knowledge is allowed for knowledge in scripture but the affectionate

knowledge: 1 Cor. viii. 1-3, Knowledge puffeth up, but charity

edifieth. And if any man think that he knoweth anything, he knoweth

nothing as he ought to know. But if any man love God, the same is known

of him.' If our knowledge of God be joined with a sincere love to God

and Christ in all temptations, then it is a right knowledge.

[4.] To know him so as to obey him: Jer. xxii. 16, He judged the cause

of the poor and needy; then it was well with him: was not this to know

me? saith the Lord.' This was to declare their knowledge by the

effects; as many men's actions are an implied blasphemy, if you run

them up into their principle: Ps. xxxvi. 1, The transgression of the

wicked saith within my heart, that there is no fear of God before his

eyes;' Titus i. 16, They profess that they know God, but in works they

deny him, being abominable and disobedient, and to every good work

reprobate.' So many men's conversations speak out their faith and

knowledge, and those holy principles which are rooted in their hearts,

1 John ii. 3, 4. Our evangelist will best explain himself: Now,' saith

he, hereby we do know that we know him, if we keep his commandments. He

that saith I know him, and keepeth not his commandments, is a liar, and

the truth is not in him.' Thus in scripture dialect we are said to know

no more than we practise, and our actions to give a better image of our

thoughts and imaginations than our words, and the latent principles in

our minds are discovered by the course that we take rather than by bare

profession. A lie is falsum cum intentione fallendi--a falsehood spoken

with an intent to deceive. To live a falsehood is more than to speak a

falsehood; they deceive the world and deceive their own souls.

Certainly that man hath no religion that hath no God, and he hath no

God that preferreth his base lusts before obedience to his precepts. It

is but a perjured profession that our carnalists make of the knowledge

of God and of Christ, the greatest lie that ever was told, and such a

lie as reflecteth upon the honour of God, for they profess a religion

which they abhor. All their worship is a lie, and their profession a

plain perjury, whilst they live as if they were baptized in the devil's

name to be his bondmen, and had sworn to cherish worldly and fleshly

lusts, and not to mortify them; as if in their baptism they had entered

a protestation against God and Christ.

III. What is herein proper to fathers, or how can this be a ground of

distinction between them and others, since all christians are

indispensably bound to know Christ? John xvii. 3, And this is life

eternal, that they might know thee the only true God, and Jesus Christ,

whom thou hast sent.' And babes are said to know the Father.'

Answer first, to the first particle.

1. Whatever is said of either age, fathers, young men, or babes, doth

certainly belong to all; as to overcome the wicked one, so to know him

that was from the beginning. To know the Father is common to all the

ranks, only most eminently in one more than in the other. As all sorts

of ages have reason, only wisdom is eminent in the aged, strength in

the young, affection to parents in the babes.

2. There is some peculiar fitness in these characters, and in the

several ages mentioned; as--

[1.] Plenitude of knowledge belongeth to the ancient: Job xii. 12, With

the ancient is wisdom, and in length of days understanding.' Old men

have had a great opportunity to gather wisdom; and where should we go

for wisdom but to them? Wisdom and knowledge are among the fathers.

[2.] Old men are versed in the knowledge of ancient things, and love to

discourse of things done long ago. So the apostle commendeth his

fathers, or old men, for that they have known the Ancient of days, or

the eternal Son of God, which maketh them more happy than all that

knowledge which they have gotten by many years or long experience in

the world.

[3.] Their knowledge is different from the knowledge of others, as

begetting--

(1.) A more rooted affection. Young christians have greater qualms and

sick fits of love, but these are rooted and grounded in love;' Eph.

iii. 18, 19, That they may be able to comprehend with all saints what

is the breadth, and length, and depth, and height, and to know the love

of Christ, which passeth knowledge.' At first our affection to God and

heavenly things may more quickly and fervently put forth itself, as the

early blossoms in the spring, which are soon withered. The strongest

qualms and fits of affection are upon our first acquaintance, and while

religion is a novel thing, and our love wholly showeth itself in

sensitive expressions. The tide and current of our love may run strong

while it is not dispersed into the several channels of obedience. They

have at first strange transports of soul, but afterward it cometh to be

rooted into a solid affection and fixed bent of heart toward God, and

is that disposition of soul which is called godliness, and is

distinguished from holiness: 2 Peter iii. 11, What manner of persons

ought ye to be in all holy conversation and godliness?' An addictedness

and devotedness to God as our chief happiness and last end.

(2.) Their knowledge begets experience. Knowledge is put for the

experimental feeling of the work of grace upon our hearts: Phil. iii.

10: That I may know him, and the power of his resurrection, and the

fellowship of his sufferings, being made conformable to his death;'

Phil. i. 9, And I pray that your love may abound yet more and more in

knowledge and in all judgment,' or in all sense. Now this kind of

knowledge is in the fathers; more in old christians than in others; God

and they are of long acquaintance: Job xxii. 21, Acquaint thy self with

him, and be at peace; thereby good shall come unto thee.' They have had

long trial and experience of him in removing their doubts, answering

their prayers, and fulfilling his promises, and so experimentally know

him more than others.

The other part of the objection I shall discuss when I come to the last

branch; only the object is diversified, though the act be the same. Old

men in the gospel find the Ancient of days; and children find a father,

and know him more distinctly: 2 Peter i. 5, Add to faith virtue, and to

virtue knowledge.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON IV.

I write unto you fathers, &c.--1 John ii. 13, 14.

USE 1. To teach us who are fathers, or in the highest rank of

christianity.

1. They are such as are more delightfully employed in the exercises of

godliness. I ascribe this to fathers, partly because they are

acquainted with the pleasures of obedience: 1 John v. 3, For this is

the love of God, that we keep his commandments, and his commandments

are not grievous.' And they have tasted that the Lord is gracious, 1

Peter ii. 3; and optima demonstratio a sensibus--the surest proof is

taken from sense: they know the grace of God in truth,' Col. i. 6. And

partly because by long custom they have inured themselves thereto, so

that it is become another nature to them. They are alive unto God; and

what a man doth with naturalness, he doth it frequently, constantly,

and easily. We see in all other things this giveth readiness and

promptness. Man is naturally averse from God, and custom addeth a

stiffness to this bent: Jer. xiii. 23, Can the Ethiopian change his

skin, or the leopard his spots? then may ye also do good that are

accustomed to do evil.' By custom and continuance men are habituated in

evil, that it becometh a second nature to them. Now when men are

settled in a good course, there is somewhat answerable. They are in

their element when they are speaking of God and heavenly, things; they

do a thing kindly when they are acting for God. The carnal nature will

return, and violent temptations will much unsettle us; but surely it is

an advantage to have walked in a godly course for some long space of

time, to be an old disciple. The apostle speaketh of Timothy that he

did naturally care for their estate, Phil. ii. 20.

2. They do more wisely manage the affairs of the spiritual life. The

scripture speaketh of being wise to salvation,' wise in that which is

good: Rom. xvi. 19, But yet I would have you wise unto that which is

good, and simple concerning evil.' And the children of God should be

wise in their generation,' Luke xvi. 8. Without this practical wisdom

there is no escaping the snares of the deceiver, and getting safe to

heaven. Now this wisdom is more in the old than the young believer. As

to the young, see 1 Tim. iii. 6, Not a novice, lest, being lifted up

with pride, he fall into the condemnation of the devil;' neo'phuton, a

late convert, or young christian, or one newly come to the faith; such

an one is more various and uncertain in his motions, hath not that

spiritual prudence, and that measure of circumspection, which old

exercised christians have, and so is far more likely to fall into the

condemnation of the devil than the experienced. On the other side,

consider what advantages they have, as knowing their helps and

hindrances: Heb. v. 14, But strong meat belongeth unto them that are of

full age, even those who by reason of use have their senses exercised

to discern both good and evil.' They know the craft of Satan: 2 Cor.

ii. 11, Lest Satan should get an advantage of us, for we are not

ignorant of his devices.' They have felt the bitterness of sin: Ps. li.

6, In the hidden parts thou shalt make me to know wisdom.' They know

what hindrances they shall have from the devil, world, and flesh, and

how they may resist occasions of evil, defeat the policies of the

devil, and grow wise to salvation, and the world may not divert and

distract them from the love of God and the exercise of godliness.

Experience hath made them wise to decline the rocks upon which they

dashed heretofore. In all arts and trades men attain greater niceness

and skill by pains and observation. And shall a christian gain nothing

by long practice and continual watchfulness? Surely the blows and foils

received have made them skilful, and wary to disappoint the assaults of

the enemy.

3. They are more fixed in the truth against the seduction of error This

is in the text. The seducers of that age denied the godhead of Christ;

and it always holdeth good: Eph. iv. 14, That we henceforth be no more

children, tossed to and fro, and carried about with every wind of

doctrine by the sleight of men and cunning craftiness, whereby they lie

in wait to deceive.' There is an estate of childish ignorance and

infirmities, and there is above this a kind of growth and growing age,

whilst we are making progress towards perfection; and above this there

is our manly age. In our younger time there is a simplicity and

easiness to credit all that is presented to us. Babes in Christ are

weak in all the parts of the new man, in knowledge, prudence, faith,

love, patience. But now we must not be always children, not always weak

and unsettled. Surely as we grow in years we should grow in knowledge

and prudence; the aged have more a spirit of discerning, more solidity

in judgment, and stability in truth, and are not so easily transported

with the vain and giddy notions of an unsettled head. Errors are as

palpable deviations from the way to glory as profaneness and gross

sins. Therefore it is a part of the perfection of a christian to be

settled against them, which advantage the aged have above others, as

the testimony of Christ is more confirmed in them, 1 Cor. i. 6; 1 John

v. 10, He that believeth on the Son of God hath the witness in himself:

he that believeth not God, hath made him a liar, because he believeth

not the record that God gave of his Son.' They have arguments at hand

in their own bosoms. What was before in their books is transcribed upon

their hearts; thither they can repair, and find reasons enough to

confirm them in the truth. This testimony in ourselves doth most

befriend the main and great articles of christianity, though it also

confirmeth the several parts of it. They that have felt benefit by the

truth are most likely to know the mind of God in lesser things: John

vii. 17, If any man will do his will, he shall know of the doctrine

whether it be of God, or whether I speak of my self.' He that hath felt

sin bitter can never be tempted to think it is no great evil; so he

that hath felt Christ sweet cannot but prize him and cleave to him

above all. The long experience of the fruit of duties confirms them

against those delusions which would draw us from them.

4. Their hearts are brought into a more settled, heavenly temper. In

christians of a lower rank there is a greater inconstancy in their

choice; though they are not as the half-convert, double-hearted and

unstable, James i. 8, yet very uncertain in their motions; but after

wards they bring their hearts into a more even, holy frame, and a more

fixed bent towards heavenly things: Col. i. 23, If ye continue in the

faith, grounded and settled, and be not moved away from the hope of the

gospel.' A man at first hath not disentangled his heart from the snare

of worldly felicity, and therefore his mind and heart is scattered to

so many vain impertinent objects, and they are busied more about

transitory pleasures, and therefore are shifting off and on, and so

darken the spiritual life by the eruption of the carnal nature; and

therefore David beggeth, Ps. lxxxvi. 4, Rejoice the soul of thy

servant, for unto thee, O Lord, do I lift up my soul;' and the apostle,

2 Thes. iii. 5, The Lord direct your hearts into the love of God, and

into the patient waiting for Christ.' Their hearts are straight set

towards God and heavenly things. The apostle presseth christians, that

looked in a short time to appear before God and receive their wages, to

be steadfast and unmovable, always abounding in the work of the Lord,

forasmuch as ye know that your labour is not in vain in the Lord,' 1

Cor. xv. 58. A man may be steadfast in the main, though somewhat moved

and shaken, but the apostle would have us not only be steadfast but

immovable. A tree that hath long stood out against many stormy winds is

the more firmly rooted; so a seasoned christian that hath gone through

all weathers. But men that have not solid rooting wave hither and

thither. There is initial grace, and a radicated state of grace.

5. They oftener meditate of God, his word, and works, and providence.

The reasons why I think the more aged sort of christians are known by

their meditation, are partly because, being past learning, they improve

their knowledge by meditation. They have had a long time to make

provision, and hoard up spiritual treasure; and now they bring it

forth: Mat. xii. 31, A good man out of the good treasure of his heart

bringeth forth good things.' And partly because meditation is a

difficult work for young beginners, who have not so good a stock to

spend upon, and so are more empty and barren; they are not as yet

cleansed from vain and idle thoughts, nor have inured themselves to

self-government. But now long experience hath taught the aged christian

what a hindrance it is to have their hearts pestered and disordered

with vanities, how it deadeneth their prayers; and therefore they

throng themselves with holy thoughts of God in Christ, who is the

beloved of their souls. They feast themselves upon him with the dearest

and most delightful apprehensions: Ps. civ. 34, My meditation of him

shall be sweet; I will be glad in the Lord;' Cant. i. 13, A bundle of

myrrh is my beloved unto me; he shall lie all night between my

breasts.' They often meditate of God, his infinite majesty, his

everlasting being, his power, wisdom, goodness, and mercy. His word:

Ps. cxix. 97, Oh, how I love thy law! it is my meditation all the day;'

ver. 103, How sweet are thy words to my taste 1 yea, sweeter than honey

to my mouth!' His works: Ps. viii. 3, 4, When I consider the heavens,

the work of thy fingers, the moon and the stars which thou hast

ordained: what is man that thou art mindful of him, and the son of man

that thou visitest him?' His judgments on the wicked: Ps. lviii. 10,

The righteous shall rejoice when he seeth the vengeance; he shall wash

his feet in the blood of the wicked;' Ps. xxxvii. 34-36, Wait on the

Lord, and keep his way, and he shall exalt thee to inherit the land;

when the wicked are cut off, thou shalt see it. I have seen the wicked

in great power, and spreading himself like a green bay-tree; yet he

passed away, and lo, he was not; yea, I sought him, but he could not be

found.' In every age some of the wicked are made spectacles of God's

threatened judgments before the eyes of his people. Every man in his

own time maketh his remarks and observations, as the prophet had his

observations in his time. These the believer layeth up in his heart,

which feedeth his faith, and calmeth his passions, and awakeneth his

zeal, preventeth rash judging by present appearances. His provision for

his people: Ps. xxxvii. 25, I have been young and now am old, yet have

I not seen the righteous forsaken, nor his seed begging bread.' His

providence to themselves. They have been long students in providence.

Making good his promises: Josh. xxiii. 1, with the 14th, And it came to

pass, a long time after the Lord had given rest to Israel from all

their enemies round about, that Joshua waxed old. And behold, this day

I am going the way of all the earth; and ye know in all your hearts,

and in all your souls, that not one thing hath failed of all the good

things which the Lord your God spake concerning you: all has come to

pass unto you, and not one thing hath failed thereof;' Gen. xlviii. 15,

And he said, God, before whom my fathers Abraham and Isaac did walk,

the God which fed me all my life long unto this day.' He provided for

all our wants, delivered us in all our dangers. How lovely is it for

old men to talk of the promises of God, and his mercies that have been

of old! As David: Ps. xxv. 6, Remember, O Lord, thy tender mercies and

thy loving-kindnesses; for they have been ever of old.'

6. They can more feelingly than others speak of the shortness, misery,

and sinfulness of the present life: Gen. xlvii. 8, 9, And Pharaoh said

unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of

the years of my pilgrimage are an hundred and thirty years: few and

evil have the days of the years of my life been, and I have not

attained unto the days of the years of the life of my fathers in the

days of their pilgrimage.' Jacob had many removings from place to

place, and knew by experience that here is no abiding city. Young men

are eue'lpistoi, full of worldly hopes. Though others have tried the

world before them, yet they think it will succeed better with them: Ps.

xlix. 13, This their way is their folly; yet their posterity approve

their sayings.' Though others found themselves fondly deceived and

frustrated, yet they that succeed them go in the same track; 1 Chron.

xxix. 15, old David confesseth so much: For we are strangers before

thee, and sojourners, as were all our fathers; our days on the earth

are as a shadow, and there is no abiding.' They know the

disappointments of a naughty world.

7. They are more weaned from the delights of sense, and have long used

to moderate themselves within the bounds of sobriety: Titus ii. 2, That

the aged men be sober, grave, temperate, sound in faith, in charity, in

patience.' Old age being cold and dry, is desirous to warm and moisten

itself; and therefore need this caution, they must take heed that they

be not mocked with wine and strong drink. Noah and Lot, who lived so

long, yet had not got a command over their appetite. They should be

examples of sobriety; a tippling old man, what a disgrace is he to his

grey hairs! But with the children of God it is otherwise, they know how

to spend every day and winter's night in another fashion than in

eating, drinking, sporting, and playing. Anna went not out of the

temple, and old Simeon waited to see God's salvation.

8. They think and speak of the world to come, and the blessed state of

the faithful in the most lively manner, as apprehending it sure and

near: 2 Cor. iv. 16, For this cause we faint not; but though our

outward man perish, yet the inward man is renewed day by day;' 2 Tim.

iv. 7, 8, I have fought a good fight, I have finished my course, I have

kept the faith. Henceforth there is laid up for me a, crown of

righteousness, which the Lord, the righteous judge, shall give me at

that day; and not to me only, but unto all them also that love his

appearing;' Rom. xiii. 11, And that knowing the time, that now it is

high time to awake out of sleep, for now is our salvation nearer than

when we believed.' By the course of nature it will not be long ere they

are with God; therefore their hearts work the more strongly after it.

Natural motion is swifter toward the latter end, when it comes nearer

the centre.

9. They attain unto greater soundness and integrity in the essentials

of religion: Titus ii. 2, That the aged be sober, temperate, sound in

faith, charity, patience.' In that verse somewhat is said to the aged,

as they are old men, and somewhat as old christians. They that have the

most effectual apprehensions of the greatness, goodness, and wisdom of

God, and of their own sin, the need of Christ and grace, the truth and

excellency of the life to come, and the vanity of this life, are the

best christians. They who are most conformed to Christ in humility,

meekness, and lowliness of mind, esteeming others better than

themselves, that have most hatred of sin, and care to subdue it, and

victory over it, and can most deny the flesh, its irregular desires,

and bear the inconveniences of it, and whose greatest delight is in God

himself, these are the grown christians.

Use 2. To show how much it concerneth fathers in years to be fathers in

grace, and to be more eminently religious than others, that they may be

a pattern and example to them. First, it conduceth to God's honour. If

young men and children should only profess religion, you would take it

for indiscretion and hotness of spirit; young punies, they know not

what they do. Moses when he was grown in years, refused to be called

the son of Pharaoh's daughter,' Heb. xi. 24. Fathers, when they served

God in their ripest age, and for many years, and yet are not weary of

his service, this is an honour to him. Secondly, for your own comfort,

what a support and staff is godliness to old age, when decays of nature

are recompensed with the increase of grace, the weakness of body with

soundness of mind! 2 Cor. iv. 16, For which cause we faint not; but

though the outward man perish, yet the inward man is renewed day by

day.' The mind is fresh and vigorous when the body is weak. When the

eye is dim, as in old Israel, it can see God the invisible one. If with

Barzillai we lose our taste, yet we find sweetness in the bread of

life. If we die, Christ is our life. Alas! many old men are like

vessels long abroach, nothing left in them but the lees and dregs of

ignorance and sin. How miserable are such old men, when ignorant of

God, and mindless of heavenly things, in part or in whole, when they do

not seek after God I In part, when yet weak, very babes in knowledge or

grace; weak, unwise, feeble in things of God, and so may easily be

foiled by temptations, and miscarry foully. Their example swayeth much;

if they are only dead sticks, they do but cumber the ground. But how

good is it to leave a sweet scent of religious conversation behind

them!

Use 3. That the aged in years and grace must be written unto--

1. That they may persevere in godliness. They are not yet out of the

reach of temptations. Men that have made some long profession of the

name of Christ may suffer a great abatement of their former integrity

in their latter days. It is not with them as it was at first. We read

of some that left their first love,' Rev. ii. 4; there was a great

decay, though not an utter extinction. It is said, 2 Chron. xvii. 3,

The Lord was with Jehoshaphat, because he walked in the first ways of

his father David;' who in his latter time fell into scandalous crimes,

as his adultery with Uriah's wife, the murdering of Uriah himself, and

the numbering of the people. And it is the opinion of some divines that

he never recovered a like measure and proportion of grace as he had

before. The like may fall out to others, partly from the continual

presence of temptations. The devil continually suggesteth evil, and as

an importunate suitor, and by perseverence in his suit, may at length

prevail. The world we daily converse with, objects to which we are

accustomed, taint the mind. A deformed object which is continually in

view seemeth less deformed. Indwelling lusts long restrained may break

out again, as roses nipped in the summer near about bearing time bear

in winter. Satan still waiteth, and his temptations do importunately

return upon us. I confess this is no excuse, yet it may be a cause.

Satan's continued temptations should make us more watchful. Long

experience of the vanity of worldly things should wean us from them,

and lust long kept under is the more easily bridled. Yet the continual

presence of temptation showeth the daily necessity of gracious helps

and means. Partly by their own security. A man of long standing, being

secure of salvation, may grow remiss and negligent; and supposing that

he hath grace, and is possessed of the love of God, may think that

there needeth not such diligence as when he was doubtful. And if he go

round in his accustomed tract of duties, may carry it as if he were now

past all danger, and so insensibly decayeth. After the first labours of

regeneration, and the difficulties of reconciliation with God are past

over, and freedom from the terrors of the law in part obtained, and

they have gotten some peace and confidence, then they are in danger of

this security: Rev. iii. 17, 18, Because thou sayest, I am rich and

increased with goods, and have need of nothing, and knowest not that

thou art wretched and miserable and poor, and blind, and naked; I

counsel thee to buy of me gold tried in the fire that thou mayest be

rich, and white raiment that thou mayest be clothed, and that the shame

of thy nakedness do not appear; and anoint thy eyes with eye-salve,

that thou mayest see.' It is not spoken to beginners, and persons

unacquainted with Christ, but to old lukewarm professors. Well, then,

there needeth watchfulness to the very last. Man is a very changeable

creature; therefore we should always stand upon our guard. Partly

because the course of temptations may be altered; the devil doth not

always play the same game. As it is said of Joab, 1 Kings ii. 28, Joab

turned after Adonijah, though he turned not after Absalom.' In his old

age he miscarried. A man may withstand one kind of brunt, and yet fail

in another. The children of God prosperous differ from the children of

God afflicted. We had need be provided for all weathers: Phil. iv. 12,

I know both how to be abased, and I know how to abound; everywhere and

in all things I am instructed both to be full and to be hungry, both to

abound and to suffer need.' The young prophet withstood the king, yet

was overcome by the enticings of the old prophet, 1 Kings xiii. 4, with

the 19th. Lot, that was chaste in Sodom, miscarried in the mountains,

where were none but his own family. When conscience is cast asleep,

even a child of God may fall into the grossest sins. David's heart

smote him when he cut off the lap of Saul's garment, yet afterwards

fell into uncleanness and blood, and lay asleep in it a long time, till

Nathan the prophet roused him up. Well, then, the fathers must be

written unto, as well as the young men and babes. You would think it a

great misery if a mariner, after he hath weathered out all tempests at

sea, should suffer shipwreck in the haven's mouth; so for you to do an

unseemly action after you have long professed yourselves servants of

Jesus Christ, and have been assisted by him in several conditions.

2. They must be written unto first, that their growth may be promoted;

that they may be stirred up to more seriousness, and more diligence,

and more fruitfulness.

[1.] After so long a standing, and so much means, more growth and

tendency towards perfection may be justly expected from them: Ps. xcii.

13, 14, Those that be planted in the house of the Lord shall flourish

in the courts of our God; they shall bring forth fruit in old age, they

shall be fat and flourishing.' The courts of God are a kindly soil;

they that grow there are kept fresh and lively, and fruitful towards

God. The decay of the outward man doth not hinder the renewing of the

inward. Their last works are better than the first; they shall have

great liberty and delight in God to the last: Isa. xl. 31, They that

wait on the Lord shall renew their strength; they shall mount up with

wings as eagles; they shall run and not be weary, and they shall walk

and not faint.' When nature seemeth to be clean spent, there is a sweet

supply of spiritual strength. Eagles are vigorous, they fly strongly

and swiftly, and renew their youth; some say by casting their bill when

their upper beak groweth crooked with age, and shooteth up the lower;

or rather by moulting and casting their feathers: Ps. lxxxiv. 10, They

go on from strength to strength' in the heavenly journey, always get

ground; we should always be learning something; as we grow older, we

should grow wiser and better.

[2.] Their manifold experience should make them better. It is a

miserable thing to pass under so many providences, and not to be

bettered and improved by them: Deut. xxix. 2-6, And Moses called unto

all Israel, and said unto them, Ye have seen all that the Lord did

before your eyes in the land of Egypt unto Pharaoh, and all his

servants, and unto all his land; the great temptations which thine eyes

have seen, and the signs and those great miracles: yet the Lord hath

not given you an heart to perceive, and eyes to see, and ears to hear

unto this day. And I have led you forty years in the wilderness; your

clothes are not waxen old upon you, and thy shoe is not waxen old upon

thy foot. Ye have not eaten bread, neither have ye drunk wine or strong

drink; that ye might know that I am the Lord your God.' Surely none

live long in the world but they have much experience of the bitterness

of sin: Jer. ii. 19, Thine own wickedness shall correct thee, and thy

backsliding shall reprove thee: know therefore, and see, that it is an

evil thing and bitter, that thou hast forsaken the Lord thy God, and

that my fear is not in thee, saith the Lord of hosts.' It is dangerous

meddling with forbidden fruit. Of the vanity of the creature: Ps. cx.

96, I have seen an end of all perfection.' Some find it to their bitter

cost. This vanity doted on and trusted in causeth vexation of spirit.

Oh, the naughtiness of the world! John xv. 19, If ye were of the world,

the world would love his own; but because ye are not of this world, but

I have chosen you out of the world, therefore the world hateth you.'

Satan's indefatigable malice: 2 Cor. ii. 11, Lest Satan should get an

advantage of us, for we are not ignorant of his devices;' 1 Peter v. 8,

For the devil, like a roaring lion, goeth about seeking whom he may

devour.' On the other side, oh, the comfort, peace, and blessedness

that attendeth holy walking! Micah ii. 7, Do not my words do good to

him that walketh uprightly?' Ps. cxix. 56, This I had because I kept

thy precepts.' This peace, this comfort, this joy in the Holy Ghost. Of

God's hearing prayer: Ps. cxvi. 1, I love the Lord, because he hath

heard my voice and my supplications.' Seasonable relief in difficulties

and straits: Ps. xlvi. 1, God is our refuge and strength, a very

present help in trouble.' The sweet revivings in afflictions and

trouble: Rom. v. 3-5, And not only so, but we glory in tribulations

also, knowing that tribulation worketh patience; and patience,

experience; and experience, hope; and hope maketh not ashamed, because

the love of God is shed abroad in our hearts by the Holy Ghost, which

is given unto us.' Fulfilling of promises: Ps. xviii. 30, As for God,

his way is perfect: the word of the Lord is tried; he is a buckler to

all those that trust in him;' and many such like. Now it is an argument

of spiritual stupidness and folly, that a christian should be trained

up for a long time in these things, and be not a jot the wiser; if his

faith be not stronger, his love to God more fervent, and hatred of sin

more lively and earnest; if he cannot wait upon God with a more

composed spirit in the midst of this world's uncertainties; therefore

they are to be excited and written unto.

Use 2. Is to show us what is a proper meditation for the aged

christians--God's ancientness and eternity. Their thoughts should be

more taken up about this, about him who was before all things, and will

be when all things shall be no more. Surely they that are going out of

the world, they should not be contented with anything that had once a

beginning, and within a little while will have an end; their great

business is to know the eternal God, and eternally to enjoy him. They

have had long experience of the transitory nature of earthly things,

which should weaken temptations, and blare the glory of them in their

eyes. They are going to converse with him immediately who in the

beginning laid the foundations of the earth, and the heavens are the

work of his hands: they shall perish, but thou remainest; and they all

shall wax old as a garment, and as a vesture shalt thou change them;

but thou art the same, and thy years shall not fail,' Heb. i. 10-12,

Ps. cii. 25, 26. Christ is eternal, and cannot be perishing or die; and

this is the rock of the church's comfort. God from the mount of

eternity beholdeth all successions and changes of the creature, but he

cannot be changed. The world may be changed, and we, being mortal, may

be changed, and must be changed that we may inherit eternal life; but

he from the beginning to the end is still the same, and shall destroy

all enemies, consume the world with fire, and eternally glorify the

saints. We are but of yesterday, and to-morrow we shall be gone, but

Christ is the same yesterday, to-day, and for ever.' Though days and

years are in a continual flux and motion about him, yet he is the same

for ever, he is the beginning without beginning, and the end without

end; before all, after all, and in all. Think often of his

unchangeableness; but consider also your own vanity, whose glory and

perfection is like a summer flower, or like a vapour ascending for a

little time. Our purposes are soon broken off, and made of none effect.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON V.

I write unto you, young men, because you have overcome the wicked one.

I have written unto you, young men, because ye are strong, and the word

of God abideth in you, and ye have overcome the wicked one, &c.--1 John

ii. 13, 14.

WE come now to the second rank of christians, such as are called young

men. They are described--

1. By the perfection proper to their age, Because ye are strong.' As

old men are noted for wisdom, so young men for strength: Prov. xx. 29,

The glory of young men is their strength.'

2. The subordinate cause or means, And the word of God abideth in you.'

3. The effect and fruit, and that is victory over Satan, And ye have

overcome the wicked one.'

That which is said concerning this rank and order may be comprised in

these propositions--

1. There are a middle sort of christians, who may be called young men.

2. These above others are exposed to temptations and conflicts.

3. That which is most eminent in this age and rank of christians is

strength.

4. This strength they have because the word of God abideth in them.

5. Those that have the word of God abiding in them overcome the wicked

one.

Prop. 1. That there are a middle sort of christians, who may be called

young men.

So the apostle frameth the distinction; and the reason of the thing

carrieth it, for experience telleth us that there are some christians

or believers who have felt comfort in Christ, tasted the good word of

God, and are affected with the offers of an heavenly life, and

thereupon have renounced the devil, the world, and the flesh, that they

may seek their happiness in God through Christ; yet they have not

attained to that strength of grace and comfort, nor that experience in

the ways of godliness, as the fathers have gotten; neither do they walk

therein so evenly and constantly as they do; so that they cannot be

placed among the higher sort of christians; neither yet are they so

weak and unexperienced as the babes. It will not be lost time a little

to show more particularly wherein they differ from the fathers, or the

old and more experienced christians, and from the babes and younger

sort.

1. From the fathers they differ--

[1.] Because they are not so well settled in an heavenly frame of

spirit. Though they set their faces heavenward, yet they are often apt

to look back, and are not so constantly exercised about heavenly

things, or doing all things to eternal ends, but that they are cumbered

with many vain, loose, and roving imaginations and dreams of riches,

preferment, worldly pomp, and ease and honour; as if that God whom they

have chosen for their portion were bound to provide these things for

them, and in that measure wherein they crave them. In this rank I place

the disciples before the pouring out of the Spirit. I cannot count them

babes, they being so long then trained up in Christ's company; nor yet

fathers, because before the solemn pouring out of the Holy Ghost they

had not attained to the perfection of the gospel-spirit, which is not

the spirit of this world, but the earnest of a better inheritance.

Therefore we find them troubled when Christ telleth them of the cross,

and how hard a matter it was to enter into the kingdom of God, Mark x.

26. Contending among themselves who should be greatest (and that in a

time when the passion was near at hand, Luke xxii. 21, 24), the mother

of Zebedee's children with her sons (no doubt set a-work by them, Mat.

xx. 21) came to Christ with this request, Grant that these my two sons

may sit the one on thy right hand, and the other on the left in thy

kingdom.' There were many pleasant dreams about worldly happiness in

the hearts of christians. The apostles and their friends did dream of

an earthly kingdom of Christ, and worldly honours to be distributed to

his servants and followers, though Christ did often warn them to the

contrary, and seek to prepare them for the cross. And doth not the love

of the dignities, and honours, and profits, and pleasures of the world

still creep into the hearts of believers, and tickle and inveigle them

with many a vain thought and corrupt lust? Surely yes. Witness their

frequent thoughts of turning the tide and stream of affairs, and

comforting themselves more with hopes of seeing their desire upon their

enemies, and of temporal ease, than of the heavenly felicity; their

vain wishing for what others have, and misliking that which is their

own; their offence at God's providence, if he doth not find them meat

for their lusts, and maintain them at such a rate as they fancy. Yet if

we should say, they have no grace, we should condemn the generation of

the just, and speak against plain experience.

[2.] In that they have not so much superiority and command over their

affections and passions as the fathers have; though they are not at the

beck and command of every foolish and hurtful lust, yet they are often

assaulted and perplexed, yea, overcome with the rebellion of their

carnal affections and inordinate passions, which put them to no small

trouble. To these the apostle speaketh, Col. iii. 5, Mortify,

therefore, your members which are upon the earth, fornication,

uncleanness, inordinate affection, evil concupiscence, and covetousness

which is idolatry.' Paul himself had his violent paroxysms: Rom. vii.

19, 21, 23, For the good that I would I do not; but the evil I would

not, that I do. I find then a law, that, when I would do good, evil is

present with me; but I see another law in my members warring against

the law of my mind, and bringing me into captivity to the law of sin

which is in my members.' And David was fain to keep his mouth as with a

bridle, Ps. xxxix. 1. They see a great need of curbing their passions,

and reforming their thoughts, and bridling their tongues.

[3.] In that they are not so wise and experienced in the spiritual

warfare, and therefore are often foiled, though they do also often over

come. Unruly affections may unsettle and distemper them. In their

prosperity they may remit of their fervency, zeal, and diligence. In

adversity they may have despondency and distrustful thoughts at God's

providence; murmuring and discontent may break out: Ps. xxxi. 22, I

said in my haste, I am cut off from before thine eyes;' Ps. cxvi. 11, I

said in my haste, All men are liars.' In their callings, they may

bewray too much earthly-mindedness and discontent and carnal aims; the

inexperienced are easily surprised, and the evils they groan under are

neither at once nor easily subdued; they are often distempered with

inward lusts and outward occasions.

2. From the babes they differ--

[1.] Because they have been longer engaged in the practice of

godliness, and so they have a more serious consideration of their state

and ways, that they may avoid sin and the occasions thereof. They have

BO much acquaintance with the heavenly life as to see the need of

watching, praying, and striving: Mark xiii. 37, What I say unto you, I

say unto all, Watch;' 1 Cor. xvi. 13, Watch ye, stand fast in the

faith, quit yourselves like men, be strong;' Ps. xxxix. 1, I said, I

will take heed to my ways, that I offend not with my tongue; I will

keep my mouth with a bridle while the wicked is before me.' Those

affections and passions which were wont to be common matters with them,

they pray more often and earnestly against them, and so stand upon

their guard. Though they are not totally overcome, yet they resist the

occasions of sin, and have a holy jealousy over themselves lest they be

overtaken. Those things which were not much regarded in times past,

that were passed over as things pardoned of course, are now thought of

with shame and bitterness.

[2.] They are more diligent in the use of means. Their continual work

is to subdue their passions and corrupt inclinations, to weaken their

rebellious desires, and defeat temptations. They heartily purpose and

covenant with God to bring their hearts into a better frame: Ps. cxix.

112, I have inclined my heart to perform thy statutes always, even to

the end.' They busy themselves about getting spiritual furniture and

strength, even the complete armour of God, whereby they may stand out

against the assaults of the wicked one: Eph. vi. 12, 13, For we wrestle

not against flesh and blood, but against principalities, against

powers, against the rulers of the darkness of this world, against

spiritual wickedness in high places. Wherefore take unto you the whole

armour of God, that you may be able to withstand in the evil day, and

having done all, to stand.' None knoweth the need of the spiritual

armour, nor is so earnest to get it, as this kind of christian; being

continually exercised with conflicts and temptations, he would not be

unprepared, and knoweth the malice of Satan, and his own infirmities.

Practical conviction is best, and leaveth a deeper sense upon the heart

than a doctrinal discovery.

[3.] They are more versed in the word of God, though not skilful in the

word of righteousness, as the fathers; yet not as unskilful as the

babes: Heb. v. 13, For every one that useth milk is unskilful in the

word of righteousness, for he is a babe.' They are learning and

studying the word, how to govern their passions and direct their way:

Ps. cxix. 9, Wherewith shall a young man cleanse his way? by taking

heed thereto according to thy word.' They would not have the peace of

their souls disturbed: they are taken into God's blessed flock, and are

daily furnishing themselves with spiritual knowledge.

Prop. 2. The middle sorts of christians or young men are most exposed

to temptations and conflicts.

The devil is an enemy to all mankind, but especially to young men.

Noah, Solomon were tempted when in years; but the young age are most

assaulted. The devil layeth snares for them, partly because those are

most prone to sin, being passionate, rash, self-willed, and head

strong; wrestle with stronger lusts through the abundance of heat and

spirit: 2 Tim. ii. 22, Fly youthful lusts.' Company, worldly business,

pleasures, are a very great snare to them, who are so prone to worldly

affections and actions and fleshly lusts as they are; and therefore

soon caught in the devil's snares, and taken at his will and pleasure.

Partly because young men are most capable of doing God or the devil

most service; that being the choice time of their life, and they being

in the prime of their days. Children are but entering into the world,

and old men are going out of this life; therefore they should be the

more cautious and watchful. The faculties of their souls are most

vigorous, the members of their bodies most active. Therefore the devil

is especially an enemy to young men; none are in greater danger than

they to be drawn to wickedness.

1. It is true of christians young in grace; these especially are busied

in fighting against the temptations of Satan, and in resisting and

subduing their own unruly lusts. This age is a life of conflicts; they

have many rebellious desires, vain thoughts and wishes, inordinate

affections; and therefore if they be serious in their work, they must

expect blows and troubles: Heb. x. 32, After ye were enlightened, ye

endured a great fight of afflictions,' photisthe'ntes. Baptism by the

ancients was called photismo`s, and to baptize photizei'n, and times of

baptism, eme'ras ton photon; the newly baptized, oeophotistou`s; the

font, photiste'rion. Possibly the word in this use might not be so

ancient as the apostles' days, however it was then used for the first

taking up of the profession of christianity, Heb. vi. 4. Those were

once enlightened, photisthe'ntes. The first creature was light: 2 Cor.

iv. 6, God commanded the light to shine out of darkness.' Presently

after they had received the faith of Christ, and were admitted into the

church by baptism, they endured polle`n a'thlesin, rapine, scourges,

persecutions, haled before tribunals of men. Many in their first time

were put to bitter and sore conflicts. Jesus Christ as soon as he was

baptized, which was his consecration or solemn, inauguration into the

exercise of his mediatorial office, was then tempted: Mat. iv. 1, Then

was Jesus led up of the Spirit into the wilderness to be tempted of the

devil.' As soon as he is installed into his office, he entereth into

the lists with Satan. The church of the Jews, as soon as God began to

separate them from the Egyptians, at their first setting forth they

were pursued: and even after they came into the wilderness, they were

set on by the Amalekites, Exod. xvii. 18. The primitive christian

church is set forth by the visional emblem of a dragon, ready to devour

the man child as soon as it was born, Rev. xii. 4. So it is with

particular persons very often; Paul when converted, presently the Jews

conspire to kill him. God may permit this, partly to abate their carnal

confidence. Many a man because newly converted, having had as yet no

thorough and full experience of the strength of sin, the danger of

temptation and his own weakness, may bear it a little too high upon the

confidence of his own resolutions, which, because they are sincere and

undissembled, he thinketh they may be easily maintained. Now God, to

humble him, and to show that it is not in him that willeth and runneth,

Rom. ix. 16, that it is not their own purposes, though sincere, that

will secure them, suffereth Satan to tempt, and his instruments to vex

us, sin to put forth its strength, that we may have experience of our

own weakness and nothingness, and that our strength lieth in Jesus

Christ rather than in ourselves. The best are in danger of

self-confidence, even those whose resolutions and purposes against sin

are most sincere, and therefore Satan is suffered to tempt them; as the

Canaanites were suffered in the land, and many times had the better of

Israel, to show that the victory was not gotten by their own bow and

strength. And partly to glorify his own grace, for his power is

perfected in our weakness, 2 Cor. xii. 10; that is, discovered with

more advantage. Christians when young are put upon sore trials, to show

that they have not this power of themselves, but of the Lord. A young

christian is the best instance for this purpose. A man of long

experience might seem to stand by his own strength, but when those who

are sorely exercised with temptation are maintained against the most

violent impression the devil can make upon them, it is more for the

glory of God's grace. Take an instance in David and Joseph, an old and

a young man, 2 Sam. xi. 2, 3, with Gen. xxxix. 7-10. Joseph a single

man, David had a multitude of wives; Joseph had the advantage of

secrecy, David was fain to make way for his lusts by other sins; Joseph

was solicited, David was the solicitor; Joseph shuns all occasions,

David seeketh them out. Yet the one standeth and the other is foiled.

The fall of the experienced man brought a great deal of dishonour to

God, as the other made much for the praise of his grace. And partly

that they may be fitted and prepared to walk with God in their

after-course in all holiness and righteousness, when once they are

seasoned in Christ's warfare. The old Germans were wont to dip their

children newly born in the Rhine, thereby to harden and prepare them

for the toil of war and labour: Lam. iii. 27, It is good for a man that

he bear the yoke in his youth.' The yoke of duty, the yoke of

afflictions and temptations; they are thereby seasoned for all their

lives after. And partly to try their thankfulness for receiving Christ,

and the inestimable benefits of his love. We profess in pangs of

conscience to be willing to receive Christ upon the hardest terms,

though reduced to rags and beggary, and the greatest extremities; and

this is no more than needeth. Our religion and the apparent light of

truth compelleth us to use those terms: Mat. xiii. 45, 46, The kingdom

of heaven is like unto a merchant-man seeking goodly pearls; and when

he hath found one pearl of great price, he went and sold all that he

had, and bought it.' God will try whether we will stand to our word, or

whether this be a compliment extorted from us by the present pang; and

that we are resolved to fight as well as work: Rom. vi. 13, Yield

yourselves unto God, as those that are alive from the dead, and your

members as instruments of righteousness unto God.' Now though God keep

back the assault of furious and boisterous temptations for a while, yet

at length after some time it is needful to try the sincerity of our

covenant vow.

2. The devil tempteth and molesteth the saints, either in hope to

recover the prey (newly taken out of his hands) back again; as Pharaoh

made hue and cry after Israel as soon as they were escaped. After long

experience and many resistances he hath the less hopes. It is in vain

to think he will be dispossessed quietly: 2 Peter ii. 18, For when,

they speak great swelling words of vanity, they allure through the

lusts of the flesh, through much wantonness, those that were clean

escaped from them who lived in error;' o'ntos, clean, or oli'gos, for a

little while, escaped from error; or else to weary them, and to make

their pilgrimage uncomfortable. At first, while they are admiring the

love of God, and the offers of grace to sinners, and their blessed

change is fresh in their memories, and that woful estate wherein they

were by nature, while they are but as brands plucked out of the

burning, the devil dareth not set upon them; but when these qualms of

love are over, he is very busy in hope they will return to their old

master, when they find nothing but blows and buffets; or if not, that

they shall never serve God cheerfully. The devil is not only an enemy

to our grace, but to our peace and comfort. They snarl at the feast God

hath provided for us: Ps. xxiii. 5, Thou preparest a table for me in

the presence of mine enemies; thou anointest my head with oil, my cup

runneth over.' The devils grieve and envy at the riches of God's bounty

to his beloved ones.

3. In regard of themselves and their own flesh, which is not as yet

perfectly subdued to Christ's discipline. The bullock at first yoking

is most unruly; the fire at the first kindling casts forth much smoke:

Rom. vii. 9, Sin revived, and I died.' They have much to do with a

naughty heart: Mat. vii. 14, Strait is the gate, and narrow is the

way;' at least, at the beginning, or upon our first entrance upon

christianity; and when christians are young and raw, and of little

experience in the ways of God, it is more tedious to them; they are

more unprovided, more unresolved, than they thought themselves to be;

and they set upon the mortification of sin, and feel the force of

corrupt nature more powerful than ever they imagined it would be, and

their light and love is increased, and so their sin is more grievous

than it was before. When a man is dead in trespasses and sins, he hath

no feeling; but when he has a deeper insight into the law, and the nest

of unclean birds is more discovered, then a child of God begins to

groan: Rom. vii. 24, O wretched man that I am! who shall deliver me

from the body of this death?' When first we began to be serious, the

guilt of sin troubled us, and engaged us to look after justification by

Christ; but when we are more acquainted with God, the power of sin

troubleth us, and we are more engaged to look after mortification, and

so we are put upon the greater conflicts.

Prop. 3. That which is most eminent in this rank of christians is

strength, Because ye are strong.' How strong?

There is the strength of the body and there is the strength of the

soul.

1. The strength of the body; that is incident to young men naturally

considered: Prov. xx. 29, The glory of young men is their strength.'

But this is no great thing in a spiritual eye and consideration; for a

bull or an ox may exceed us in this kind of strength, for they are

strong to labour, Ps. cxliv. 14; and a robust temper of body doth more

often incline to sin than to virtue and grace. So many show their

strength in pouring down strong drink: Isa. v. 22, Woe unto them that

are mighty to drink wine, and men of strength to mingle strong drink.'

Many wicked ones glory in their ability to take in much liquor, and go

away with it; or else in prodigious lust; they spend their strength on

women, contrary to Prov. xxxi. 3, Give not thy strength unto women;' or

at best have only strength for bodily conflicts. Now this is not the

strength intended, not strength for bodily conflicts, but for wrestling

with Satan and spiritual wickedness; not strength of nature, but grace;

strength to overcome temptations to sin, to govern our passions and

affections in the fear of God, to do the things which God commandeth.

This much excelleth the outward bodily strength: Prov. xvi. 32, He that

is slow to anger is better than the mighty; and he that ruleth his

spirit, than he that taketh a city.' These are strong indeed; the

others may be feeble and impotent; as Samson had great bodily strength,

but was easily overcome by his lusts. That is a weak heart that lieth

open to the assault of every temptation, that is at the beck of every

foolish and hurtful lust, as pride, sensuality, worldliness, carnal

fear, and sorrow; and so an imperious heart is a weak heart: Ezek. xvi.

30, How weak is thine heart, saith the Lord! seeing thou doest all

these things, the work of an imperious whorish woman.'

2. The strength of the soul, which is the property of christians, often

spoken of in scripture: Ps. cxxxviii. 3, And strengthen me with

strength in my soul;' Eph. iii. 6, To be strengthened with might by his

Spirit in the inner man.' This is the fruit of grace, for by nature we

have it not: Rom. v. 6, When we were yet without strength;' without any

power to help ourselves out of that misery into which we had plunged

ourselves; but by grace there is a power whereby a christian is enabled

to all spiritual duties, 2 Tim. i. 7, a spirit of power, of love, and a

sound mind.

This spiritual strength serveth for three uses--

[1.] To bear burdens with patience. A heavy burden requireth a sound

back: Col. i. 11, Strengthened with all might, according to his

glorious power, unto all patience and long-suffering with joy fulness.'

If we cannot bear afflictions and troubles with courage and

cheerfulness, we are little acquainted with spiritual strength: Prov.

xxiv. 10, If thou faint in the day of adversity, thy strength is

small.' As a weak man sinketh under his burden.

[2.] To perform duties with cheerfulness. That is a part of a

christian's strength to be able to work hard, as well as bear much:

Phil. iv. 13, I can do all things through Christ who strengtheneth me.'

The grace of Christ disposeth us to every duty to which we are called

by him. He enableth those whom he employeth. There is a sluggishness in

most christians; they excuse themselves by their weakness: Christ

maketh them able for everything that lieth within the compass of their

duty. If men did awaken the strength which they have, or improve what

God vouchsafeth to them by the sanctifying motions of his Spirit, they

would not be so weak as they pretend to be. But as lazy beggars, who

personate and act diseases because they would not work, so they idly

complain for want of strength. They spare their pains, and then cry out

they are impotent, because they are loath to stir up themselves. There

are two extremes--pride and sloth: pride is seen in self-confidence;

sloth in a neglect of the grace given.

[3.] To resist temptations with success. Our necessities are many, so

must our strength be to fight as well as to work and bear. When the

apostle was about to treat of the spiritual armour, he prefaceth it

thus: Eph. vi. 10, Finally, my brethren, be strong in the Lord, and in

the power of his might.' When we think with Samson to go forth and

shake ourselves as at other times, we feel sad gyves and fetters; we

must use the spade as well as the trowel. We are assaulted with all

kinds of temptations; by the devil, as a tempter, and vexer, and

opposer of the saints; by the world, persecuting and enticing; by the

flesh, as rebelling against and shrinking from the discipline of the

Spirit. Now the strength of the soul lieth in a firm resolution

opposite to fears and snares. It is said of Joseph that his bow abode

in its strength,' Gen. xlix. 44. His was a snaring temptation, but

Joseph was kept innocent in all. So it is opposite to a fearful heart:

Isa. xxxv. 4, Say to them of a fearful heart, Be strong, fear not;

behold your God will come with vengeance, even God with a recompense,

he will come and save you.' Now whether strength be opposite to snares

or fears, it is the fruit, not of natural boldness, but of faith. The

strength of the soul lies in a sound belief of the truths of the

gospel: 1 Peter v. 9, Whom resist, steadfast in the faith/ It is a

lamentable thing to see what a poor cowardly spirit there is in most

christians; how soon they are captivated, or discouraged with every

slender assault or petty temptation, and their resolutions are shaken

with the appearance of every difficulty. This is not so much want of

strength as sluggishness and cowardice, and neglect of the grace given.

Well, then, this is common to all christians that are strong, but more

especially to the middle sort, whose strength is most exercised and

tried. They have need to be strong who are assaulted by the evil one;

their lusts are more boiling hot, and sooner set a-work; they had need

get faith, sobriety, humility, temperance, and suchlike, for in these

things lieth the strength of the soul. This is the armour of God, and

in these things should they excel.

Prop. 4. This strength they have because the word of God abideth in

them.

This middle clause looketh both ways: Ye are strong, because the word

of God abideth in you; and ye have overcome the wicked one, because the

word abideth in you;' 1 Peter ii. 2, As new-born babes desire the

sincere milk of the word, that they may grow thereby.' The word of God

is the food of the soul, and so increaseth strength against

temptations. The strength of the mind lieth in reason, and the word of

God is our storehouse of reasons. It is the great weapon of the

spiritual warfare: Eph. vi. 17, Take the helmet of salvation, and the

sword of the Spirit, which is the word of God.' Jesus Christ made use

of this argument to foil Satan with, Sic scriptum est, It is written,

Thou shalt not tempt the Lord thy God,' Mat. iv. 7. The word of God

laid up in the heart, and made use of pertinently by the christian

soldier, hath somewhat in it to ward off the blow of any temptation.

The seasonable calling to mind such a scripture, forbidding or

threatening for such an evil, or pressing the practice of such a duty,

or speaking comfort or encouragement to a soul exercised with such a

cross, it is a great relief. In temptations to have the word ready at

hand, whether precepts, threatenings, or promises, to lay up all kind

of spiritual knowledge, is to take a notable antidote and preservative

against sin: Ps. cxix. 11, Thy word have I hid in my heart, that I

might not sin against thee.' Hid, not for concealment, but for custody.

When the young man's soul is well stocked and furnished with the word

of God, he hath his spiritual weapon ready, and is prepared for all

assaults.

1. The precepts and doctrines of the word abide in them: Ps. xxxvii.

31, The law of God is in his heart, none of his steps shall slide.' A

lively active sense of his duty is kept fresh upon his heart; and then,

when they are tempted, they answer as the Rechabites, We dare not; our

father commanded us otherwise, Jer. xxxv. 6. Take, for instance,

Joseph: Gen. xxxix. 9, How can I do this great wickedness, and sin

against God?' When we are stored with good principles, it will be a

great help to us in all businesses and affairs: Prov. vi. 22, Bind them

upon thine heart; and when thou goest, it shall lead thee; when thou

sleepest, it shall keep thee; when thou awakest, it shall talk with

thee.' Wicked men's sin engrosseth all their thoughts, employeth them

all the day, and it stayeth in the fancy all the night; it saluteth

them first in the morning. But now a christian, that is a law to

himself, a bible to himself, the word of God urgeth him to his duty,

directeth him in his work, seasoneth his business, restraineth him from

sin. His heart thus furnished casteth in seasonable thoughts and

directions upon all occasions, when he is in company, when he is alone.

In company: A good man out of the good treasure of his heart bringeth

forth good things,' Mat. xii. 34, 35, full of gracious discourse. The

tap runneth according to the liquor wherewith the vessel is filled.

When alone, his reins instruct him in the night season, Ps. xvi. 7.

When without all outward helps, his heart furnisheth him with matter of

comfort, counsel, and reproof. The frothiness of our spirits, the

barrenness and leanness of our souls, come from the want of

transcribing the truths of the bible or God's blessed book upon our

hearts. A man that hath his pocket full of brass farthings, and some

few pieces of gold and silver, will more readily draw out farthings

than pieces of gold or silver or valuable money. Vain thoughts are so

ready with us because we have stored our minds with trash.

2. The promise. These must abide in us for comfort against temptations,

desertions, and afflictions: Job xxii. 22, Receive, I pray thee, the

law from his mouth, and lay up his words in thine heart;' as you would

do choice things, that they may not be lost or embezzled. In a time of

trial, one promise of God will give you more true comfort and support

than all the arguings of men. In a time of wants and straits, how sweet

is it to remember how amply we are provided for in the covenant! Ps.

cxix. 111, Thy testimonies have I taken for an heritage for ever; for

they are the rejoicing of my heart.' And in doubts and discouragements

by reason of pressures and troubles: Ps. cxix. 5, This is my comfort in

afflictions, thy word hath quickened me;' Heb. xii. 5, Have you

forgotten the consolation which speaketh to you as children?' It is

good to have the promises familiar with us, that we may not have them

to seek in a time of distress; happy is the man that hath his quiver

full of them. So for temptations, what promises God hath made to the

thirsty, what encouragements are given to those that strive after

grace; so to seek after God in holiness and righteousness: Mat. v. 8,

Blessed are the pure in heart, for they shall see God.' What assistance

is secured to them that watch and pray, 1 Peter v. 9, 10; how God

giveth more grace to the humble, to overpower the natural spirit, James

iv. 5, 6; how willing God is to receive us upon our penitence after we

are foiled. This maketh the young christian take courage, though his

spiritual course be often interrupted.

3. The threatenings. Many lusts are strange and boisterous, and are

deaf to all milder motives. By the threatenings, God standeth as with a

drawn sword in their way to stop them, if tempted to a sensual fleshly

life: Rom. viii. 13, If ye live after the flesh, ye shall die.' Many

are strongly inclined and wedded to sensual satisfactions, a sporting

life. Consider, what am I a-doing? if tempted to any inordinate

complacency in creature comforts: Ps. lxxiii. 27, Thou hast destroyed

all them that go a-whoring from thee;' and they that only mind earthly

things, their end is destruction,' Phil. iii. 19.

But what is this abiding?

There must be receiving before there can be abiding. There are some

will not take the word in: John viii. 37, My word hath no place in

you.' They have no room for Christ, his directions, and comforts. The

soul must be emptied before the word can have place in you. This

reception is opposed by inward corruption: 1 Cor. ii. 14, The natural

man receiveth not the things which are of God.' They cannot digest it,

being so contrary to the dictates of flesh and blood. It cannot sink

down into their hearts to take root there, but floateth in their

imaginations, there is such unanswerableness to things spiritual. So

the devil opposeth it: Mat. xiii. 19, Then cometh the wicked one, and

catcheth away that which was sown in the heart.' When he seeth men

begin to be serious, he seeketh to divert these thoughts.

Prop. 5, Those that have the word of God abiding in them overcome the

wicked one. Where--(1.) The adversary, the wicked one;' (2.) The

victory, have overcome,' as a thing past.

1. The adversary, The wicked one.' As God is the holy One, so the devil

here and elsewhere is called the wicked one;' 1 John v. 18, The wicked

one toucheth him not;' Eph. vi. 16, That you may be able to quench all

the fiery darts of the wicked one.' Satan is so called, partly because

he is wicked in himself; the eldest sinner and the greatest sinner: 1

John iii. 8, The devil sinneth from the beginning.' And partly because

his great work and business is to draw and drive others to sin and

wickedness; therefore called the father of sinners: John viii. 44, Ye

are of your father the devil, and the lusts of your father ye will do;'

as Jubal is the father of such as handle the harp and the organ, Gen.

iv. 21. All the sins in the world, both actual and original, are by his

furtherance. Some sins are singularly diabolical, and such as could not

be acted by man in an ordinary course of sinning; as Judas' treason:

John xiii. 2, The devil having now put into the heart of Judas Iscariot

to betray him,' Blasphemous thoughts against God, unnatural sins,

self-murder, these he may inject into the hearts of the godly, as the

envious man may throw weeds into the garden that do not grow there: but

in common sins Satan hath a great hand and strong; as in David's

numbering the people: 1 Chron. xxi. 1, And Satan stood up against

Israel, and provoked David to number Israel.' In our wrath and passion

we give place to Satan, Eph. iv. 27; he omitteth no opportunity of

gaining his further interest in the heart: 1 Cor. vii. 5, Lest Satan

tempt you for your incontinency;' 1 Tim. iii. 6, Not a novice, lest he

be lifted up with pride, and fall into the condemnation of the devil.'

And partly because all his temptations tend to sin, and are

solicitations to sin. God tempts, and Satan tempteth. God tempteth to

discover some notable effect of grace in his servants: Gen. xxii. 1,

God did tempt Abraham,' not to infuse evil, or solicit to evil, for so

God tempteth no man;' James i. 13, Let no man say when he is tempted,

he is tempted of God, for God tempteth no man.' God's tempting is

always good, and for good; as a general without any injustice may put

the valiantest of his army in the greatest dangers. In the temptation

we must distinguish the mere trial and solicitation to sin. Satan's

temptings are evil, and for evil, therefore he is called the wicked

one.'

2. What is the victory? for the apostle speaketh of it as a thing past,

Ye have overcome.'

Ans. In these considerations--

1. The devil is an enemy, with whom we cannot make peace, but must

fight against him till we overcome. So that here it cometh to a point,

either we must perish or conquer. On the devil's part there is great

enmity, unwearied activity, and unsatiable cruelty; and on our part

there must be constant resistance and watchfulness. He is still in

action, and nothing less will satisfy him but the destruction of souls.

None of Christ's soldiers must think of flying or yielding; not flying.

It is very notable that among the pieces of the spiritual armour there

is no piece for the back parts, because there is no flight in this

warfare, but we must stand it out to the last. No yielding; for the

more way we give to Satan, he tyranniseth the more; and the more

stoutly he is opposed, the more he loseth ground: Mat. xii. 44, 45,

when the house is empty, swept, and garnished, and prepared for Satan,

then he bringeth worse devils.

2. There is hope of this victory. Whilst we keep up the fight, our

striving is a degree of conquest: James iv. 8, Resist the devil, and he

shall flee from you.' Though God suspendeth the victory, yet if he

giveth strength and courage to fight, you have overcome. A christian

hath offensive and defensive weapons, but Satan only offensive weapons,

darts and wiles. A christian hath a sword and shield; the conquest is

begun as long as you stand out against his wiles, Eph. vi. 11, and

quench his fiery darts, ver. 16. If he doth not overcome us, and

unsettle our love to God, we overcome him.

3. There are great preparations for a victory. The devil is a conquered

adversary: Col. ii. 15, And having spoiled principalities and powers,

he made a show of them openly, triumphing over them in it.' A disarmed

enemy: Heb. ii. 14, That through death he might destroy him that had

the power of death, that is, the devil.' We do but set upon the relics

of a battle already fought with success.

4. The devil hath been conquered, and is conquered in part by these

spiritual young men. The apostle speaketh of such as are strong, and

had the word of God abiding in their hearts. They are not such weak

young men as Rehoboam, whom every company and every temptation doth

carry away; but strong christians, who are victorious and over come; as

Joseph: Gen. xxxix. 9, How can I do this great wickedness and sin

against God?' There are some the word of God doth only flash in their

minds, but doth not abide in them; over them the devil prevaileth: The

evil one catcheth away the good seed sown in their heart,' Mat. xiii.

19. But in those on whom the word hath made so deep an impression that

it cannot be rooted out, these overcome the evil one: 1 John v. 18, He

that is begotten of God keepeth himself, and the evil one toucheth him

not.' These use all care and diligence that the devil gets no hold on

them, that he doth not touch them with a deadly wound; these young men

in Christ have gotten a victory over Satan, which is the greatest

fortitude.

5. Though the final conquest be hereafter, yet it is sure and near:

Rom. xvi. 20, The God of peace shall tread Satan under your feet

shortly.' There will a time of triumph come, when he that is a soldier

now shall then be a conqueror. Tread him under your feet, set your feet

upon the necks of these kings, as Joshua. He will not only tread Satan

to pieces, but under your feet.

Use. If this be the age of conquests, let us not count it strange.

There are many wise reasons why God permits it, for his own glory, and

to discover the riches of his grace.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VI

I write unto you, little children, because ye have known the Father,

&c.--1 John ii. 13, 14.

WE come now to the lowest rank of christians, and they are little

children,' or the babes in Christ: their property is that they have

known the Father.' It is spoken with allusion to little children in a

natural consideration, who know their parents if they know nothing

else, and cry after them, and frame themselves to call them by their

names, though imperfectly, and with a stammering tongue; so these

spiritual little children hang upon their Father, whatever they are

ignorant of. These babes are driven by their necessity to seek a father

in heaven, and show their owning of God in that relation, more by their

desires and childlike impressions than by any actual and full grown

confidence. But the other, the aged, own God as their Father by a more

abundant persuasion of his love, and not only by choice, but by sense.

We must distinguish these christians from others, and first from the

two former sorts mentioned, then from the carnal.

1. They differ from the fathers in two things--(1.) The object known;

(2.) The degree of knowledge.

[1.] The object is diversified, Him that was from the beginning,' and

the Father.' It is one thing to know God as a creator, another thing to

know him as a father. The more old or grown christian takes him up

under another notion than the babes do. Nothing more needful for

children than to have a father, to whom they may repair in all their

wants, and who may take care for them; accordingly they own God as a

father.

[2.] The act, You have known the Father.' This knowledge is an initial

knowledge; the act of knowledge is attributed to the fathers and the

little children, but yet there is a difference in the degree.

(1.) Little children have but a taste of God's fatherly love: 1 Peter

ii. 3, If so be ye have tasted that the Lord is gracious.' The fathers

had a deeper draught and longer experience, by which they are more

confirmed in the sense of their adoption: 1 John iii. 1, Behold what

manner of love the Father hath bestowed upon us, that we should be

called the sons of God!' But these babes have but some general and

obvious apprehensions of God's being a merciful father in Christ; the

one are skilled in the first principles of christianity, the other are

versed in the deeper mysteries of godliness.

(2.) These little children know God as a father, because they have

never yet been put upon exercise and occasions to question his love;

but when they are tried with afflictions, or conflict with temptations,

they are filled with doubts and fears. It is one of the weaknesses

incident to this age, that they must be set on the lap, and dandled

with comforts; for young children are not as yet acquainted with the

rod and the frown of a father: Heb. xii. 5, And ye have forgotten the

exhortation, which speaketh unto you as children.' As soon as they meet

with any trouble inward or outward, they fall into heavy damps and

discouragements, fearing that all their commerce with God was but a

shadow and a dream; whereas the fathers or aged christians have tried

him in all conditions, and can look upon him as a father when he

smileth and when he frowns, and know that he is the God of the valleys

as well as the hills and mountains, and that his love doth not alter

with their condition; as Christ said, My God,' when he was upon the

cross and forsaken.

2. They differ from the young men in Christ. Before I tell yon how they

differ from them, I must acquaint you that there are two sorts of babes

or little children. First, Some are as it were in the birth, inter

regenerandum: Gal. iv. 19, My little children, of whom I travail in

birth again, till Christ be formed in you.' They are such as have good

motions and inclinations to spiritual and heavenly things, but they are

so often interrupted by the discovery and breaking out of the carnal

nature, that we cannot yet say that Christ is formed in them; yet there

are hopeful intimations that the work is a-doing, though the doctrine

and practice of the gospel is not so purely and perfectly received.

Secondly, The other are such as hang upon the breast, as infants new

born: 1 Peter ii. 2, As new-born babes desire the sincere milk of the

word, that they may grow thereby;' who have much ado to maintain life

between one duty and another. These differ from the young men, partly

because they are raw and inexperienced, and so are guilty of many

oversights, are more easily deceived by Satan and his instruments: Eph.

iv. 14, That we henceforth be no more children, tossed to and fro, and

carried about with every wind of doctrine, by the sleight of men, and

cunning craftiness, whereby they lie in wait to deceive.' And partly

because they are ignorant of the power of corruption, and the many

inordinate lusts and passions which lurk in them, and often break out

to their dishonour and discouragement. Therefore the apostle mindeth

such, 1 Peter i. 14, Not to fashion themselves according to the former

lusts of their ignorance.' Weaknesses and infirmities are most rife

then. And partly because they do not understand their duty in their

first entrance upon their christian course so well as they do

afterwards, and therefore either cleave to things out of blind zeal, or

else condemn them out of rashness and indiscretion: Rom. xiv. 1, Him

that is weak in the faith receive, but not to doubtful disputations.'

They are easily carried away with a vain show, and either allow or

condemn things without due warrant. And partly because they are not so

strong as the young men, nor so full of spiritual confidence, but are

full of fears, as little children are easily frighted with anything.

Their faith being little, doubts arise and fears prevail: Mat. vi. 30,

O ye of little faith!' Mat. viii. 26, Why are ye fearful, O ye of

little faith?' Mat. xvi. 8, Which when Jesus perceived, he said unto

them, O ye of little faith!' Weak christians are timorous, not being

used to conflicts and difficulties, perplexed with doubtful thoughts.

Christ saith, John xvi. 12, I have many things to say to you, but you

cannot bear them now.' Through their incapacity they cannot take in

many truths; they who have the Spirit in some measure may yet remain

incapable of some divine truths, and do continue under many weaknesses

and errors of mind, and are apt to stumble and quarrel at many truths.

As weak shoulders shrink under heavy burdens, so do weak understandings

and light and pre-occupied affections under spiritual and heavenly

truths; or as weak stomachs cast up the strong meat which they cannot

digest. So the apostle: 1 Cor. iii. 2, 3, I could not speak to you as

spiritual, but as to babes in Christ. I have fed you with milk, and not

with meat, for hitherto ye were not able to bear it, neither yet are ye

able.' By milk,' he meaneth the plain doctrines of the christian

religion; by meat,' the more exact discussion of these points.

3. We must distinguish these from the carnal or the temporary; for

though they be not so heavenly, so prudent, so strong as the more grown

christians, yet there is a clear distinction between them and the

unconverted.

[1.] They have the common spirit of all christians. God's favour is all

in all to them, insomuch as they cannot be satisfied without it: Ps.

iv. 6, 7, Lord, lift up the light of thy countenance upon us. Thou hast

put gladness in my heart, more than in the time when their corn and

wine increased.' This is that they long after, and labour after, and

wait for, that they may understand how God is affected towards them.

About this their thoughts are chiefly occupied, and upon this they lay

out their time and care: Ps. xxvii. 4, One thing have I desired of the

Lord, that will I seek after, that I may dwell in the house of the Lord

all the days of my life, to behold the beauty of the Lord, and to

inquire in his temple.' Now the temporary have never this high esteem

of the favour of God as to prefer it simply and comparatively above all

other contentments whatsoever.

[2.] Though their main care be about getting off the guilt of sin for

the present, yet there is an unfeigned purpose that they may not in the

smallest matters offend and displease God, but to the utter most of

their knowledge they are careful to perform their duty. There is in

them that good and honest heart: Luke viii. 15, But that on the good

ground are they who in an honest and good heart have heard the word,

keep it, and bring forth fruit with patience;' though there be many

weaknesses and inadvertencies, because they know not the corruptions of

their own hearts, nor the force of temptations, and it may be do not so

fully understand their duty.

[3.] These weak christians do or should remember that God will not

always bear with their weaknesses, and from time to time dispense with

their follies, and wink at them. They must grow more solid and prudent,

more settled into an heavenly frame and temper: 1 Thes. iv. 1, We

beseech you, brethren, and exhort you by the Lord Jesus, that as ye

have received of us how ye ought to walk and to please God, so you

would abound more and more;' 2 Cor. iv. 16, For which cause we faint

not; but though our outward man perish, yet the inward man is renewed

day by day;' Ps. lxxxiv. 11, They go from strength to strength, till

they appear before God in Zion.' They must come out of their childish

state in time; as the grain of mustard-seed when it is once rooted must

grow up into a tree. We must go on from one degree of grace to another.

[4.] Their knowledge of God as a father differeth from that knowledge

which temporaries have, because it is an active and operative

knowledge: God's being a father implieth both duty and privilege, and

none, know him aright but those that perform the duties of children,

and depend upon him for the privileges of children.

(1.) This knowledge implieth the performance of the duties of children,

which are to love, please, and honour their father: Mal. i. 6, A son

honoureth his father, and a servant his master. If I be a father, where

is mine honour? if a master, where is my fear?' 1 Peter i. 14, As

obedient children, not fashioning yourselves according to the former

lusts in your ignorance.' In the 17th verse., And if ye call on the

Father, who without respect of persons judgeth according to every man's

work, pass the time of your sojourning here in fear.' There must be a

tenderness and a fear to offend their heavenly Father; for God will not

be flattered with empty titles. That is a dishonour and a mockage, as

it was for them to call Christ King of the Jews,' and to spit upon him,

and buffet him. Therefore there is no true owning and knowing of him as

a father unless we be thereby strongly moved to a care of obedience.

(2.) There are the privileges of children, and this knowing of the

Father implieth trust and dependence: Ps. ix. 10, They that know thy

name will put their trust in thee.' And therefore little children do so

know the Father as to depend upon him for protection in all dangers,

and provision of all necessaries, and finally for the heavenly in

heritance and their everlasting portion; for they are begotten to a

lively hope, 1 Peter i. 3; and therefore, as soon as they are born

again, they begin to look for a child's portion, and to apply their

minds to heavenly things; and so, because of their weakness, put

themselves under the conduct and government of God as their everlasting

father. From this the character of these little children or babes in

Christ may be sufficiently understood.

Doct. That even the lowest sort of christians do know God as a father.

I shall illustrate this point by three considerations--

1. That God standeth in the relation of a father to his people.

2. That the lowest sort of christians do know him under this relation.

3. How this is the point which constituteth the difference between them

and others.

I. For the first consideration, that God standeth in the relation of a

father to his people. God is a father either in a general respect by

creation, or in a more special regard by adoption.

1. By creation. He gave being to all things, but to man and angels

reason. To establish the relation of a father, there must be

communication of life and likeness. A painter that maketh a picture

like himself is not the father of it, for though there be likeness, yet

no life. The sun in propriety of speech is not the father of the frogs

and putrid creatures which are quickened by its heat. This relation is

applied only to univocal generations and rational creatures. A bull

that produceth a calf like himself is not called the father of it; in

ordinary speaking we call it the sire, and the heifer the dam. Now God

is the Father of angels, and angels are the sons of God: Job xxxviii.

7, When the morning-stars sang together, and the sons of God shouted

for joy.' So men. Adam was the son of God, Luke iii. 38. Once more,

though we have deformed ourselves, and are not the same that we were

when we were first created, yet still in regard of some sorry remains

of God's image, and the light of reason yet kept, we are called the

sons of God, and God is called our Father;' yea, more a father than our

natural parents are. Our parents concur to our being but

instrumentally, but God originally. Now, as the writing is the work of

the penman rather than of the pen, so are we the workman ship of God

rather than of our parents. He forms us in the womb; our parents know

not whether the child will be male or female, beautiful or deformed,

cannot tell the number of the bones, muscles, veins, arteries; this God

appointeth. The soul, which was the better part of man, is of his

immediate creation; therefore he is called the Father of spirits,' Heb.

xii. 9, Furthermore we have had fathers of our flesh who corrected us,

and we gave them reverence; shall we not much rather be in subjection

to the Father of spirits?' they do not run in the channel of carnal

generation or fleshly descent. In this general sense, by virtue of

creation, God is the Father of all men, good and bad.

2. More especially, there is a particular sort of men to whom God is a

father in Christ, and they are his children. This title is not by

nature, but by grace: John i. 12, But as many as received him, to them

gave he power to become the sons of God, even to them that believe in

his name.' As many as believe in his name have this privilege, to be

called the sons of God.' Although the best that ever lived have reason

to judge themselves to be unworthy to be in the rank of servants to the

Lord, yet it pleaseth him to advance the meanest that receive Christ by

faith to the dignity and privilege of being his children. All such,

even the meanest believer not excluded, may call God father. The thing

itself, nakedly considered, is a greater dignity than the world can

afford us; as a thing to be wondered at rather than told: 1 John iii.

1, Behold what manner of love the Father hath bestowed upon us, that we

should be called the sons of God!' Admire it we may, express it to the

full we cannot. It was said, 1 Sam. xviii. 22, Seemeth it a light thing

to you to be a king's son-in-law?' We may with better reason say, Is it

a small matter to become sons and daughters to the most high God? But

if we consider how it was brought about, it doth more heighten it in

our thoughts. The foundation of it was laid in the election of God; for

we were predestinated unto the adoption of children by Jesus Christ to

himself, according to the good pleasure of his will,' Eph. i. 5. But

before his decree could be executed and take place, the redemption of

Christ was necessary. For we read, Gal. iv. 4, 5, But when the fulness

of time was come, God sent forth his Son, made of a woman, made under

the law, to redeem them that were under the law, that we might receive

the adoption of sons.' Sin needed to be expiated by the Son of God in

our nature before God would bestow this honour upon us. Christ was to

be our brother before God would be our father; and to take a mother

upon earth, that we might have a father in heaven; yea, to be made

under the law,' to endure the law's curse, before we could be instated

in this blessing. What need had God to be at such expense for poor

worthless creatures? He had a Son of his own, in whom his soul found

full complacency and delight. Men adopt in orbitatis solatium; it is a

remedy found out for the comfort of them who have no children. It was

never heard of that a father who had a son should adopt a son. Now that

the Lord should adopt and take us into his family, who are the children

of the devil by nature, this dignity, as it imports great privilege to

us, so it calleth for great duty at our hands.

[1.] It importeth great privilege to us. There are great benefits

accrue to us thereby.

(1.) The gift of the Holy Ghost. God, as a father by creation, gave us

our natural endowments; but as a father by adoption, he giveth us the

supernatural grace of the Spirit. It was given to Christ without

measure, that all God's children and the members of Christ's mystical

body might receive it from him as the head and fountain of their life:

Because we are sons, he hath sent the Spirit of his Son into our

hearts, crying, Abba, Father,' Gal. iv. 6. Whosoever hath this high

privilege of adoption conferred upon them, they have the Spirit of God

given to them, to reside and dwell in their hearts, as their

sanctifier, guide, and comforter, to sanctify and to transform them

into the likeness of Christ: 2 Cor. iii. 18, But we all, with open face

beholding as in a glass the glory of the Lord, are changed into the

same image, from glory to glory, even as by the Spirit of the Lord.' To

guide them in all their ways: Rom. viii. 14, For as many as are led by

the Spirit of God, they are the sons of God.' To comfort them with a

sense of their gracious estate for the present: Rom. viii. 16, The

Spirit itself beareth witness with our spirit that we are the children

of God;' and to assure them of a blessed estate for the future: 2 Cor.

i. 22, Who hath sealed us, and given us the earnest of the Spirit in

our hearts.' The residence and dwelling of the Holy Ghost in our hearts

is most felt in prayer: Rom. viii. 26, Likewise the Spirit also helpeth

our infirmities, for we know not what we should pray for as we ought;

but the Spirit itself maketh intercession for us, with groanings which

cannot be uttered;' Jude 20, Building up yourselves on your most holy

faith, praying in the Holy Ghost;' teaching the saints to address

themselves to God as a father, with a familiar and childlike

confidence, and yet with a holy reverence; with a humble submission,

and yet with a holy vehemency and earnestness, opposite to that

careless formality and deadness which is in other men's prayers.

(2.) We have a blessed and excellent inheritance to look for here; all

the children are heirs and joint-heirs with Christ,' Rom. viii. 17, as

soon as we are adopted and taken into God's family, though little of

this dignity appeareth or maketh any fair show in the world: 1 John

iii. 1, 2, Behold what manner of love the Father hath bestowed upon us,

that we should be called the sons of God! therefore the world knoweth

us not, because it knew him not. Behold, now we are the sons of God,

and it doth not yet appear what we shall be; but we know that when he

shall appear, we shall be like him, for we shall see him as he is.' We

only know who are the sons of God, but not what it is to be the sons of

God; yet that right and hope that we have may allay all our cares, and

fears, and sorrows, during the time of our abasement and humiliation:

Luke xii. 32, Fear not, little flock, it is your Father's good pleasure

to give you the kingdom.'

(3.) In all his dealings for the present, God retaineth a fatherly

affection to us, pitying our miseries, and pardoning our failings: Ps.

ciii. 13, Like as a father pitieth his children, so the Lord pitieth

them that fear him.' We need not much ado, or much entreat, or hire a

father to pity a child in misery. So he pardoneth our failings: Mal.

iii. 27, I will spare them, as a man spareth his only son that serveth

him.' A parent will not be inexorable, nor severe upon every failing of

a dutiful child and an only son. We often forget the duty of children,

but God will not forget the mercies of a father. As a parent saith, He

is my child, though a faulty child or stubborn child, so will he spare

us notwithstanding infirmities, supplying all our necessities: Mat. vi.

25, Take no thought for your life, what ye shall eat, or what ye shall

drink; nor yet for your body, what ye shall put on: is not the life

more than meat, and the body than raiment?' ver. 30, Wherefore if God

clothe the grass of the field, which to-day is, and to-morrow is cast

into the oven, shall he not much more clothe you, O ye of little

faith?' ver. 32, Your heavenly Father knoweth ye have need of all these

things.' God is not ignorant of our condition, nor mindless of it.

Carking taketh his work out of his hands; but the remembrance of a

father dasheth all our distrustful thoughts. So protection in dangers,

both for the inward and outward man. The soul is guarded by the Spirit:

2 Peter i. 3, 4, According as his divine power hath given unto us all

things that pertain unto life and godliness, through the knowledge of

him that hath called us to glory and virtue; whereby are given unto us

exceeding great and precious promises, that by these you might be

partakers of the divine nature, having escaped the corruption that is

in the world through lust.' The body by the angels; their charge is not

cura animarum, but custodia corporis, not the care of their souls, but

the safety of their bodies. God's children are well guarded and guided

till they come to their final estate. Heaven is kept for them, and they

for it.

[2.] It calleth for great duty at our hands. I must mention that,

because we are very apt to challenge the privileges when we neglect the

duties which belong to God's children. It calleth for conformity and

likeness to him in all divine perfections.

(1.) In holiness and purity: 1 Peter i. 15, But as he who hath called

you is holy, so be ye holy in all manner of conversation.' Com passion,

mercy, and goodness: Eph. v. 1, Be ye therefore followers of God as

dear children.' Compassion and mercy: Mat. v. 44, 45, But I say unto

you, Love your enemies, bless them that curse you, do good to them that

hate you, and pray for them who despitefully use you and persecute you;

that ye may be the children of your Father who is in heaven: for he

maketh his sun to rise on the evil and on the good, and sendeth rain

upon the just and unjust;' Luke vi. 35, 36, But love ye your enemies,

and do good, and lend, hoping for no thing again, and your reward shall

be great, and ye shall be the children of the Highest; for he is kind

unto the unthankful and to the evil.' So for truth: Isa. lxiii. 8,

Surely they are my people, children that will not lie.' There is no

divine virtue but there should be some representation and shadow of it

at least found in us. God's dear children should be like him. All

graces should be made lovely and amiable to us by his pattern and

example.

(2.) In ready obedience to his laws. In one place we read, dear

children,' Eph. v. 1, in another, obedient children,' 1 Peter i. 14.

God taxeth his people for their unsuitable walking to this relation:

Jer. iii. 4, 5, Wilt thou not from this time cry unto me, My father?

Will he reserve his anger for ever? will he keep it to the end? Behold,

thou hast spoken and done evil things as thou couldst.' Can we call him

father whom we care not continually to displease?

(3.) Subjection and humble submission to his correction: Heb. xii.

5-10, And ye have forgotten the exhortation which speaketh unto you as

unto children, My son, despise not thou the chastening of the Lord, nor

fault when thou art rebuked of him; for whom the Lord loveth he

chasteneth, and scourgeth every son whom he receiveth. If yon endure

chastening, God dealeth with you as with sons; for what son is he whom

the father chasteneth not? But if ye be without chastisement, whereof

all are partakers, then are ye bastards, and not sons. Furthermore, we

have had fathers of our flesh which corrected us, and we gave them

reverence; shall we not much rather be in subjection to the Father of

spirits, and live? for they verily for a few days chastened us after

their own pleasure; but he for our profit, that we might be partakers

of his holiness.' God hath castigations for all his children. It is

consistent with the love of good-will and with the love of complacency.

After that he hath made us amiable, the rod of correction will not

wholly be laid aside while God's children are in the flesh. In heaven,

where there is no danger, there is no use of it any more, because then

they are fully and perfectly sanctified. Those whom God suffereth to go

on in their sins to their own eternal undoing, they have not the

privilege of sons, and therefore not the discipline of God's family;

they are bastards. No'thoi there doth not bear the notion of an

illegitimate, but a degenerate son. Many profess themselves the

children of God, but they are not owned as such. It is a sad and woful

thing for a child to be left to himself, and to be suffered to go on in

untoward courses; but far more sad it is for a man to be suffered to go

on in sin without any chastisement and correction. God seemeth to cast

them off, and to leave them to their own lusts, that they may perish

for ever. Children, though they take it ill at the hands of others, yet

take it patiently when beaten for their faults by their own parents,

who under God are the cause of their being, and maintain and love them,

and even in correcting seek their good, much more their souls' good

hereafter. Earthly parents may err by wanting wisdom, and out of

passion and rashness their chastisements may be arbitrary and

irregular, but God never mingleth passion with his rod; there is more

of compassion than passion in it; it is but only medicinal. His

chastisements flow from the purest love, and are regulated by perfect

wisdom, and tend to and end in holiness and happiness. Therefore, John

xviii. 11, The cup which my Father hath given me, shall I not drink of

it?' I speak the more in this case, because the comfort of adoption is

for such a time; and because the great error of these children is, that

they had known the Father, yet would be dandled and never feel the rod.

II. For the second consideration, that the lowest sort of christians do

know God in the relation of a father.

1. Christ hath taught all his disciples to say, Our Father,' Mat. vi.

9. There is none that cometh to pray with any confidence but taketh him

up under this relation. We must all own him as a father, either by

sense or by choice; either by a sense of his fatherly love in Christ,

or else we must choose and esteem him as a father, resolve to have no

father but God, and depend upon him, and obey him as such: Jer. iii.

19, Thou shalt call me, My father, and not turn away from me;' that is,

take him and acknowledge him as a father, and promise to continue loyal

to him.

2. Adoption is one of the first privileges. As soon as a man owneth

Christ, he is adopted and taken into God's family: John i. 12, To as

many as received him, to them gave he power to become the sons of God;'

John xx. 17, I ascend unto my Father and your Father, and to my God and

your God.' The state of the person is altered; past sins are forgiven,

and ground is laid for a future pardon. It is one of the first

privileges we have as soon as we belong to Christ. What Christ is, he

maketh his people to be in their proportion and measure.

3. It is God's covenant He hath promised that all his shall know him,

from the least to the greatest,' Heb. viii. 11. God hath no child so

little but he knoweth his Father, though he be of little experience in

the world. God hath showed himself to be a father in Christ. God hath

elsewhere promised to give his people a heart to know him,' Jer. xxiv.

7. They cannot else belong to him, nor he be their God, nor they his

children.

III. For the third consideration, how this is the constitutive

difference. This was spoken to before.

Use 1. To inform us what care ought to be taken for the institution of

little children; for though spiritual growth be mainly intended, yet

natural age is not excluded or exempted. Some little ones may have a

strange knowledge of God, and a sense of religion: Prov. xxii. 6, Train

up a child in the way that he shall go, and when he is old he will not

depart from it.' The tender twig is soonest bowed. We tame a lion when

he is young, and a horse when a colt. What we learn young is most

easily received, and firmly retained, before the mind be forestalled.

Seneca took notice of it, Omnes praeoccupati sumus--our minds are

wedded to evil, before set right toward God; thence cometh the

difficulty. Consider they are children of the covenant, and should be

entered betimes, Deut. xxix. from ver. 10 to 14. Christ hath great

respect for little children, and he blameth those that kept them from

him. God commandeth us to teach our children: Deut. vi. 7, And thou

shalt teach them diligently unto thy children, and shalt talk of them

when thou sittest in thine house, and when thou walkest by the way,

when thou liest down, and when thou risest up;' and we are commanded to

bring up our children in the nurture and admonition of the Lord,' Eph.

vi. 4. He that gave the precept will find the blessing. He expecteth

it, and reckoneth upon it: Gen. xviii. 19, For I know that he will

command his children, and his household after him; and they shall know

the way of the Lord, to do justice and judgment; that the Lord may

bring upon Abraham that which he hath spoken of him.' Men promise this

when they bring their children to baptism. They dedicate their children

to the Lord, and educate them for the world and the flesh. Call upon

your children as David doth upon Solomon: 1 Chron. xxviii. 9, And thou,

Solomon my son, know thou the God of thy Father, and serve him with a

perfect heart, and with a willing mind.'

Use 2. If the lowest sort of christians do know God as a father, do we

know God as a father? have we a Father in heaven? are we reconciled to

him by Jesus Christ? You will know it mainly by this, the state of

adoption; there is a spirit of adoption that doth accompany it. There

is a state of adoption, and a spirit of adoption: Because ye are sons,

God sent forth the Spirit of his Son into your hearts, crying, Abba,

Father,' Gal. iv. 6. It discovereth itself in prayer, because it maketh

us come in a familiar and childlike manner to God. A spirit of grace

breaketh out into a spirit of supplication: Zech. xii. 10, I will pour

upon the house of David, and upon the inhabitants of Jerusalem, the

spirit of grace and supplications.' But as to your constant frame, have

you the spirit of a son, the spirit of an heir? The spirit of a son,

that will discover itself in prayer. And it is a spirit of obedience;

there is a childlike reverence and dread of God; they dare not offend

him; as the Rechabites, Jer. xxxv. 5, 6.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMONS UPON 1 JOHN III

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON I.

Behold what manner of love the Father hath bestowed upon us, that we

should be called the sons of God! therefore the world knoweth us not,

because it knew him not.--1 John iii. 1.

THE apostle had said in the close of the former chapter, that every one

that doeth righteousness is born of God;' now this being so great a

privilege to be adopted into God's family, and acknowledged and

reckoned among his children, the apostle pauseth on it a while, and

doth excite them to wonder and reverence in the contemplation of it,

that the argument may have the more force to persuade them to

righteousness and holiness, wherein they would resemble God, as

children do their father: Behold what manner of love,' &c.

In the words we have--

1. A great privilege represented.

2. An anticipation of an objection or an exception made to that

privilege. This dignity hath no outward appearance to discover itself

to the world. Therefore the privilege must not be esteemed by the

world's judgment, who are blind in God's matters: Therefore the world

knoweth us not, because it knew him not.'

The first I am to deal with at this time, and there observe--

1. The privilege itself, That we should be called the sons of God.'

2. The fountain and rise of this; the love of God is the bottom cause.

3. The wonderful degree of this love as to this instance, effect, or

expression of it, What manner of love.'

4. The note of attention by which he excites our dull minds to the

consideration of it, Behold.'

Let me explain these words a little.

1. The privilege itself is to be called the sons of God.' Mark, not

subjects or servants, but sons; and to be called the sons of God is to

be the sons of God, for that is the idiotism of the Hebrew phrase: Isa.

lviii. 13, Thou shalt call the sabbath a delight;' that is, make it to

be so. So in this matter it is often used: Gen. xxi. 12, In Isaac shall

thy seed be called;' that is, owned and acknowledged to be thy

children: Mat. v. 9, They shall be called the children of God.' Yea it

is said of our Lord Christ himself, Luke i. 35, That holy thing which

is born of thee shall be called the Son of God.'

2. The fountain and first rise is the love of the Father,' who is

everywhere represented as the first cause of our blessedness. Of our

redemption: John iii. 16, God so loved the world, that he gave his

only-begotten Son, that whosoever believeth on him should not perish,

but have everlasting life;' 1 John iv. 10, Herein is love, not that we

loved God, but that he loved us, and sent his Son to be a propitiation

for our sins.' The cause of our regeneration: Eph. ii. 4, But God, who

is rich in mercy, for his great love wherewith he loved us, even when

we were dead in sins, hath quickened us together with Christ.' And here

it is made the cause of our adoption: Behold what manner of love the

Father hath bestowed upon us, that we should be called the sons of

God!' God's love is nothing else but his good-will and resolution to

impart such great privileges to us; together with his acquiescence and

well-pleasedness with what he doth for us: he did it because he would

do it; he was resolved to do it, and took pleasure in it.

3. The wonderful degree in the expression of his love, What manner of

love.' The expression noteth not only the quality, but quantity; as in

other places: Mat. viii. 27, What manner of man is this?' or how great

a man is this, that even the winds and seas obey him?' 2 Peter iii. 11,

What manner of persons ought we to be?' which noteth not only the

manner or kind, but the degree of holiness. Therefore I would read it

here, not only what manner of love,' but how great love.'

4. The note of attention, or the term used exciting our attention,

Behold.' There is a threefold behold' in scripture, and they are

applicable to this place; as--

[1.] Ecce demonstrantis, the behold of demonstration, or pointing with

the hand, which is referred to a thing or person present, and noteth

the certainty of sense; as John i. 29, Behold the Lamb of God, which

taketh away the sins of the world.' There he was then before their

eyes, and he pointed at him as present. If prefixed to a doctrine, it

noteth the certainty of faith: Job v. 27, Lo this, we have searched it;

hear it, and know it for thy good;' believe it as a certain truth.

[2.] There is ecce admirantis aut excitantis, the behold of admiration,

or awakening our drowsy minds, when anything weighty or any

extraordinary thing is spoken of; this is to excite our attention as to

an important truth, worthy of our most serious thoughts and raised

affections. As in a case of evil: Lam. i. 12, Behold, see if there be

any sorrow like unto my sorrow.' So here in the case of good, What

manner of love?' is there any love like unto this love? And all is that

we may entertain it with wonder and reverence.

[3.] There is ecce exultantis aut gratulantis, the behold of

gratulation, as rejoicing and blessing ourselves in the privilege: Ps.

cxxi. 4, Behold, he that keepeth Israel never slumbereth nor sleepeth.'

Now all these take place here. Behold it with faith and confidence as a

certain truth, behold it with wonder and reverence as a high dignity;

behold it with love and delight as a blessed privilege to have God for

our father, Christ for our elder brother, and heaven for our portion;

what can we desire more? It is a certain truth, we should believe it

more firmly; it is an important truth, we should consider it more

seriously; it is a comfortable truth, we should improve it to our

greater joy and consolation.

From the whole observe this doctrine--

That the love of God in adopting us into his family, and acknowledging

us for his children, is such an act of grace as cannot be sufficiently

considered and admired by his people.

I shall prove three things--

1. That there is such a relation as that of father and children between

God and his people.

2. That this is a blessed and glorious privilege.

3. That believers ought to be excited to the earnest consideration of

it.

I. That there is such a relation as that of father and children between

God and his people. There is a relation between God and all his

creatures; for as God gave being to all, so he hath an interest and

propriety in them. But the inanimate and brute creatures are his

instruments by which he serveth his providence: Ps. cxix. 91, They

continue this day according to thine ordinance, for they are all thy

servants.' All creatures are subjected to the law and overruling

government of his providence. Man is under his proper government. Adam

in the covenant of works was rather God's subject and hired servant

than his son. The children of Israel were his children, but as children

in their nonage, as an heir while he is a child: Gal. iv. 1, An heir,

as long as he is a child, differeth nothing from a servant, though he

be lord of all.' A servile spirit was uppermost in that dispensation.

But with respect to the gospel covenant of grace, so we are most

strictly said to be the children of God: Hosea i. 10, In the place

where it is said to them, Ye are not my people, there shall it be said

that ye are the sons of the living God;' 2 Cor. vi. 18, I win be a

father unto you, and you shall be my sons and daughters.' He will own

us as a father, and we must be to him in the relation of children. God

hath a seed among men whom he hath begotten by his Spirit, and hath

adopted and taken into his family; he hath a paternal affection towards

them, and they filial dispositions towards mm; he hath a paternal care

and providence over them, and they filial confidence and dependence

upon him; he expects the honour of a father, and we may expect the

privileges of children, for he hath begotten us to a lively hope. This

special relation is distinct from his common relation to other men.

1. It proceedeth from a distinct cause, his special and peculiar love,

not from that common goodness and bounty which he expresseth to all his

creatures: Ps. cxlv. 9, The Lord is good to all, his tender mercy is

over all his works.' But this is the special act of his grace, or of

his great love: Eph. ii. 4, 5, But God, who is rich in mercy, for his

great love wherewith he loved us, even when we were dead in sins, hath

quickened us together with Christ.'

2. The foundation of this relation is not our being which we have from

him as a creator, but our new being which we have from him as a father

in Christ: We are his workmanship, created in Christ Jesus.' As we are

men, God is a governor to us, and we are his subjects; but as we are

new men, born again, God is a father to us and we are his children: the

former relation ceaseth not, but ariseth in it.

3. The whole commerce and communion that is between us and him is on

God's part fatherly, on our part childlike. On God's part fatherly, in

a way of grace and love, pardoning our sins and frailties, and giving

us the helps of his grace: Mal. iii. 17, I will spare them, as a man

spareth his only son that serveth him;' Ps. ciii. 13, Like as a father

pitieth his children, so the Lord pitieth those that fear him.' A

faulty child is a child, and therefore not so easily turned out of the

family as a servant. We often forget the duty of children, but God doth

not forget the mercy of a father. So on our part childlike; that is,

for the main we are loving and obedient to God, make it our work to

love and please him, and count it our happiness to be beloved of him.

Love is at the bottom of God's dispensations to us, and at the bottom

of our duties to him; he giveth us his choicest benefits, as becomes

his special love to us, and we perform him the best service we can: For

the love of Christ constraineth us.' He hath given us a heart to know

him and love him as a father, and he loveth us as his dear children. In

short, fatherly benefits are fullest, sweetest, and surest; for he

giveth us himself, his Spirit, grace, glory, every good thing. So

filial duty is the choicest: 1 Peter i. 14, As dear children, not

fashioning yourselves to the former lusts of your ignorance;' Eph. v.

1, Be ye therefore followers of God as dear children.' No motive so

engaging as that, nor none goes so much to the heart of a christian.

II. That this is a blessed and glorious privilege will appear if we

consider--

First, The person adopting, the great and glorious God, who is so far

above us, so happy within himself, and needeth not us nor our choicest

love and service; who had a son of his own, Jesus Christ, the eternally

begotten of the Father, the Son of his love,' in whom his soul found

such full complacency and delight. If men adopt, it is in orbitatis

gratiam, as a remedy found out for the comfort of them who have no

children. Never was it heard of that a father who had a son should

adopt a son. Therefore it heightens the privilege that God who had a

son that thought it no robbery to be equal with him' in power; a son

that was the express image of his person,' the object of his full

delight, being daily his delight, and rejoicing before him;' I say,

that God should vouchsafe to such unworthy creatures as we are so dear

and honourable a relation to himself is wonderful.

Secondly, The persons who are adopted, miserable sinners, who were

strangers and enemies to God: Children of wrath, even as others;' those

who were born heirs of God's curse, dead in trespasses and sins;' who

had cast away the mercies of our creation. Now, that strangers should

not only be taken into the family, but put in the place of children,

and dealt with as children; that enemies should not only be reconciled,

but have the blessed God to become their father in Christ; that

children of wrath should be called to inherit a blessing; that those

who were dead in trespasses and sins, and had so often offended God,

should be begotten to a lively hope; that slaves to sin and Satan

should be made free indeed, even called into the glorious liberty of

the children of God; this is that we may wonder at, and say, What

manner of love is this that we should be called the children of God!'

The prodigal son, when he returned to his father, said, I am not worthy

to be called thy son; make me as one of thy hired servants.' We have

all played the prodigal, cast away the mercies of our creation for a

very trifle. We blame Adam for selling himself and his posterity for an

apple, and Esau for parting with his birthright for one morsel of meat;

but we have sold ourselves for nought.' Therefore every son of Adam may

say, I am not worthy to be called a son. We have forfeited all

comfortable relations to God, and the privileges depending thereupon;

therefore what astonishing mercy was this!

Thirdly, The bottom cause and fountain of this mercy and grace, or that

which moved God, was his love; this was that which set his power and

mercy at work to bring us into this estate.

1. This was an eternal love; the first foundation of it was laid in the

election of God; there is the bottom stone in this building: From

before the foundation of the world we were predestinated to the

adoption of children, according to the good pleasure of his will.' Then

was the way of man's recovery stated, the privileges, the terms, the

persons who should enjoy them. Upon these terms it was agreed. Now what

are we that the thoughts of God should be taken up about us so long

ago, that he should show such favour to lost mankind, and to us in

particular?

2. It was a free love: I will love them freely.' God was not inclined

hereunto by our worth, but out of his own free love was graciously

pleased to call us with an holy calling, and to give us a new being and

an holy nature, that being regenerated, we might be adopted, that so he

might love us tenderly as his children, and seek our felicity. In other

adoptions men are at liberty to choose the best and most accomplished.

Nature is limited, but adoption is free. Whatever our children be,

distorted or deformed in body or depraved in mind, yet they are our

children; we cannot cast them off. But where we choose one at our free

will and pleasure, we take such as have drawn our affection by some

good qualities and carriage of theirs. Now what good endowments had we

to commend us to God, who are sinners by nature and practice, children

of the devil, enslaved to sin? If God had respected our deservings, he

might have cast us into hell rather than taken us into his family, we

were so infinitely below him, so rebellious against him; therefore

behold what manner of love God hath bestowed upon us.'

3. It is special peculiar love, not common to the world; yet this love

was bestowed upon us: In this the children of God are manifested, and

the children of the devil.' Some live and die the children of the

devil, always retain the satanical nature, and are not renewed

according to the image of God; yea, the greatest part of the world do

so: We know that we are of God, and the whole world lieth in

wickedness.' Now the difference is not from ourselves, but from God,

and cometh from God, that made thee to differ; all our good is from

God, and from his mere love and goodness.

4. It is a costly love, considering the way how it is brought about;

for before God's eternal purposes could be executed, and conveniently

be made known to the world, redemption by Christ was necessary;

therefore it is said that he was made of a woman, made under the law,

that we that were under the law might receive the adoption of sons.'

Sin needed to be expiated by the Son of God in our nature before God

would bestow this honour upon us. Christ was to be our brother before

God would be our father, and to take a mother upon earth that we might

have a father in heaven; yea, to endure the law's curse before we could

be instated in the blessing. In the business of our redemption he was

treated as a slave or servant, that we might be treated as sons. Judas

sold him for thirty pieces of silver, Mat. xxvi. 15, and that was the

price of a slave, Exod. xxi. 32. And the apostle telleth us that he

came in the form of a servant, even he that was lord of all: The Son of

man came not to be ministered unto, but to minister, and to give his

life a ransom for many.' Now when so much is necessary to bring about

this privilege, surely it should be the more admired by us. It was pure

infinite love, and his love remarkably and particularly expressed

towards us, that he will bestow such a privilege upon us: God so loved

the world, that he gave his only-begotten Son.' It is a great and

wonderful love; it cannot be said how or how much.

Fourthly, The dignity itself nakedly considered; it is a greater honour

than the world can afford to us, a matter to be rather wondered at than

told. Admire it we may, express it to the full we cannot. David saith,

Seemeth it a light thing to be a king's son-in-law?' We may with better

reason say, Is it nothing to be taken into God's family, and to become

sons and daughters to the most high God? This was the honour and title

of Christ himself, solemnly proclaimed from heaven: This is my beloved

Son, in whom I am well pleased;' and we have it in our proportion and

measure: I ascend to my Father and your Father, to my God and your

God.' Blessed is that soul that is admit ted into such a relation to

God. All relations may blush and hide their faces in comparison of

this; for all the splendid titles which are so greatly affected by men

are but empty shows and shadows in comparison of this glorious and

blessed privilege; they come short behind it, either in true honour or

profit; therefore it is a higher instance of the love of God than if he

had made us monarchs of the world, or if a man could produce his

pedigree from an uninterrupted line of kings and princes. Alas! how

much better is it to be born of the Spirit than of the froth of the

blood? These things continue with us but to the grave; but to be

children of God will be our honour and interest to all eternity.

Fifthly, It is not a naked and empty title, but giveth us a right to

the greatest privileges imaginable; as our giving empty titles to God

without duty on our part is looked upon as a mockage: Mal. i. 6, If I

be a father, where is mine honour? if I be a master where is my fear?'

As the soldiers called Christ the king of the Jews, and spat upon him

and buffeted him. So on God's part, if he called himself a father, he

will perform all the parts of a father to us; for he hath more abundant

love to us than any title or notion can make out or express.

But what benefits depend upon it? Very many; they may be referred to

two heads--what God will do as a father for the present and for the

future.

1. With respect to the present state; and there--

[1.] He will give us the Holy Spirit to be our sanctifier, guide, and

comforter. This is a gift which he giveth to none but his children, and

he giveth it to all his children. This suiteth with the greatness and

love of our Father, and it is a father's gift indeed, and absolutely

necessary for such children as we are to God. In ourselves (we said

before) there is no intrinsic worth in us, but God puts a more

excellent spirit into us. God as a creator gave us our natural

endowments; but as a father he giveth us the supernatural grace of the

Spirit. The Spirit was given to Christ without measure, that all God's

children and the members of his mystical body may receive it from him

as the head and fountain of their life: Gal. iv. 6, Because ye are

sons, God hath sent forth the Spirit of his Son into your hearts,

crying, Abba, Father.' If we have this high privilege of adoption, we

have also the Spirit of adoption to reside and dwell in our hearts, to

be our sanctifier, guide, and comforter. Our sanctifier to change our

hearts, and to transform us into the image of God and Christ: 2 Cor.

iii. 18, But we all, with open face beholding as in a glass the glory

of the Lord, are changed into the same image;' and Titus iii. 5,

According to his mercy he saved us, by the washing of regeneration, and

renewing of the Holy Ghost, which he hath shed on us abundantly through

Jesus Christ our Saviour.' To guide us in all our ways, and restrain us

from sin: Rom. viii. 13, If ye live after the flesh ye shall die: but

if ye through the Spirit do mortify the deeds of the body, ye shall

live.' Quickening us to holiness: Ps. cxliii. 10, Teach me to do thy

will, for thou art my God; thy Spirit is good, lead me into the land of

uprightness.' Especially to help us in the great duties of the

spiritual life; as prayer: Jude 20, Praying in the Holy Ghost;' Rom.

viii. 26, Likewise the Spirit also helpeth our infirmities; for we know

not what we should pray for as we ought, but the Spirit maketh

intercession for us with groans which cannot be uttered.' That they may

address themselves to God as a father, in a familiar manner, with

confidence, and yet with a holy reverence becoming both his majesty and

his love; with a humble submission, and yet with a holy vehemency and

earnestness, opposite to that careless formality and deadness which is

in other men's prayers. Now how great a privilege is this, to have such

a help at hand, a comforter as a witness! Rom. viii. 16, The Spirit

itself beareth witness with our spirits, that we are the children of

God.' As an earnest: 2 Cor. i. 22, Who hath also sealed us, and given

us the earnest of the Spirit.' Indeed the Spirit is not so necessarily

a comforter as a sanctifier; yet a comforter he is, and if not so

explicitly and manifestly, we may blame ourselves. This is God's

allowance, and we deprive our selves of the benefit of it by our folly

and indiscretion.

[2.] He giveth us an allowance of such temporal things, of outward

mercies, as are convenient for us: Mat. vi. 25, 30, Take no thought for

your life, what ye shall eat, or what ye shall drink; nor yet for your

body, what ye shall put on: is not the life more than meat, and the

body than raiment? If God so clothe the grass of the field, which to

day is, and to-morrow is cut down; shall he not much more clothe you, O

ye of little faith?' A christian hath two things to relieve him against

all his distrustful fears and cares--adoption and particular

providence. He hath his Father, and his Father is not ignorant of his

condition and mindless of it; and therefore though he hath little or

nothing in his hand, it is enough that his Father keepeth the purse for

him, whose care extendeth to all things and persons, who hath the

hearts of all men in his hands, and performeth all things according to

his own will. He knoweth their persons, necessities, and temptations;

and if we trust him for our heavenly inheritance, we may well trust him

for our daily maintenance, which he vouchsafeth to the fowls of the air

and the beasts of the field, and also to his enemies; nay, sometimes

while they are sinning against him, and dishonouring his name,

oppressing his servants, opposing his interest in the world. He that

feedeth a kite, will he not feed a child? He that supplieth his

enemies, will he not take care of his family? You would think that

person monstrously cruel that should feed his dogs and starve his

children. This cannot without blasphemy be imagined of our gracious and

heavenly Father. If God be your Father, you can want nothing that is

good; but the determination of what is good must be left to his wisdom,

for we are not so fit to judge of it, and to discern our own good, and

therefore must commit all to his fatherly care and wise providence.

Indeed he chooseth rather to profit us than to please us in his

dispensations, and it is your duty to refer all to his wisdom and

faithfulness.

2. With respect to the life to come. Eternal blessedness is the fruit

of adoption: Rom. viii. 17, If sons, then heirs, heirs of God, and

joint heirs with Christ: if we suffer with him, we shall be glorified

together.' We have a blessed inheritance to look for as soon as we are

adopted and taken into God's family, we have a right to it though not

admitted into the fruition of it; and the right and hope that we have

now is enough to counterbalance all temptations both on the right hand

and on the left. The blessedness we hope for doth infinitely outweigh

the carnal pleasures and delights of sin, which tempt us to disobey our

Father's will. What are the pleasures of sin, which are but for a

season, to those blessed delights and glorious things which our Father

hath provided for us in heaven? It was Esau's profaneness to part with

his birthright, Heb. xii. 16, and Naboth's generosity to refuse it, 1

Kings xxi. 3. On the left hand there is enough to allay the fears and

sorrows of the present life: Luke xii. 32, Fear not, little flock, it

is your Father's good pleasure to give you the kingdom.' If we have the

kingdom at last, it is no great matter what we suffer by the way: Rom.

viii. 18, For I reckon that the sufferings of this present time are not

worthy to be compared with the glory that shall be revealed in us.' So

that during the time of our hope we have great encouragement. But more

of this in the following part of the text. But hereafter we fully

receive the fruits of our adoption: Rom. viii. 23, Waiting for the

adoption, to wit the redemption of our body.' The manifestation is at

the resurrection, the fruition in heaven: Rom. viii. 19, The earnest

expectation of the creature waiteth for the manifestation of the sons

of God.' Then God's children are seen in all their glory. But in

heaven, there we have the fullest and largest demonstration of God's

love and favour. It is love and grace now that he is pleased to pass by

our offences and take us into his family, to give us a taste of his

love, and a right to his heavenly kingdom, and to employ us in his

service, but then it is another manner of love; grace, indeed, when not

only taken into his family, but into his presence and palace: John xii.

26, Where I am, there also shall my servant be.' Not only have the

right, but the possession: Mat., xxv. 34, Then shall the king say unto

them on his right hand, Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world.' And not

only have some remote service and ministration, but be everlastingly

employed in loving, delighting, and praising God among those blessed

creatures who are our blessed companions with us in this work.

III. That believers ought to be excited to the earnest consideration of

it.

1. To quicken our thankfulness, which is the chief motive and principle

of gospel-obedience. There is a slackness and slowness of heart in holy

things; there are sundry methods, and ways, and means to work upon us,

but they may all be reduced to two--love and fear; and hope may be

joined herein with love. We are thankful not only for the benefits we

have received, but the benefits we expect from the love and goodness of

God. Now all the motives that belong to fear do not make so kindly, so

strong, and so durable an impression as those that arise from love. In

fear we force ourselves, but love begets an inclination: it is love,

and not fear, that is the bias and inclination of the soul. And look,

what difference there is between a forcible impression and a natural

and voluntary inclination, that there is between fear and love. A man

is forced to do a thing by fear which he had rather leave undone; but

as for love non cogitur, sed cogit--The love of Christ constraineth

us.' The constraints of fear are ingrate, and unacceptable to the soul;

but of love, pleasing. This appears by the Israelites making brick for

Pharaoh, when forced by their taskmasters; and the Jews repairing the

city and the temple: Neh. iv. 6, The people had a mind to the work.'

Nothing now worketh upon love but love: 1 John iv. 19, We love him

because he loved us first; we love him who first loved us.' And where

have we the fairest prospect of God's love, but in this relation of

love, and adopting us to be his children, and to be heirs of glory by

Jesus Christ? The sum of what is spoken is this: That when we love God

most, we are most pleasing to God and ourselves; our duties run on the

most freely and sweetly, and we are most like abundantly to love God

when our thoughts are most steeped in the love of God.

2. That we may keep up the joy of our faith and comfort in afflictions

from the world. Though we be God's children, yet the greatest part of

the world treateth us as slaves. The apostle intimateth so much in the

text: The world knoweth us not.' Princes in disguise in a foreign land

may meet with manifold abuses, which otherwise would not be offered to

them if their quality and condition were known; so God's children and

heirs make no fair show in the flesh. But Fear not, little flock; it is

your Father's good pleasure to give you the kingdom.' It doth support

us often and frequently to consider the world cannot hate us so much as

God loveth us. If the world be an enemy, God is a father; they cannot

put so much disgrace and contempt upon us as God will put glory. If you

be to them the scurf and off-scouring of all things,' you are to God as

jewels; if they thrust you out of the world, God will receive you to

heaven; if they prepare a dungeon, God hath prepared a kingdom.

3. That we may be satisfied and contented with our portion; if you have

God to your Father, what though you be straitened in the world? A man

has no interest in spiritual privileges unless he doth prize and value

them; for God will not cast pearls before swine, that trample them

under their feet. Now the practical estimation exceedeth the

speculative when we are contented in the Want of other things; as David

saith, Ps. xvii. 14, 15, From men which are thy right hand, O Lord,

from men of the world, whose belly thou fillest with thy hid treasure.

As for me, I will behold thy face in righteousness: I will be

satisfied, when I awake, with thy likeness.' We need not envy others

their portion; there should be a well-pleasedness in our condition: Ps.

xvi. 5-7, The Lord is the portion of mine inheritance and of my cup:

thou maintainest my lot. The lines are fallen to me in pleasant places;

yea, I have a goodly heritage. I will bless the Lord, who hath given me

counsel; my reins also instruct me in the night-season.'

4. To stir us up to be exemplary in holiness; for if God be match less

in his love, we should be singular in our holiness; our return must

carry proportion with our receipts: Behold what manner of love the

Father hath bestowed upon us!' Then the inference may well be, What

manner of persons ought we to be, in all holy conversation and

godliness?' and we should study to please him more. As fatherly love,

and the benefits depending thereupon, are fullest and surest; so should

filial duty be highest and freest.

5. We should consider it, that we may clear up our interest the more in

it, and not foolishly content ourselves with an inferior happiness.

Surely if it be so certain a truth, and so great a privilege, we should

see that it be ours, and be able to say, What manner of love hath God

bestowed upon us, that we should be called the sons of the most high

God!'

Use 1. And indeed the use that I shall make of it is to persuade you to

put in for a share in this blessed privilege. To direct you in this,

let me tell you--

1. That this new relation dependeth on the new birth, and that none are

adopted but those that are regenerated and renewed to the image and

likeness of God; all others, though called christians, are bastards and

not sons, that is, not legitimate but degenerate children. The relative

change goeth along with the real, or followeth it; for the real is

first, John i. 12, 13, But as many as received him, to them gave he

power to become the sons of God, even to them that believe on his name:

for we were born not of blood, nor of the will of the flesh, nor of the

will of man, but of God.'

2. Regeneration is God's act; but repentance and faith, which are the

immediate issues of it, are ours, and you must enter by the strait gate

if you would enter into God's family, and obtain the privileges of it.

We must humbly consent to take Christ upon the ends for which God

offereth him, or to be and do what God hath appointed him to be and do

for poor sinners: Gal. iii. 26, Ye are all made children of God, by

faith in Jesus Christ.' That is our first admission, by a consent to

the new covenant, depending upon the merit of Christ's sacrifice for

the privileges thereof, and binding ourselves by a solemn vow to

perform the duties thereof; for he presently speaks of being baptized

into Christ, that we may put on Christ.

3. If you would have the privileges of children, you must perform the

duties of children; we catch at privileges, but neglect duty. Now the

great duty of children is to love, please, and honour their father: If

I be a father where is mine honour? If I be a master where is my fear?'

1 Peter i. 17, If ye call on the Father, who with out respect of

persons judgeth every man, pass the time of your sojourning here in

fear.' There must be a tenderness and a fear to offend our heavenly

Father. Our privileges are the strongest engagement to duty that can

be: Jer. iii. 5, Thou hast said, Thou art my father; yet thou doest

evil yet more and more.' The sons of Rechab are commended for keeping

so close to the institutes of their family: Jer. xxxv. 6, But they

said, We will drink no wine; for Jonadab the son of Rechab, our father,

commanded us, saying, Ye shall drink no wine, neither ye, nor your sons

for ever.' Such a disposition is pleasing to God. So tenderly he loveth

the children that are childlike and obedient. How humble and obedient

was the Lord Christ, though his only-begotten Son!

4. If we would enjoy the privileges of the family, we must submit to

the discipline of the family. God will take his own course in bringing

up his children; our fancies and appetites must not prescribe the way,

but all must be humbly submitted to his wisdom: Heb. xii. 6-10, For

whom the Lord loveth he chasteneth, and scourgeth every son whom he

receiveth. If ye endure chastening, God dealeth with you as sons; for

what son is he whom the father chasteneth not? But if ye be without

chastisement, whereof all are partakers, then are ye bastards, and not

sons. Furthermore, we have had fathers of our flesh, which corrected

us, and we gave them reverence: shall we not much rather be in

subjection unto the Father of spirits, and live? For they verily for a

few days chastened us after their own pleasure; but he for our profit,

that we might be partakers of his holiness.' Many times his love of

good-will maketh use of the rod. Before conversion it is a means to

awaken us, but after conversion we are made amiable in his sight, and

objects of his love of complacency; yet the rod of correction will not

wholly be laid aside. In heaven, where there is no danger of sin, there

is no use of the rod. Those that are permitted to go on in their sins

have not the benefit of paternal correction; therefore in the 9th and

10th verses before cited, it is said, We had fathers of our flesh,

which corrected us, and we gave them reverence; and shall we not much

rather be in subjection to the Father of spirits? For they verily for a

few days chastened us after their own pleasure; but he for our profit,

that we might be partakers of his holiness.' Children, when they take

it ill to be beaten by others, yet they take it patiently to be beaten

for their faults by their parents: they may err for want of wisdom,

their chastisements are arbitrary and irregular; but there is more of

compassion than passion in God's rod; his chastisements come from

purest love, are regulated by perfect wisdom, and tend to and end in

our holiness and happiness.

5. You must submit to bear the world's hatred, if God see fit: Rev. iv.

29, They loved not their lives to the death;' Heb. ii. 10, For it

became him, for whom are all things, and by whom are all things, in

bringing many sons to glory, to make the Captain of our salvation

perfect through sufferings.' And therefore, as Christ said, so must we

say, John xviii. 11, The cup which my Father hath given me, shall I not

drink it?'

6. Think often and seriously of this wonderful and matchless love; the

subject requireth it.

[1.] These are things excellent and great, and such things usually

force their way into our minds; all other things are trifles to this

love, in making us his children. Alas! what are the things you dote

upon, and wherein you applaud yourselves, to this? honours, lands,

revenues, to these glorious mysteries? These are the most sweet and

ravishing thoughts, a feast to the minds of all spiritual wise men:

Eph. iii. 18, That we may, with all saints, comprehend the height, and

depth, and length, and breadth of the love of Christ, and to know the

love of God, which passeth knowledge;' to know as much as we can, that

we may be affected with it.

[2.] These are things that nearly concern us. Needless speculations we

may well spare, or other men's matters; all will seek their own things:

in temporals it holdeth true. Now what doth more nearly concern us than

to have God for our father, Christ for our elder brother, heaven for

our inheritance, angels and saints for our fellow-members in the

family? It may be so, if we do not forfeit or lose this privilege by

our neglect or contempt. These things are ours by offer; they may be

ours by choice. Consideration doth much promote it.

[3.] They are the most necessary things. What is more necessary to our

happiness than to love God as a father, which is our work, and to know

we are beloved of him as children?

[4.] Things most profitable should be considered by us. There is more

profit to be gotten by the tillage of a fruitful land than a barren

heath; and it is idle to stand telling stories when we have higher

business of concernment in hand; so it is foolishness in us to muse

upon vanity when we have the love of God to think of, to let the mill

grind chaff when there is such plenty of corn at hand.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON II.

Therefore the world knoweth us not, because it knew him not. Beloved,

now are we the sons of God; and it doth not yet appear what we shall

be: but we know that, when he shall appear, we shall be like him; for

we shall see him as he is.--1 John iii. 1, 2.

IN the first part of these words we have observed two things--

1. A great privilege represented.

2. An anticipation of an objection, or an exception which might be made

to that privilege.

For the first, we have discoursed of the excellency of the privilege of

adoption, or being God's children.

The second will give us occasion to discourse of the inconspicuousness

of this privilege for the present to the world.

The objection or exception may be framed thus: There is little seen of

this dignity and prerogative which you speak of as so great and

glorious. The world hateth them whom you say God loveth; and their

present condition is so unlike such an estate, that how can we believe

it? many of God's children being mean, low, indigent, oppressed by the

world, harassed with sundry calamities and afflictions, that it doth

not appear that we have so great and glorious a Father; yea, what with

corruption within and temptations without, we have much ado ourselves

to be persuaded that we are the children of God; our condition being so

much unsuitable to, and so much beneath, our rights and privileges.

This objection the apostle would anticipate and prevent, both to

vindicate the truth of the privilege, that it is as great and glorious

as he had told them, and also to fortify them against the hatred and

persecutions of the world.

But how doth he prevent it? In this prolepsis and anticipation there

is--(1.) A concession; (2.) A correction.

1. By way of concession he granteth two things--

[1.] That the children of God are obnoxious to the contempt and hatred

of the world, Therefore the world knoweth us not, because it knew him

not.'

[2.] That the privilege itself carrieth no splendid appearance in the

world; yea, it is much obscured by the present state of those that

possess it, It doth not appear what we shall be.'

2. By way of correction, wherein--

[1.] He asserts the reality of the privilege notwithstanding the

present state, Beloved, now are we the sons of God.'

[2.] That in the future state the glory of God's children shall be

manifest, But we know, when he shall appear, we shall be like him; for

we shall see him as he is.'

First, Of the concession; and there the first granted truth is--

1. That the children of God are obnoxious to the contempt and hatred of

the world, The world knoweth us not, because it knew him not.' By the

world' is meant unbelievers, or the multitude of those that are without

Christ. They know us not so as to own and love us, for they knew him

not, that is, Christ. Him' is not referred to the next antecedent, the

Father; for it is usual to express Christ by the relative word he' by

way of eminency, as is evident by the next verses, For when he shall

appear.' Yea, all along the epistle: 1 John ii. 4, He that saith I know

him, and keepeth not his commandments,' &c.; ver. 12, Our sins are

forgiven for his name's sake;' ver. 25, The promise which he hath

promised us;' ver. 27, The anointing which he hath received from him;'

ver. 28, When he shall appear, we shall have boldness at his coming.'

So after the text, chap. iii. 5, He was manifest to take away sin;'

ver. 16, Hereby perceive we the love of God, because he laid down his

life for us;' 1 John iv. 17, As he is in the world, so are we in the

world.' It is by way of emineucy appropriated to Christ; so that the

meaning is, they do not acknowledge christianity, since they do not

acknowledge Christ. Yet I will not rigorously insist upon this

interpretation, so as to exclude the Father and the Spirit, because the

world neither know Father, Son, nor Spirit, and therefore hate and

contemn the people of God, and oppose the life and power of the

gospel-dispensation. They know not the Father: John xv. 21, These

things will they do unto you for my name's sake, because they know not

him that sent me.' They know not the Son, and therefore contemn and

hate the saints: John xvi. 3, These things will they do unto you,

because they know not the Father nor me.' Yea, they know not the Holy

Spirit: John xiv. 17, I will send you another comforter, even the

Spirit of truth; whom the world cannot receive, because it seeth him

not, nor knoweth him; but ye know him, because he dwelleth in you.'

This is the first concession, that the world discerneth not any such

great privilege, or dear and near relation between God and us.

2. The second concession is the imperfection of the present state, by

which the glory of this privilege is darkened. It doth not appear what

we shall be by what we are now. We are stained with sin, and blackened

with sufferings. How many infirmities are we compassed about with! How

many wants, necessities, and troubles are we pressed with! There is no

visible appearance of our great privilege; it doth not appear who are

God's children, or how they shall be glorified. The heirs of the world

make a great show and noise; they may be pointed at where they go;

there goeth such a prince, or such a lord's son and heir; but God's

children carry no such port and state.

Secondly, By way of correction; and there--

1. He asserts the reality of the privilege, Beloved, now are we the

sons of God.'

[1.] Now we have the immediate ground and foundation of this new

relation, which is the new birth or regeneration, whereby is given to

us a new nature, which is called a divine nature, whereby we are made

partakers of the life and likeness of God: Titus iii. 5, According to

his mercy he saved us, by the washing of regeneration, and the renewing

of the Holy Ghost;' 2 Cor. v. 17, If any man be in Christ, he is a new

creature: old things are passed away, and all things are become new.'

[2.] We have the right thence depending; for it is said, John i. 12,

But as many as received him, to them gave he power to become the sons

of God, even to them that believe on his name;' that is, right or

privilege, for so the word is translated, Rev. xxii. 14, Blessed are

they that do his commandments, that they may have a right to eat of the

tree of life.' A right then we have, though not the possession or full

fruition; that is reserved for the life everlasting; but it is a title

to a glorious inheritance, that surely and shortly will come in hand.

Therefore this present state and condition of ours is the state and

condition of the sons of God. There must be a distinction between earth

and heaven; though our filiation in the world to come be another thing

to what it is in this world, yet now we are dear to God, reckoned to be

of his family. God is with us now in our houses of clay, though we be

not with him in his palace of glory. He is with us now in fire and

water, in all conditions, though we be not in our everlasting condition

of peace and rest. He loveth us, and we are precious in his sight: Isa.

xliii. 3, 4, For I am the Lord thy God, the Holy One of Israel: I gave

Egypt for thy ransom, Ethiopia and Seba for thee; since thou wast

precious in my sight, and thou hast been honourable, and I have loved

thee.'

[3.] We have the comfort of it now, and the first-fruits and earnest to

show how good and sure it is: Gal. iv. 6, Because ye are sons, he hath

sent forth the Spirit of his Son into your hearts, crying, Abba,

Father;' 2 Cor. i. 22, Who hath sealed us, and given us the earnest of

the Spirit;' Rom. viii. 23, We ourselves, who have the first-fruits of

the Spirit, even we ourselves groan within ourselves, waiting for the

adoption, to wit, the redemption of our bodies.'

[4.] Now the fruits and effects do break out in our conversations, so

that we are more visibly like unto God than others are, so that there

is a manifest difference between the children of God and the children

of the devil: 1 John iii. 10, In this the children of God are manifest,

and the children of the devil: whosoever doeth not righteousness is not

of God, nor he that loveth not his brother.' In some sort we are like

him now in holiness, hereafter shall be more perfect in purity,

blessedness, and immortality. The world is sensible of this difference

now: 1 Peter iv. 4, Wherein they think it strange that you run not with

them into the same excess of riot.' They look on the children of God as

contrary to them in nature, interest, and design, having other

comforts, other dependencies, other practices. There is a generation of

men whose life is not carnal, who have other delights and pleasures

than the rest of mankind have. It is no wonder to see men proud,

covetous, voluptuous, as it is no wonder to see the sun move, or the

earth stand still, or water run downward; but it is a wonder to see men

live as born of God, as having other hopes and expectations, to see

them renounce what they see and love for God and heaven, which they

never saw, to live upon supernatural supports, to comfort themselves

with invisible hopes, and to sacrifice interests, life, and all to

enjoy him. A christian that roweth against the stream of flesh and

blood is the world's wonder and the world's reproof: Heb. xi. 7, By

faith 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.' Well, then, we are the sons of God; we have much

in hand, though more in hope.

2. That in the future state the glory of God's children shall be

manifest: When he shall appear we shall be like him.' That shall be the

day of the manifestation of the sons of God: Rom. viii. 19, The earnest

expectation of the creature waiteth for the manifestation of the sons

of God.' First Christ, and then all the rest of his children: Col. iii.

3, 4, Your life is hid with Christ in God; but when Christ, who is our

life, shall appear, we shall appear with him in glory.'

Doct. That though God hath bestowed upon his people the glorious

privileges of his children, yet little of this is seen in their present

estate in the world.

1. I shall prove that the glory of our privileges and prerogatives is

not seen in the present state.

2, Shall give you the reasons.

3. The uses.

I. Our glorious relation to God, with the effects and fruits of it, is

a thing hidden and not seen.

1. It is not seen by the world; the world knoweth us not, as it knew

him not; it is hidden from the world, as colours from a blind man; they

have no eyes to see them--

[1.] Because they are blinded by the delusions of the flesh, and can

not judge of spiritual things: 1 Cor. ii. 14, The natural man receiveth

not the things of God, for they are folly to him; neither can he know

them, because they are spiritually discerned;' as beasts cannot judge

of the affairs of a man; it is a life above them; these are things out

of their sphere; they know all things after the flesh, and value them

according to the interests of the flesh; spiritual prerogatives are a

riddle to them.

[2.] Being blinded with malice and prejudice, they censure this estate

perversely, and so malign it and oppose it: 1 Peter iv. 4, 5, They

think it strange that ye run not with them into the same excess of

riot, speaking evil of you: who shall give an account to him that is

ready to judge the quick and the dead.' They are unwilling that any

should part company, that there may be none to make them ashamed; and

therefore, if they cannot draw others into a fellowship of their sins,

they labour to blacken them with censures, or root them out by furious

opposition and persecutions. But their perverse judgment should be no

discouragement to the godly in the way of holiness, wherein they

endeavour to imitate God, their heavenly Father.

(1.) Because if God be not known nor honoured in the world, nor Christ,

nor the Spirit, why should we take it unkindly? We cannot in reason

expect better entertainment in the world than Christ found in the

world: John xv. 20, Remember the word that I said unto you, The servant

is not greater than the lord: if they persecuted me, they will also

persecute you.' He had spoken it before to persuade them to humility

and patience.

(2.) Their opinion is little to be valued, and therefore we should

rather pity their ignorance than be offended by their censures. Though

we be scorned and lightly esteemed, yea, persecuted by them, we must

pity their ignorance of God and heavenly things. The world blindeth

them: 2 Cor. iv. 4, In whom the god of this world hath blinded their

minds which believe not, lest the light of the glorious gospel of

Christ, who is the image of God, should shine upon them.' They are so

transformed into a conformity to those things they lust after, that

they know not what is true happiness and excellency. Their being of the

world is the cause of their ignorance. God's people are too touchy when

they stand so much upon the respects of men. It argueth a secret leaven

of pride if they murmur when the world doth not esteem them. A

christian is an unknown man in the world, and therefore should not take

it ill if he be slighted; he knoweth he hath the favour of God, that

his hopes lie elsewhere; if they knew you better, they would use you

better. When they slight you, nay, persecute and hate you, learn of

your Lord to say, Father, forgive them, for they know not what they

do.'

(3.) christians should be satisfied with the approbation of God: Behold

what manner of love the Father hath bestowed upon us, that we should be

called the children of God! The world knoweth us not, as it knew him

not.' Though the world hate us, yet if God love us, it should be

enough: John v. 44, How can ye believe, that seek honour one of

another, and are not content with the honour that cometh from God

only?' We make a strange medley when we would have both. It is enough

that we have God's image, God's favour and fellow ship, and are taken

into God's family.

(4.) It might be cause of suspicion to us if we were hugged and

embraced by the world. However, things must be judged according to

their intrinsic value and nature, not by the world's love or hatred;

this should alleviate the sense of the world's contempt. The world

cannot sincerely love that which is good: John xv. 19, If ye were of

the world, the world would love its own; but because ye are not of the

world, therefore the world hateth you.' It is better to have the praise

of their hatred than the scandal of their love and approbation.

(5.) Those that are truly blessed in their own consciences cannot be

truly miserable by the judgment of other men: 2 Cor. i. 12, For our

rejoicing is this, the testimony of our conscience, that, in simplicity

and godly sincerity, we have had our conversations in the world.' The

bird of the bosom sings sweetest. If all the world should applaud us,

or all the world condemn us, if the world condemn and our consciences

acquit us, we need not be troubled; God will not ask their vote and

suffrage for our condemnation or absolution.

(6.) The slanders and mockery of worldly men should be no

discouragement to us in the ways of the Lord; for God will reckon with

them about their hard speeches against his people: 1 Peter iv. 4, They

speak evil of you, who shall give an account to him that is ready to

judge the quick and the dead.' There is not an injurious thought in

wicked men's hearts, or word in their mouths, but God taketh notice of

it. And therefore this may comfort us, that God will call them to a

strict account for all their slanders, or at least keep us from

discouragement in our duty.

2. As our dignity is not of the world, so in itself it doth not appear

during our present state--(1.) Because it is spiritual, there is a veil

upon it; (2.) It is hidden; (3.) Because it is future.

[1.] The privileges that belong to our dignity and prerogative of

adoption are spiritual, and therefore make no fair show in the flesh;

as, for instance--

(1.) The image of God is an internal image: Ps. xlv. 13, The king's

daughter is glorious within.' The world is glorious without, but the

church is glorious within; its splendour lieth not in large possessions

and great revenues, but in a plentiful effusion of gifts and graces. A

harlot is more painted and decked with jewels than a matron; so is the

false church more adorned with outward splendour than the true: Cant i.

5, I am black, but comely, like the tents of Kedar and the curtains of

Solomon.' There are many crosses and comforts, corruptions and graces,

beauty and blackness; as the wild and wandering people that carried

tents up and down were black in the outside, and sullied with the

weather, but carried about with them costly and valuable things; and

Solomon's rich hangings and tapestry had other coverings of smaller

value, as the ark had of badgers' skins. There may be little splendour

to the eye, yet much beauty within; even the beauty of our God may be

upon them. The people of God are not to be judged by their outside, but

by this inward glory. The world will not believe that such mean

creatures can be the sons of God.

(2.) The life which floweth thence is hidden: Col. iii. 3, Our life is

hid with Christ in God;' like the sap of the tree, which is not seen

though the fruit appear.

(3.) Their comforts are spiritual, known by feeling rather than by

report and imagination: The peace of God, which passeth all

understanding, shall keep your hearts and minds, through Jesus Christ.'

It is not learning, but spiritual experience will tell us what this is:

Rev. ii. 17, To him that overcometh I will give to eat of the hidden

manna.' It is the heart of the godly that knoweth and feeleth these

comforts: A stranger intermeddleth not with their joy.' The party that

hath them feeleth them, but the bystander knoweth them not.

(4.) The protection and supplies of God's providence; it is a secret,

it is a mystery, and a riddle to the world, that must have all under

the view of sense: Ps. xxxi. 20, Thou shalt hide them in the secret of

thy presence, from the pride of men and the strife of tongues;' and so

are said to dwell in the secret of the Most High,' Ps. xci. 1. Again

the secret of the Lord is upon their tabernacle;' meaning God's

protection and providence. This is the special favour of God, which the

world knoweth not of, whereby God dwelleth with his people, and doth

maintain and prosper them, nobody knoweth how; but there is a secret

and insensible blessing on them, as, on the contrary, there is an

insensible curse like a moth, that is sufficient to blast the fairest

enjoyments of the wicked. God, to provide for his children, can put a

very great blessing in a little means.

[2.] Because it is hidden: Col. iii. 3, Your life is hid with Christ in

God;' not only in point of security, as maintained by an invisible

power, but hidden in point of obscurity; there is a veil upon it.

(1.) The spiritual life is hidden under the veil of the natural life:

Gal. ii. 20, The life which I now live in the flesh, I live by the

faith of the Son of God.' They live in the flesh, but they do not live

after the flesh. It is a life within a life. The spiritual life is

nothing else but the natural life sublimated, and overruled to nobler

and higher ends. The children of God eat, and drink, and sleep, and

marry and give in marriage, as others do; they have not divested

themselves of the interests and concernments of flesh and blood, but

all these things are governed by grace, and carried on to high and

eternal ends. But that grace which overruleth this life is not seen. We

can see men move and breathe, and hear them discourse, but we see not

the vital principle. We hear the clock strike, but the springs and

wheels are out of sight. So are the inward motions of the soul, and the

principles by which they are moved and stirred.

(2.) Another veil is that of afflictions and outward meanness and

abasement: The world was not worthy of them,' yet they wandered about

in sheep-skins and goat-skins.' Who would think so much worth should

lie hid under a base outside? Would any man judge these to be highest

in the favour of God, or heirs of glory? The glory was darkened and

obscured by a base outside: God hath chosen the poor of this world to

be rich in faith and heirs of a kingdom.' So miser ably poor, and yet

in such a high relation to God, that they should have most of God's

heart who feel his hand so heavy and smart upon them, and have so

little of this world's good things: Ps. lxviii. 13, Though ye have lien

among the pots, yet shall ye be as the wings of a dove, covered with

silver, and her feathers with yellow gold.' Sometimes God darkeneth all

their outward glory, maketh them as scullions in the kitchen, yet in

the meantime beautified with grace, and enriched with the evidences of

his love; those that shall be at length advanced to eternal glory may

long lie in a sad, black, destitute, and despised condition.

(3.) Another veil is reproach and calumnies: 2 Cor. vi. 8, As

deceivers, and yet true;' that is, counted in the world a company of

dissemblers, and yet the sincere servants and children of God: And

judged according to men in the flesh, when they live to God in the

spirit.' Reproach is the soil and dung whereby God maketh his heritage

fruitful; but the devil intendeth it for their destruction and

extirpation. Satan is first a liar and then a murderer; as they would

invest the christians with bear-skins, and then bait them as bears; and

the world doth it to keep up their prejudices, and will not search,

because they have a mind to hate.

(4.) There is another veil. Christians quench the vigour, and obscure

the glory of this life by their infirmities; they have too much of

Adam, and too little of Jesus, and so the spiritual life is carried on

darkly and in a riddle; the good herbs and flowers are hidden in

neglected gardens by the plenty of weeds. Christians are too negligent,

and do not live as those that are born of God; as they said of Hannibal

when he was melting his days, his time, and army in the pleasures of

Capua, that there was fire in him, but it needeth blowing; so there is

grace at the bottom, but it needeth a little stirring and quickening.

The best of God's children have their failings: In many things we

offend all.' Now the wicked insist more upon the faults of God's

children than on their graces, as the flies pitch on a sore place, and

the vultures fly over the gardens of delight to pitch on carrion. A

pearl or diamond in the dirt and mire, its lustre cannot be discerned

till it be washed. When corruptions are great and experiences small, a

little grace can hardly be discerned; as a staff is sooner found than a

needle.

[3.] It is future: Now are we the children of God, but it doth not

appear what we shall be;' and so our filiation is not only hidden from

others, but in a great measure from ourselves. The time of our

perfection and blessedness is not yet come, and we cannot for the

present judge of it; what God will do for us, and what a glory shall be

revealed in us. The glory intended is not fully revealed in scripture,

for we have not a heart to conceive of it: 1 Cor. ii. 9, Eye hath not

seen, nor ear heard, neither hath it entered into the heart of man to

conceive, the things which God hath prepared for them that love him;' 1

Cor. xii. 9, Prophecy is but in part, but when that which is perfect is

come, then that which is in part shall be done away.' And the apostle,

when he was rapt into paradise, heard unspeakable words. Heavenly joys

cannot be told us in an earthly dialect; the scripture is fain to lisp

to us, and speak as we can understand, of things to come by things

present; therefore our glory is in a great measure unknown, and will be

till we get up and see what a crown of glory is prepared for us.

II. The reasons why this glory doth not appear.

1. Because now is the time of trial, hereafter of recompense; therefore

now is the hiding time, hereafter is the day of manifestation of the

sons of God. If the glory of the spiritual life were too sensible,

there were no trial, neither of the world nor of the people of God. It

is meet mere men should be distinguished here; as Christ himself might

be discerned by those that had a mind to see him, yet there was

obscurity enough in his person to harden those that were resolved to

continue in their prejudices. Therefore it is said, Luke ii. 34, This

child was set for the rise and fall of many in Israel, and for a sign

of contradiction to be spoken against.' He was a stumbling-block to the

wicked. So if the whole excellency of the christian state were laid

open, there would be no trial. Christ had his bright side and dark

side, a glory to be seen by those eyes that were anointed with

spiritual eyesalve, and affliction and meanness enough to harden them

that had no mind to see; so God hath his chosen ones in the world, who

keep up his honour and interest; and he hath his ways to express his

love to them, but not openly. Now they are called his hidden ones, with

respect to his secret blessing and protection: Ps. lxxx. 3, Turn again,

O God, and cause thy face to shine.' And God hath chosen this way as

most suitable, both for our trial and the world.

2. Now is the time of faith, hereafter of sight; and faith is the

evidence of things not seen.' Therefore in this day of faith God will

not too openly express things to the view of sense, for that would

destroy faith. Now we are sanctified, and justified, and live by faith.

3. That we may be conformed to our head, the Lord Jesus Christ, who

came not with external appearance. The glory of the divine nature was

hidden under the veil of his flesh, and his dignity and excellency

under a mean and base outside: He hath no form nor comeliness; and when

we see him, there is no beauty that we should desire him.' In this

outward state there was nothing lovely to be seen by a carnal eye;

though in true beauty surpassing men and angels, but not in outward

state and condition of life: Is not this the carpenter's son?' He had

his veil of reproaches; called a wine-bibber,' and that he casteth out

devils through the prince of the devils.' He was tempted of Satan,

persecuted by the sons of violence. He had no sin indeed, yet counted a

sinner. Now we must be made like Christ in all things; he sanctified a

mean condition to us.

4. God hath chosen this way as most fit to advance his glory; he will

give us little in hand, that he may daily hear from us, and we may seek

our supplies from him; for the spirit of adoption was given us that we

may cry, Abba, Father.' And also that his power may be perfect in our

weakness. By infirmities, weaknesses, and wants, his fatherly love more

appeareth to us than in an absolute and total exemption from them. God

would not hear so often from us, nor should we have such renewed

experiences, to revive the sense of his love and grace, which otherwise

would be cold and dead in our hearts, were it not for those wants and

afflictions during our minority and nonage.

Use 1. Be contented to be hidden from and hated by the world, if the

course of your service expose you to it. As much as in him lieth, a

christian should seek to be at peace with all, gain the good-will of

all, that his service may not be obstructed. But none can carry it so

innocently and meekly but he will meet with some opposition; but we

should not stumble at the cross, be deterred from a course of

godliness, or discouraged in God's stricter ways, because of the

vexations and afflictions which accompany them. To this end--

1. Look upon things not as what they are esteemed to be now, but what

they will be hereafter; now is the trouble, then the reward. If the

blind see not these things, you should see them, 2 Peter i. 10. Present

time is quickly past, therefore we should not look at things what they

seem at present, but what they will prove to all eternity. Present

pleasures, profits, or honours, may easily be counter-balanced by final

shame. The derided, vilified believer, oh, how glorious a creature will

he be, when Christ shall give him his eternal reward! Mat. v. 11, 12,

Blessed are you when men shall revile you, and persecute you, and shall

say all manner of evil against you, for my name's sake. Rejoice, and be

exceeding glad, for great is your reward in heaven.'

2. Thankfully consider the benefits you have now by holiness, as well

as the afflictions. The least cross is usually taken notice of more

than all the advantages which follow holiness. Is your Father strange

to you now? Doth not he give an hundred-fold? Mark x. 30; and give you

that which is infinitely more worth than that he taketh from you? The

world may be bought too dear, but not salvation and the comforts of the

Spirit. Yea, as to outward things, you are not cast out of the care of

his providence: 2 Cor. iv. 9, Persecuted, but not forsaken; cast down,

but not destroyed.' Though we wrestle with difficulties, yet are

supported and maintained; our heavenly Father is fatherly still.

Use 2. Do not affect appearances, nor live by opinion, but content

yourselves with the favour and approbation of God; an hypocrite's

outside is the best, because he seeketh to please men. But count the

inward life the best life, that inward adorning, the hidden man of the

heart. The nettle mounteth on high when the violet shroudeth itself

under its own leaves, and is only found out by its smell and fragrancy.

A christian is satisfied with the honour that cometh of God only.

Consider well--

1. Of the honourable estate and privileges to which believers are

called, to be sons of God and friends of God.

2. The honour of his approbation in our consciences, and the testimony

of our integrity, if approved of God and accepted of God, 2 Cor. v. 9,

2 Cor. x. 18. A good opinion of ourselves, and others' good opinion of

us, cannot be so comfortable to us as the testimony of God concerning

our sincerity.

3. His respects are many times made conspicuous to the world: Those

that honour me, I will honour.' When a man sincerely sets himself to

exalt God, God will take care to honour him in the sight of the world

when it is convenient.

4. God's approbation and testimony of us at the day of judgment, 1 Cor.

iv. 5; 1 Peter i. 7, That the trial of your faith may be found to

praise and glory.'

5. Eternal glory in heaven: Rom. ii. 7, To them who, by patient

continuance in well-doing, seek for glory, and honour, and immortality,

eternal life.'

Use 3. If your privileges be hidden, let your graces appear in their

fruits and effects. Little of your happiness is seen, but your holiness

should be apparent and visible; it is for the honour of God that his

children should be like him, Mat. v. 16, and 2 Thes. i. 12. If your

condition be obscured and darkened by afflictions, let it not be

obscured and darkened by sins; and though you live not in a perpetual

tenor of happiness, yet there must be a constant course of holiness; no

greatness like that of a gracious spirit.

Use 4. Be contented with a mean condition; it is not the day of the

manifestation of the sons of God: though others that are wicked have a

larger allowance, God doth not misplace his hands, as Joseph thought of

his father, that he did not place his hands on the right head, Gen.

xlviii., when he saw Ephraim preferred before Manasseh. In what a poor

condition was the only-begotten Son of God when he lived in the world!

Though you do not enjoy the pleasures, honours, riches, and esteem that

others do, yet if you enjoy the favour of God, it is enough; though

mean, yet heirs of glory, James i. 5. God doth not esteem men according

to their outward lustre, 1 Sam. xvi. 7.

Use 5. Judge not according to appearance, but judge righteous judgment,

John vii. 24. Do not judge the people of God by their out side or

worldly privileges: Moses could see an excellency in the people of God

in their afflicted condition, Heb. xi. 25. Do not misjudge yourselves:

I am a poor, afflicted, contemptible man; that may prove a temptation,

Ps. lxxiii. 13, 14. Do not misjudge others because of some failings; a

pearl may lie under a great deal of chaff.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON III.

But we know that, when he shall appear, ice shall be like him; for we

shall see him as he is.--1 John iii. 2.

FROM these words I observe--

That though for the present our adoption be obscured, yet when he shall

appear the children of God are sure to enjoy a blessed and glorious

estate.

For the clearing of this point I shall show you--

1. The nature of this blessedness.

2. The time when it shall commence.

3. The apprehension we have of it for the present,

Of these in order.

I. Of the nature of this blessed and glorious estate: We shall be like

him, for we shall see him as he is.' A transforming vision, or such a

vision as changeth us into the likeness of God, is the true blessedness

of the saints.

There are three things considerable in our happiness--(1.) The vision

of God; (2.) A participation of his likeness; (3.) The satisfaction or

delectation thence resulting.

Two of them are in the text: We shall be like him, for we shall see him

as he is.' The third is fetched from a parallel place: Ps. xvii. 15,

When I awake, I shall be satisfied with thine image and likeness.' The

words, when I awake,' note the same reason [12] with those in the text,

when he shall appear;' that is, when we awake out of the sleep of

death, at the day of the general resurrection; then we shall be

satisfied, or at rest, as having attained our end.

First, For vision; that beginneth the happiness, and maketh way for all

the rest: We shall see him as he is;' that is, we shall see God in our

nature, Christ as he is now in glory, not as he was in the form of a

servant. It is not meant of the essence of God, for that cannot be seen

of any creature by the eyes of the body or the mind, but of the eight

of Christ. It is usual in scripture to express our happiness by sight.

We shall see him face to face, and we shall know as we are known; so

John xvii. 24, Father, I will that they also whom thou hast given me be

with me where I am, that they may behold my glory.' They shall see his

face. This sight is either ocular or mental.

1. Ocular; for our senses have their happiness as well as our souls,

and there is a glorified eye as well as a glorified mind: Job xix. 26,

27, And though after my skin, worms destroy this body; yet in my flesh

shall I see God: whom I shall see for myself, and mine eyes shall

behold, and not another; though my reins be consumed within me.' When

our bodies are raised up again, we shall in our flesh see God; not our

souls only, but our whole man shall enjoy this sight of God; not in

another body, but in the same shall we see him. Though the qualities of

the body be different and glorious, yet the substance is the same. We

shall see the person that redeemed us, that nature wherein he suffered

so much for us, and the glory that is upon him in our nature. Many out

of curiosity desired to see Christ in the days of his flesh; as those

Greeks that came to worship him at Jerusalem; they came to Philip and

said to him, Sir, we would fain see Jesus;' and Zaccheus climbed up

into a sycamore-tree to see him; and some choice apostles were admitted

to see him at his transfiguration. But then it shall be the common

privilege of all the faithful; they shall see him of whom they have

heard so much, and of whose goodness they have tasted so much, and

whose laws they have obeyed, and upon whose merits they have depended.

But you will say, How is this so great a privilege to the godly, since

the wicked shall see him? Mat. xxvi. 64, Hereafter ye shall see the Son

of man sitting on the right hand of power and glory, and coming in the

clouds.' They shall see him who spat on him, and buffeted him, and

crucified him.

Ans. (1.) That sight they have of Christ shall be but a short glimpse

of his glory; for after their doom and sentence is past, they shall be

immediately banished out of his presence: Mat. xxv. 41, Then shall he

say to them on his left hand, Depart from me, ye cursed.' But this

sight of the saints shall be perpetual: 1 Thes. iv. 17, We shall ever

be with the Lord.'

(2.) They shall see him with shame and terror, looking upon him as to

receive their just punishment: 1 John ii. 28, And now, little children,

abide in him, that when he shall appear we may have confidence, and not

be ashamed before him at his coming.' Our vision shall be joyful and

familiar; but the wicked are not able to endure the sight of God. As a

judge they shun it, and fly from it; as Adam hid himself when the Lord

God walked in the garden, Gen. iii. 8. But to believers, the sight of

Christ is comfortable; he cometh for their benefit, and to put them in

possession of their everlasting happiness.

(3.) The consideration of the object is different; the one look upon

him as their inexorable judge, the other as their merciful saviour;

their interest in him maketh him dear to their souls. These look to

receive from him the full effect of their redemption and salvation, and

so rejoice in his favour and presence; whereas the wicked shall see him

as the God of others only, and to their eternal confusion. But to the

godly it is comfortable when he shall appear in his glory; it is the

glory of their God: Ps. lxvii. 6, God, even our God, shall bless us.'

It is the glory of him whom they served, and loved, and pleased, even

when this glory was under a cloud and concealed from the world. Now

their faith and hope is justified, and their loyal service cometh to be

rewarded. They shall see him in his glory, not as unconcerned

spectators, but as the persons mainly interested therein.

2. Mental vision or contemplation. The angels, which have not bodies,

are said to behold the face of our heavenly Father, Mat. xviii. 10; and

when we are said to see God, it is not meant of the bodily eye, for a

spirit cannot be seen with bodily eyes; so he is still the invisible

God, Col. i. 15. And seeing face to face is opposed to knowing in part.

And therefore it implieth a more complete knowledge than now we have.

The mind is the noblest faculty, and must have its satisfaction. Now we

have dull and low conceptions of God, and are little transformed by

them, or weaned from worldly and fleshly lusts. Could we see God in all

his glory, nothing would be dreadful, nothing would be snaringly or

enticingly amiable to us any more: 1 John iii. 6, Whosoever sinneth

hath not seen God, neither known him.' We can hardly now get such a

sight of God as will prevent wilful and heinous sin; but then we shall

see him, and sin no more. We shall see then the excellency of his

person, the union of the two natures in the person of Christ more

exactly: John xiv. 20, At that day ye shall know that I am in the

Father, and you in me, and I in you.' The clarity of the human nature,

and what honour the Father puts upon him as mediator, all that wisdom,

goodness, and power in conducting and bringing the saints into glory,

and the happiness God will bestow upon them; it is no longer matter of

faith, which is a darker sight, but matter of sense: 2 Cor. v. 7, We

walk by faith now, and not by sight;' by sight then, and not by faith.

Now the more perfectly we understand these things, the greater

impression they make upon us. In short, not to ravel into all the

particulars which then we shall know, our knowledge must needs be

greater then, and more completely satisfying, if we consider what is

necessary to such a vision and sight of God as the creature is capable

of.

Now three things are necessary--(1.) A prepared faculty; (2.) A

suitable object; and (3.) The conjunction of both these. Now in the

state of glory all these concur. The faculty is more capacious, the

object is more fully represented, and the conjunction and fruition is

more intimate and close than it can be elsewhere.

[1.] The faculty is more prepared, as we are more purified and

clarified from the dregs of carnal sense, and those worldly vanities

and fleshly lusts which do so blind the mind and divert the heart from

God: Mat. v. 8, Blessed are the pure in heart, for they shall see God;'

Heb. xii. 14, Without holiness no man shall see the Lord.' The mind is

now divided or distracted between God and other things; now we have but

transient glances of God, and a slight apprehension, but then a full

view; and it shall be our whole work to study divinity in the Lamb's

face. The more clear the glass is, the more clearly is the image

reflected upon it, but the more dusky, the more imperfect is the

representation; so here our understandings are not refined as they

shall be hereafter.

[2.] The object is manifested and dispensed in a greater latitude; for

there God is all in all, 1 Cor. xv. 28, without the intervention of

means. When God discovereth himself by means, we know no more of him

than can be represented by these means. If a pipe should be put to a

great ocean or river, the cistern or conduit can receive no more than

the pipe can convey; but there we see him not in a glass, but converse

with God immediately: We see him face to face.'

[3.] The conjunction is more intimate between the object and faculty.

Here the conjunction is by faith and imperfect love, there by clear

vision and perfect love: He that is joined to the Lord by faith and

love is one spirit.' Oh, but what a conjunction will this be, when we

shall be joined to the Lord by clear immediate sight and perfect love!

Our sight is clear: 1 Cor. xiii. 12, Now we see through a glass darkly,

but then face to face.' Vision shall then succeed faith, and possession

hope, and the soul adhereth to him by love, without weakness,

weariness, and distraction. Surely then our vision and fruition must

needs be greater, and the soul filled up with all the fulness of God,

Eph. iii. 19. Well, then, gather up the severals of this argument. The

understanding is sanctified; God is near to us, and liveth with us and

in us; and we live near to him, and in him. We see him whom we love,

and love him whom we see. Heaven and earth doth not yield one tempting

object to divert us from him: Ps. lxxiii. 25, Whom have I in heaven but

thee? and there is none on earth I desire besides thee.' And therefore

our sight is clearer and more comfortable and full. Surely the mind is

filled with as much light, and the heart with as much love and joy, as

the capacity of it is able to contain. Here we are in an expecting,

waiting, longing posture; but there is presence, vision, union, and

fruition, our light and love being then perfect.

Secondly, Assimilation or transformation into the image of God and

Christ.

Here I shall show--(1.) What likeness is; (2.) How it is the fruit of

vision; for it is rendered as a reason of it, it being said, We shall

be like him, for we shall see him as he is.'

1. What this likeness is. This was man's first ruin, this aspiring to

be like God: Gen. iii. 5, Ye shall be as gods, knowing good and evil;'

not in a blessed conformity, but in a cursed self-sufficiency. This was

the design of the first transgression: Isa. xiv. 14, I will ascend

above the height of the clouds, and will be like the Most High.' It was

the cause of the fall of Lucifer: I will be like the Most High; who was

therefore brought down wonderfully. The men of the world aspire to be

like God in greatness and power, but not in goodness and holiness. We

affect or usurp divine honour, and to sit upon even ground with God.

Christ came not to gratify our sin, but to make us like unto God, not

equal with God. The creature is not deified, but glorified; and that

glorification lieth in such a likeness and conformity as is proper to

the creature. Man was at first made like God: Gen. i. 26, 27, Let us

make man after our own image and likeness.' Now, when we fell from

that, Christ came to repair what Adam lost, and to restore the image of

God again, which was defaced in us; yea, to put more glory upon us than

ever we had or could have had in Adam. This work is begun in us in this

world: 2 Cor. iii. 18, Beholding the glory of the Lord as in a glass,

we are changed into his image and likeness from glory to glory.' But it

is perfected in heaven; we are there made more like to God. Briefly, we

shall be like him in two things--in holiness and felicity.

[1.] In holiness and purity; for that is the chief thing wherein God

will be resembled by his creatures. We are made holy as he is holy. Now

at that day this is accomplished in the most perfect degree; for it is

said, He will present us faultless before the presence of his glory,'

Jude 24; and holy, unblamable, and unreprovable in his sight;' Col. i.

22, Or without spot or wrinkle, or any such thing; but that ye should

be holy, and without blemish,' Eph. v. 27. There is a complete

similitude and transformation. Here sin is mortified, but there it is

nullified; here grace is mingled with corruption; we are like God by

the first-fruits of the Spirit, but unlike him by the remainders of

sin; but in heaven we are wholly like him. Here we resemble Christ, but

we also resemble Adam, yea, and often show forth more of Adam than

Jesus; but there we only show forth the holiness and purity of Christ;

his image shineth in us without spot and blemish.

[2.] We are like him in happiness and glory, that is, in a glorious

condition: 1 Cor. xv. 49, And as we have borne the image of the

earthly, we shall also bear the image of the heavenly.' Now the image

of the heavenly is glory and immortality. So in the parallel place:

Col. iii. 4, We shall appear with him in glory;' that is, not only as

pure and holy creatures, but as glorious and happy creatures. And more

particularly it is said, Phil. iii. 2, That this vile body shall be

fashioned like unto his glorious body, for splendour, beauty, and

immortality. This is a consequent of the former; for if we be like him

in holiness, we shall be like him in felicity; for God, that is a pure

and holy being, is also a perfect and happy being: And Christ will be

glorified in his saints, and admired in them that believe,' 2 Thes. i.

10. He will set the world a-wondering at the honour he will confer upon

those that have honoured him in the world; they shall see him in full

glory, sitting upon his throne of judgment, and afterwards at the right

hand of his Father for evermore. So that we have honour conferred upon

us in the judgment, and shall then abide with him for evermore in a

state of glory.

(1.) A relative and adherent glory, as the saints are admitted into a

participation of his judicial power: 1 Cor. vi. 2, Know ye not that the

saints shall judge the world, even angels?' They are not only judged,

but judges, and that not only of men, but evil angels, who though they

had a long time ago a particular punishment on them, yet then they

shall have their solemn doom and sentence and whole punishment. And in

this judgment the saints shall be associated with Christ. Christ

judgeth by way of original authority, but the saints by consent and

suffrage, which is a part of the kingdom and dominion which the upright

receive in the morning, Ps. xlix. 14; that is, in the morning, of the

resurrection. Those who were slighted, persecuted, and hated in the

world, shall then be owned by Christ, and sit with him on the throne.

Here the saints judge and condemn the world by their conversations,

Heb. xi. 7; there by their vote and suffrage.

(2.) Internal and inherent, viz., the glory revealed in us, put into

us. Now it is revealed to us, then in us. Our ear hath received a

little hereof, but then it shall be fully accomplished in our persons,

in our bodies and souls. The body shall be a glorious immortal body,

shining as the sun for brightness; not decayed with age, nor wasted

with sickness, nor needing the supply of food; in short, freed from all

weakness and imperfection, and united to a soul fully sanctified, from

which it shall never more be separated, and both together shall be the

eternal temple of the Holy Ghost.

2. How it is the fruit of vision? for so it is given as a reason, We

shall be like him, for we shall see him as he is.'

I answer--There is between light and likeness a circular generation, as

there is in most moral things; and on the one side it may be said we

shall be like him, therefore we shall see him as he is, and also on the

other side, as in the text, We shall be like him, for we shall see him

as he is.'

[1.] The first is certainly a truth, that they that are like God shall

see God as he is; such are included within the promise: Mat. v. 8,

Blessed are the pure in heart, for they shall see God.' And others are

excluded out of it: Heb. xii. 14, Follow peace and holiness, with out

which no man shall see the Lord.' And as they are included in the

promise, so they are disposed and prepared for the enjoyment of this

privilege, by the holy constitution of their souls for the vision and

fruition of God. They are suited to this happiness by their love of God

and their desire to enjoy him. If they had the happiness of heaven and

did not see God, it would not satisfy them. They count it a great mercy

to meet with anything of God in the ordinances. Now if you can suppose

them to come to heaven, and not meet with God there, and Christ there,

it would be a trouble to them in their glorified estate. So much as is

pure and holy in their soul carrieth them to God, so much as is base,

drossy, fetulent, disposeth them to the world and worldly things. Their

hearts would be disaffected and unsuitable to this blessed estate if

there were not purity there.

[2.] Vision maketh way for this likeness, which is the thing asserted

in the text; take this likeness either for holiness or for glory and

immortality.

(1.) For holiness. The work of likeness to God is begun in

regeneration, and it entereth into the heart by knowledge or sight:

Col. iii. 10, Renewed after the image of God, by the knowledge of him.'

Sight begets likeness; so beholding the glory of the Lord as in a

glass, we are changed into his image and likeness, 2 Cor. iii. 18. Now

as begun, so it is perfected; when we see better, we shall become

better. If sight doth transform us now, much more will it hereafter,

when the veil of the flesh doth no more interpose, and we are no more

blinded with the delusions thereof. When things now reported to our

faith shall be under view, and not only known by hearsay, but by sight,

they must needs make a deeper impression upon us.

(2.) If you interpret this likeness of glory and immortality, the glory

of God in Christ is represented to us, and impressed upon us; for it is

represented that we may participate thereof; and Christ doth appear

that we may appear with him in glory, that the whole mystical body may

carry a suitableness and conformity to the head. Moses' face shone when

he saw God, Exod. xxxiv. 29. How much more will it be so in heaven! The

object is unspeakably efficacious, the act of intuition is full of

vigour, and the subject is prepared and fitted to be receptive of it.

Christ in his vehemency of prayer was transfigured, Luke ix. 29, having

in his natural body a more than ordinary sight of his God: As he

prayed, the fashion of his countenance was altered.'

Thirdly, The third thing is satisfaction, not mentioned in the text,

but implied and supplied from a parallel place; for we having the eight

and presence of God, must needs be ravished with it: Ps. xvi. 11, In

thy presence,' or face, is fulness of joy, and at thy right hand are

pleasures for evermore.' The fruition of God's immediate presence must

needs exceed all the joy which the heart of man is capable of. If this

breedeth not true contentment and felicity, what will? So our admission

into the everlasting estate is called an entering into the joy of our

Lord,' Mat. xxv. 41. There must needs arise an incredible delectation

from the vision of God, as also from our fruition of him, or being like

unto him, and our possession of the whole estate of happiness thence

resulting. Our great business will be to love what we see, and our

great happiness to have what we love. This will be a full, perpetual,

and never-failing delight to us. The vision hath an influence upon this

joy. If the light of the sun be pleasant, how comfortable will it be to

see the Sun of righteousness shining forth in all his glory? Now, when

the mind is a little raised in the thoughts of God, what a delightful

thing is it! Ps. civ. 34, My meditation of him shall be sweet; I will

be glad in the Lord.' Yet how tasteless to our souls are thoughts of

God now in comparison of what they will be then? There is something in

us which carrieth us off from God, which liketh not to retain God in

our knowledge. Now, when our hearts are more suited and prepared for

that sight, our thoughts must needs be glorious and ravishing.

Again, this likeness conduceth to this satisfaction. Take it for

holiness, God himself is glorious in holiness,' Exod. xv. 11. Now to

have the beauty of our God upon us is the greatest gift that can be

bestowed upon us. When there was a debate in Ahasuerus's court, What

should be done to the man whom the king delighteth to honour?' Esther

vi. 8, it was resolved, Let the royal apparel be brought which the king

useth to wear, and the horse that the king rideth upon, and the crown

royal which is set upon his head.' Or take it for glory and

immortality: 1 Peter iv. 13, That when his glory shall be revealed, we

may be glad with exceeding joy.' This is the soul's rest in God, as

satisfied with the full and perfect demonstration of his love; it is

the best estate we can be in, for we are not capable of a better. It is

the end of our faith, and hope, and labours. Of our faith, 1 Peter i.

5; the end of our hope, Acts xxvi. 7. Now when a man hath obtained his

end, then he is satisfied, as being in his perfect estate.

2. It is the utmost period of perfection men can be advanced unto, to

enjoy God and be like him. Beyond God and above God nothing can be

enjoyed; with God nothing can make us miserable, and with out God

nothing can make us happy. If a man should enjoy all the world, there

is something without him and above him that can make him miserable; if

the world smileth and God frowneth, what will you do? Ps. xxxix. 11,

When thou with rebukes dost correct man for iniquity, thou makest his

beauty to consume away like a moth: surely every man is vanity.' None

can obstruct God's vengeance, or stop his wrath; as when the sun is

gone, all the candles and torches in the world cannot make it day.

3. If a glimpse of God's love be so precious to the saints, what will

the sight of his face be? Ps. iv. 6, 7, Who will show us any good?

Lord, lift up the light of thy countenance upon us: thou hast put

gladness in my heart, more than in the time that their corn and wine

increased.' If imperfect holiness be so precious, what will complete

holiness be?

II. The season when we shall enjoy this, When he shall appear.'

1. I take it for granted that the soul before is not only in manu Dei,

in the hand of God, which all assert, but admitted in conspectum Dei,

into the sight and presence of the Lord, and to see his blessed face;

which opinion the scripture befriendeth in divers places; but it would

divert me now to dispute it. The term fixed here is, When Christ shall

appear;' that is, at the general resurrection; for it concerned the

apostle, to comply with his present argument, to mention this season

rather than another; for the matter in debate was about the

inconspicuousness of the privileges of the gospel. He saith, hereafter

it will be glorious and conspicuous, namely, When he shall appear.'

There are many that had never seen Christ, when he lived upon earth, he

lived in a state of obscurity; his godhead sometimes looked out through

the veil of his flesh, and discovered itself in a miracle, but

generally our Christ was a hidden Christ. Therefore the Jews would not

believe him, because he came in such a manner as not to satisfy his own

countrymen: John i. 11, He came to his own, and they received him not.'

In the ordinances we see him, but darkly, as in a glass: His kingdom

cometh not with observation,' Luke xvii. 20. It was not set up as other

kingdoms are, with warlike preparations and visible power and glory;

his people were hated, scorned, reproached, but then he shall appear

himself in all his glory.

2. Then we have our solemn absolution from all sins: Acts iii. 19,

Repent, that your sins may be blotted out, when the times of refreshing

shall come from the presence of the Lord.' And our pardon is pronounced

by the judge sitting upon the throne. It is great mercy now that he is

pleased to pass by our many offences, and take us into his family, and

give us a right to his heavenly kingdom; but then it is another manner

of grace and favour indeed when our judge shall acquit us with his own

mouth, and own us as his faithful servants. Christ himself shall then

appear to reward them. There were many that never had a sight of his

glorious person; his bodily presence is withdrawn from us for wise

reasons, and is contained within the heaven of heavens; and though this

doth not hinder his spiritual influence, but we feel his operations;

yet at his second coming, then shall his people be pronounced blessed

by their king, sitting upon the throne in all his royalty.

3. Then shall we have glorified bodies restored unto us, wherein Christ

shall be admired: 2 Thes. i. 10, When he shall come to be glorified in

his saints, and admired in all them that believe.'

4. Then Christ will present us to God by head and poll, and give an

account of all that God hath given him, that they may be introduced

into their everlasting estate, not one wanting: John vi. 40, And this

is the will of him that sent me, that every one that seeth the Son, and

believeth on him, may have everlasting life; and I will raise him up at

the last day;' and Heb. ii. 13, Behold I and the children which God

hath given me.' Man by man he will confess and own them before his

Father: Luke xii. 8, Whosoever shall confess me before men, him shall

also the Son of man confess before the angels of God.' This is one of

mine: these are those in whom I have been glorified upon earth; and

then followeth the eternal kingdom.

III. The apprehension that we should have of it for the present: We

know.' Knowledge signifieth both acts of the understanding,

apprehension and dijudication. It is usually said that truth is the

proper object and good of the understanding. Now when any truth is

propounded to the understanding, there are two acts about it; we

apprehend the nature and tenor of it, and we judge of it whether it be

true or false. Now the first act is usually called knowledge, and when

we are sufficiently informed of the nature of anything; the second is

called faith and assent, either upon the natural evidence of the thing

or the fidelity of the witness; but faith is not so void of evidence as

not to be called knowledge also: Job xix. 25, I know that my Redeemer

liveth;' and 2 Cor. v. 1, We know that if this earthly house of our

tabernacle were dissolved, we have a building of God, a house not made

with hands, eternal in the heavens;' 1 Cor. xv. 58, Wherefore, my

beloved, be steadfast, unmovable, always abounding in the work of the

Lord, forasmuch as ye know that your labour shall not be vain in the

Lord.' Invisible things revealed by God are certainly known, though we

never saw them. Well, then--

1. It is not a bare conjecture, but a certain knowledge; it is not only

we think, we hope well, but we know. No man calleth that knowledge

which is but a conjecture. It is not a may-be or a bare possibility; it

is possible there may be a heaven and happiness hereafter; but it is

true, it is as true as the word of God is true; we have his own hand

and seal and earnest for it.

2. It is not a probable opinion, but an evident and infallible truth,

as sure as if we saw it with our eyes. How cometh the believer to have

such a sure prospect of a future estate? An unseen world is an unknown

world; how can we be so sure of it? It is set before us by his precious

promises who cannot lie: And if we receive the witness of man, the

witness of God is greater;' Heb. vi. 18, That by two immutable things,

in which it was impossible for God to lie, we might have strong

consolation, who have fled for refuge to lay hold upon the hope set

before us;' Heb. xii. 2, Looking unto Jesus, the author and finisher of

our faith, who, for the joy that was set before him, endured the cross,

despised the shame, and is set down at the right hand of the throne of

God.' That word is not only confirmed by his oath, but also by his seal

or miracles, Heb. iii. 4; and fulfilled prophecies: 2 Peter i. 19, For

we have a more sure word of prophecy.' The old testament confirmed the

kingdom of the Messiah and the privileges thereof long before it came

to pass. The doctrine of the scripture, which assureth us of this

estate, bears God's image and superscription, which every thing doth

that hath passed his hand, even to a gnat and pile of grass; and so

shineth to us by its own light, if men were not strangely depraved and

corrupted by worldly affections: 2 Cor. iv. 2-4, But by manifestation

of the truth commending ourselves to every man's conscience in the

sight of God. If our gospel be hid, it is hid to them that are lost: in

whom the god of this world hath blinded the minds of them which believe

not.' Besides, God hath blessed that doctrine to the converting,

comforting, and quickening of many souls in all ages and places of the

world: Col. i. 6, The word is come to you, as it is in all the world,

and bringeth forth fruit, as it doth in you, since the day ye heard of

it, and knew the grace of God in truth.' That doctrine which bringeth

forth the fruit of a holy life, and breedeth a heavenly mind in all

that hear it and receive it, that is the truth of God. In the first age

Christ did swiftly drive on the chariot of the gospel; for within a few

years after his death it obtained its effect in all parts of the world;

and ever since it hath held up its head against all encounters of time

and revolutions of the world. Well, therefore, since we do not build

upon the promise of a deceitful man, but the word of the everlasting

God, why should not we be confident? We know that, when he shall

appear, we shall be like him; for we shall see him as he is.'

3. It is not a general belief, but a particular confidence: I know that

my Redeemer liveth;' and here, that we shall be like him; he speaketh

upon the supposition that we are God's children. Now to make this

evident, we must have more than a word of promise; we must have the

spirit of holiness opening the eyes of our mind, in seeing the truth

and worth of this glorious and blessed estate: Eph. i. 17, 18, That the

God of our Lord Jesus Christ, the Father of glory, may give unto you

the spirit of wisdom and revelation, in the knowledge of him: the eyes

of your understanding being enlightened; that ye may know what is the

hope of his calling, and what the riches of the glory of the

inheritance of the saints in light;' quickening us in the love of God

and heavenly desires, to carry us to this blessed estate, as our only

happiness: 2 Cor. v. 5, Now he that hath wrought us to this self-same

thing, is God, who hath given us the earnest of the Spirit.' Causing us

to groan after it, to delight in it, to continue with patience in the

pursuit of it: Gal. v. 5, We through the Spirit wait for the hope of

righteousness by faith.' Filling us with joy as we get any hope of it,

or sight of our interest in it: 1 Peter i. 8, Whom having not seen, we

love; in whom, though now we see him not, yet believing, we rejoice

with joy unspeakable, and full of glory.' First faith seeth the feast,

then love tastes it; those joys being afforded to us in our most sober

and serious moods as cannot be a fantastical impression.

Use. To show how much it concerneth us to get it evident that we are

the sons of God, if there be such a glorious estate reserved for them.

Now this will be made evident--

1. By regeneration; this is our legal qualification and preparative

disposition. First, our legal qualification: John iii. 3, Except a man

be born again, he cannot see the kingdom of God;' 1 Peter i. 3, Who

hath begotten us to a lively hope.' Therefore, till this change be

wrought in us, we are altogether without any true and well-grounded

hope of eternal life; but having gotten this new life and a new nature,

we may expect this glory and blessedness as our inheritance. Now it is

not only our legal qualification, or that which doth constitute our

right and title, but, secondly, it is our preparative disposition. The

sanctified understanding is only able to behold God, and the sanctified

will and affections only capable to enjoy him. These are made meet; as

Col. i. 10, Who hath made us meet to be partakers of the saints in

light.' This concurs conditionally and dispositively. What should a

sensual heart do with God and heaven? If they cannot receive or savour

spiritual things, what shall they do with heavenly things? Now that

they cannot receive and savour them is plain from 1 Cor. ii. 14, The

natural man receiveth not the things of the Spirit, for they are

foolishness unto him; neither can he know them, because they are

spiritually discerned;' Rom. viii. 5, For they that are after the flesh

do mind the things of the flesh, but they that are after the Spirit the

things of the Spirit.' Either heaven must be another thing, or we must

be other manner of creatures than we are. Oh, then how much doth it

concern us to see whether we have this new life and being; then the

first principles of blessedness are introduced into the soul; the soul

is a form for this very thing, that it may be like unto God. To pretend

to desire heaven and dislike renovation is to pretend you would have

that perfected which you cannot endure should ever be begun; therefore

see that it be a thorough change, not some faint inclinations to God

and the heavenly life.

2. When converted and regenerated, we have the spirit of adoption

inclining us to God as a Father: Gal. iv. 6, And because ye are sons,

God hath sent forth the spirit of his Son into your hearts, crying,

Abba, Father;' Rom. viii. 15, But ye have received the spirit of

adoption, whereby we cry, Abba, Father.' So that a man is another man

to God than he was before. He hath holy longings after him, delights

much in converse and communion with him, especially in prayer: Zech. x.

12, I will pour upon the house of David, and upon the inhabitants of

Jerusalem, the spirit of grace and supplications.' And Paul is an

instance of this; for as soon as converted, he falleth a-praying. God's

children have a childlike love to God, and it endeth in a childlike

obedience to him, and a childlike dependence upon him for daily

supplies: Mat. vi. 32, Your heavenly Father knoweth that ye have need

of these things.' They likewise depend upon him for an everlasting

inheritance: 1 Peter i. 3, Blessed be the God and Father of our Lord

Jesus Christ, who hath, according to his abundant mercy, begotten us to

a lively hope.' A child looketh for a child's portion. The soul loveth

God, mindeth him in all things, inclineth to the ways of God, and

delighteth in them as they tend to God, that he may get nearer to him,

and be fitted and prepared to love him, and enjoy him for ever.

3. A holy conversation, and suitable walking: 1 Peter iv. 14, 15, As

obedient children, not fashioning yourselves according to the former

lusts of your ignorance: but as he that hath called you is holy, so be

ye holy in all manner of conversation.' A sincere endeavour of keeping

all your Father's commands, and devoting yourselves wholly to his work,

is the best way to demonstrate yourselves to be truly the Lord's

children: Eph. v. 1, Be ye followers of me, as dear children.'

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[12] Qu. season'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON IV.

And every man that hath this hope in him purifieth himself, even as he

is pure.--1 John iii. 3.

WE have showed you--

1. That the love of God, in acknowledging us for. his children, can not

be sufficiently considered and admired by us.

2. That though God hath admitted us into the glorious estate of his

children, yet little of this glory is seen in our present condition in

this world.

3. That though the glory of adoption be now obscured, yet we are

certain that at the appearing of Christ we shall see him as he is, and

be like him.

Now having showed what knowledge and certainty of it we have for the

present, the apostle comes here to show how this hope worketh; and so

this first argument receiveth new strength. If God hath made us

children, and children that may expect so great a happiness for their

portion, we should endeavour to purify ourselves more and more, that we

may both be like our heavenly Father, and also show our thankfulness

for so great a privilege: And every man that hath this hope in him,'

&c.

In the words observe three things--

[1.] That a christian is described by his hope, and that hope specified

or restrained to the tenor of the christian faith, Every man that hath

this hope in him.'

[2.] This hope is described by the effect of it, He purifieth himself.'

[3.] And this effect by the pattern of it, Even as he is pure,' that

is, Christ.

From which I shall make this observation--

Doct. That the hope of this blessed estate hereafter should put us upon

a serious endeavour after purity of life, and a more exact conformity

to Christ here.

In the handling of this I shall observe this method--

1. I shall discourse something concerning this hope.

2. Of the purity or likeness to Christ, which is the effect of it.

3. The respect or connection between both these, or how the one is

inferred from the other.

I. A christian is described by his hope. Hope is a special act of the

new life, and an immediate effect of our regeneration: 1 Peter i. 3, He

hath begotten us to a lively hope.' As soon as we are made children, we

begin to think of a child's portion. The new nature was made for

another world; it came from thence, and carrieth the soul thither. The

animal life fits us to live here, but the spiritual life hath another

aim and tendency; it inclineth and disposeth us to look after the world

to come, and the happiness which God hath provided for us in the

heavens. All men hope for something as their happiness. The new

creature liveth upon things future and unseen; for our happiness now

consists not in fruition, but hope, and hope carrieth us to something

beyond this life, which is our comfort and support during the absence

and want of the chiefest good, and the troubles we meet with by the

way. Men are as their potent principle is, flesh or spirit: Rom. viii.

5, They that are after the flesh do mind the things of the flesh, and

they that are after the Spirit the things of the Spirit.' The flesh

inclineth us to present things, the Spirit to future things. I shall a

little open the nature, and show you the necessity of this hope.

1. The nature of it; it is a certain and desirous expectation of the

promised blessedness: the promise is the ground of it; for hope runneth

to embrace what faith has discovered in the promise: Titus i. 2,

According to the hope of eternal life, which God, that cannot lie, hath

promised before the world began.'

[1.] The expectation is certain, because it goeth upon the same grounds

that faith doth, the infallibility of God's promise, backed with a

double reason, both of which do strongly work upon our hope. First, The

goodness of Christ; he would never proselyte us to a religion that

should undo us in this world, if there were not a sufficient recompense

appointed for us in another world: 1 Cor. xv. 19, If in this life only

we have hope in Christ, we are of all men most miserable.' Surely

religion was never intended to make us miserable, but happy. The design

of true religion is to persuade us of God's being and bounty. Secondly,

The simplicity, and faithful and open plainness which Christ ever used;

this is pleaded, John xiv. 2, In my Father's house are many mansions,

if it were not so, I would have told you: I go to prepare a place for

you.' His disciples, that were intimately acquainted with him, knew his

fidelity, that he told them all things as they really were, and would

never flatter them into a vain hope. All his disciples that live now

may be confident of it as well as they; he lets us know the worst of

the case at first, and doth not allure the senses and court the flesh,

but telleth us, that, if we will follow him, we must row against the

stream of our natural desires: Mat. xvi. 24, If any man will come after

me, let him deny himself, and take up his cross, and follow me;' and

Luke xiv. 20, If any man come to me, and hate not father and mother,

and wife, and children, and brethren, and sisters, yea, and his own

life also, he cannot be my disciple.' Therefore the believing soul,

finding so much goodness and plainness in Christ, doth certainly expect

what he hath promised. Those that conversed with him in the flesh had

abundant proof of it; and we that read his doctrine may observe the

same goodness and mercy, and also the same simplicity and plainness of

heart. And so, upon the solemn declarations of this word, which he has

left in pawn with us, we may be confident of that life and immortality

which he hath not only brought to light in his doctrine, but assured us

of in his covenant and promise.

[2.] The expectation is earnest and desirous, because it is as great a

good as human nature is capable of. To see and enjoy God, and to be

made like him, what can we desire more? Now to have such a happiness in

view and prospect, must needs make us lift up our heads, and wait, and

look, and long, till it comes. On this account the saints are said to

look for his appearing.' Titus ii. 13, and long for his appearing,' 2

Tim. iv. 8, or love it as the most desirable thing that can befall

them. With respect to this double property of our expectation, as it is

certain and earnest, confident and desirous, you may discern in

believers several contrary affections and dispositions of heart; as

(1.) There is both rejoicing and groaning: Rom. v. 2, We rejoice in the

hope of the glory of God;' 2 Cor. v. 2, We groan earnestly desiring to

be clothed upon with our house which is from heaven. They rejoice

because they are under hope, they groan because they have not yet

attained. We rejoice because the state to come is so excellent and

glorious, and offered to us upon such sure and gracious terms; we groan

because the present state is so mean and miserable, mean as to our

sight of God and conformity to him; and miserable because of the

afflictions incident to us: Being burdened, we groan,' 2 Cor. v. 4. We

rejoice because the estate is so sure and certain; we groan because we

are yet conflicting with difficulties, and but making our personal

title and claim. We rejoice because at length we shall see God and be

like him; and where this hope is lively and strong, it is such a

pleasure and such a joy as none but that of actual possession can

exceed. We rejoice with joy unspeakable, and full of glory,' 2 Peter i.

8. We groan because nothing can be so great a burden as the relics of

the old nature to a renewed heart: Rom. vii. 24, Oh, wretched man that

lam! who shall deliver me from this body of death?' Afflictions are

against our carnal interest, but the remainders of sin are against our

nature, that new nature which God hath implanted in us, and which hath

a tender feeling of what is displeasing to God; therefore it is the

sorest burden that can be felt.

(2.) There is another seeming contrariety of effects ascribed to hope,

and that is, desiring and waiting, longing to enjoy, yet patient in

tarrying God's leisure till we do enjoy. Hope is described by both;

earnest desire, which showeth our esteem of the benefit, Phil. i. 23,

and yet patient, tarrying the Lord's leisure: Rom. viii. 25, If we hope

for it, then do we wait with patience for it.' Both are consistent, as

in 2 Peter iii. 12, Waiting for and hastening to the coming of the

Lord.' Contrary words, tarrying and hastening, and different effects,

but coming from the same grace. Hope would fain enjoy, yet there is a

time for labours, difficulties, and troubles; there is a longing

expectation, yet a patient waiting; the time seems long, but the reward

is sure. There are desires which quicken us to use all means to attain

it, that is hastening; yet we are with patience to tarry God's leisure,

while we are exercised with difficulties, that is waiting. They are

glorious blessings we expect, when God will open the door, and let us

into the enjoyment of them; but we must stay our time, and therefore

with patience we submit to God's pleasure.

2. The necessity of this hope, which is twofold--

[1.] To support us under our difficulties; how else could we subsist

under the manifold troubles of the present life? Hope is compared in

scripture to two things--a helmet and an anchor. Both signify the great

use and service of it, as to the encountering our present troubles. As

you would not go to sea without an anchor, nor to war without a helmet,

so you cannot live in the present world without hope: 1 Thes. v. 8,

Take to you the helmet of salvation, which is hope.' Among the pieces

of the spiritual armour, faith is compared to a shield, which covereth

the whole body, but hope to a helmet, which covereth the head. This

makes a believer hold up his head in all straits and difficulties. The

policy of the devil is to darken or weaken the hope of eternal life,

and then he knows he shall the sooner overcome us. Therefore the care

of a christian should be to keep on his helmet, to keep the hopes of

his blessed estate lively and fresh, and this will make him bold and

undaunted in all oppositions and troubles. Again it is compared to an

anchor: Heb. vi. 19, Which hope we have as an anchor of the soul, both

sure and steadfast, and which entereth into that within the veil.' As

the anchor holds a ship in a tempest, so doth this hope keep the mind

in a constant temper amidst the stormy gusts of temptations. Oh, how

would a christian be tossed up and down, and dashed against the rocks,

if he were without his anchor! He that knoweth not what shall become of

his soul when he dieth, whether he shall go to heaven or hell, cannot

endure great afflictions with patience and comfort, but he that knoweth

death to be the worst that can befall him in the most troublesome

times, can possess his soul in patience; he knoweth what he is born to,

and what he shall enjoy when he comes home to God, and therefore his

heart is calmed and quieted within him.

[2.] To quicken our diligence, and put life into our endeavours and

resolutions, that we may not faint in the way to heaven: Acts xxiv. 16,

Herein (or hereupon; upon what? upon this encouragement) I have hope

towards God, that there shall be a resurrection both of the just and

unjust.' So Acts xxvi. 6, 7, Unto which promise our twelve tribes,

serving God instantly day and night, hope to come.' Certainly the

happiness is so great, that it deserves our best labours; and so sure,

that our labour will not be in vain in the Lord; and so near, that it

is but a little striving more, and looking longer, and we shall obtain:

therefore surely we should follow our work close, night and day. All

the world is led by hope; it is the great principle which sets every

one a-work in his vocation and calling. The merchant trades in hope,

the husbandman ploughs in hope, and the soldier fights in hope. Why

doth the merchant travel to and fro, and run through all the known

parts of the world? Hope of gain invites him, and the improvement of

his stock by traffic with several nations. Why doth the husbandman till

the ground, and continue his labours with such diligence and assiduity,

in heats and cold, by night and by day, in showers and fair weather,

and so carefully ply his business in all seasons? The harvest, and the

hope of a good crop, wherewith he and his family may be sustained,

engageth him. What allureth the soldier to the burden and toil of war,

to expose himself to the long watches of the night, the wounds and

death of the camp, and the manifold inconveniencies of that sort of

life? Hope of prey and booty, or of honour and reputation over cometh

all. So what sets the christian a-work, notwithstanding the

difficulties which attend his service, the temptations which assault

his constancy, the calamities which attend his profession, but only

hope? You see to what to turn your eye, and direct your pursuit; it is

the everlasting fruition of the ever-blessed God. Those that do not

look for any great matter, no wonder if their endeavours be remiss and

sluggish: 2 Peter iii. 14, Wherefore, beloved, seeing you look for such

things, be diligent that you may be found of him in peace, without

spot, and blameless.' No labour and care can be too much to approve

ourselves to God, to get the soul to be without spot, and the life

without blame, that we may be every way qualified, and found of him in

peace, and so admitted into the joy of our Lord.

Secondly, This hope: it is not said he that hath hope in him, but he

that hath this hope; it is not a sensual enjoyment which is propounded

as our blessedness, but seeing God as he is, and being like him; if our

hearts be set upon the vision and likeness of God, we will be purifying

ourselves more and more. It is not a sensual paradise, but a pure

sinless state. All religions propound a hope, but none such a hope as

the christian religion doth: so pure, so sublime, so adequate and full

to the wants and desires of the creature. Mahomet, like a man

absolutely engulphed in the dissoluteness of the flesh, did accordingly

propound a suitable happiness to his followers. He telleth them of a

paradise watered with fair and delightful fountains, which shall flow

as gently as if they were of liquid crystal; and that they shall repose

themselves under the shadow of stately thick-leaved trees, which of

their own motion shall entwine themselves into pleasant bowers; where

they shall eat all sorts of delicious fruits in their season, and be

recreated with the melody of birds warbling among their branches; where

they shall be attired with magnificent apparel, bedecked with jewels

and pearls, and have wives transcendently beautiful, and be feasted

with rich banquets and wines served in large goblets of gold. I am

loath to rake further in this puddle. In all this do you hear,

christians, the voice of a beast or a man? With these baits of

wantonness and carnal pleasure he sought to inveigle the minds of his

followers. This is a hope fit to make brutes of us, and turn us wholly

into flesh: but Christ hath propounded another manner of hope; we shall

be like him, for we shall see him as he is; not only a state of perfect

blessedness and glory, but a conformity to Christ in purity and

holiness, which is begun here, and perfected there. We shall see the

Lord whom we have served, loved, and pleased, and shall be like him;

similes, non pares, not equal with him, but like to him; you shall be

pure and holy, as he is holy. This is the hope which Christ

propoundeth, and wherewith a believer comforteth himself; this is a

hope that doth not debase the spirit of a man, but raise it to the

greatest excellency and perfection it is capable of.

Thirdly, This hope in him. If we expect to receive it from God, we must

receive it upon God's terms, and according to his manner of promising

it. Now he promiseth it not absolutely, but conditionally, to the pure

and holy, and to none else; for it is said, Mat. v. 8, Blessed are the

pure in heart, for they shall see God.' Now the pure in heart are they

that hate sin, and love righteousness. And again, Heb. xii. 14, Follow

peace with all men, and holiness, without which no man shall see the

Lord.' To see God is to behold his glory, the privilege reserved for us

in heaven, where all unspeakable joys and eternal delights are

communicated to us by the sight of God. Now we can never hope for this

from God's hands, without holiness, or some conformity to him begun

here; this is absolutely, and indispensably required of us. Hope in him

is hope according to his word, such as he alloweth and warranteth, and

raiseth in our hearts; for he doth not speak of an imaginary hope, but

a solid hope, such as is justifiable by God's promises; not a lazy, but

a lively hope.

Fourthly, Observe the quantity of the proposition; it is not particular

nor indefinite, but it hath an expression of universality affixed;

every man that hath this hope. It is not spoken of some eminent saints,

who shall have a greater degree of glory than the ordinary sort of

christians, but of all who have any interest or share in it. You might

imagine else, that common christians might get through in the throng,

though they be not so careful of exact purity and holiness as others

are. No; every man that hath this hope; which is to show that our hope

is groundless and fruitless if we be not always purging both heart and

life; it is a dead, not a lively hope, a hope that hath neither comfort

or virtue in it, if it doth not run out into holiness, and a continual

endeavour to mortify and subdue sin. Some wicked men live in a direct

counter-motion to their hopes; they hope well, that that God that made

them will save them; but they live as if they fled from heaven and

salvation, and were galloping apace to hell. They abandon the company

of God, as if his sight were a trouble, and his presence a burden to

them, and the everlasting sabbath they shall keep with God were a

misery, and not a blessedness. For these to hope, it is as if they went

to heaven backward, with their backs turned upon it. And if any presume

upon their good estate, and grow remiss and negligent in holy duties,

they cut off their claim; for this is the constant universal rule of

all that have this hope, that they are always purifying and cleansing

themselves from sin, and using the means that conduce to the obtaining

what they hope for; otherwise it is a hope that will leave us ashamed:

Rev. xxi. 27, There shall in no wise enter into it anything that

defileth.' No unclean thing, no loathsome and filthy creature can enter

into heaven.

II. The purity and likeness to Christ, which is the effect of this

hope; he purifieth himself as Christ is pure.

1. Here is an act done on the believer's part, he purifieth himself/ or

a serious endeavour of purity and holiness. God giveth the new nature,

first infuseth the habits of grace, and then exciteth them; and being

renewed and excited by God, we set ourselves to seek after holiness and

purity in heart and life. It is God's work to cleanse the heart; but we

must not be idle. We are said to cleanse ourselves,' 2 Cor. vii. 1, to

purge ourselves from these,' 2 Tim. ii. 21. How can a man that is

unclean by nature, purify himself?

Ans. (1.) No question it is our duty, and must be charged upon us to

purify ourselves. I say, this debt of duty lieth upon us, and we must

discharge it as well as we can. Wash you, make you clean,' Isa. i. 16;

and cleanse your hands, ye sinners; and purify your hearts, ye double

minded,' James iv. 8. The scripture calls upon man to cleanse his own

soul.

(2.) God hath promised to purify the souls of his people: Ezek. xxxvi.

25, I will sprinkle clean water upon you, and ye shall be clean from

all your filthiness.' God giveth the Holy Spirit to cleanse us, to

abide in us as a living spring: though the waters of the fountain be

muddy, yet the living spring worketh itself clean again. Christ

purchased it for us, Eph. v. 25-27, Titus ii. 14.

(3.) Though God be the author and supreme agent, yet we are to act

under him, and by the strength and power of his grace to go on with the

work. First he worketh upon us, and then with us and by us: he doth not

work upon us, as a carver upon a dead stone; he gave the grace, but we

having life, must use it and act by it.

(4.) We have the more encouragement, having not only internal

principles, but many outward helps. The ordinances: John xv. 3, Ye are

clean, through the word which I have spoken to you.' Providences: Isa.

xxvii. 9, By this therefore shall the iniquity of Jacob be purged, and

this is all the fruit to take away sin.' He suiteth his providences and

afflictions to the improvement of our spiritual condition. Well, then,

we must purify ourselves in a true and proper sense, mind this work,

implore the Lord's grace, and improve the appointed means.

2. It noteth a continued act; it is not he hath purified, but, he

purifieth himself; he is always purifying, making it his daily work to

clarify and refine his soul, that it may be fit for the vision of God,

and the fruition of God. By nature we are altogether become filthy and

abominable, Ps. xiv. 2; and after grace received, Who can say, My heart

is clean; Prov. x. 9. There is a great deal of corruption still

remaineth. By grace we cease to be wicked, but we do not cease to be

sinners. Indeed, time will come when we shall have no sin, but now we

cannot say that we have none: the old corrupt issue that hath long run

upon us, is not yet dried up; and therefore we must be still purging

and purifying the heart. And for the life, our Lord telleth us, John

xiii. 10, He that is washed needeth not save to wash his feet.' Though

God's children do not wallow like swine in the puddle, yet by walking

up and down in a dirty world they defile their feet anew. Again, where

this likeness to God is begun, the soul purifieth itself till it

attains the perfection thereof, and must never be satisfied till it

gets more of it. Though you be not perfect, yet you must live as those

that aim at, and would be so. Therefore a sincere, hearty, and constant

desire of inward cleanness, both to have, and keep it, and increase it,

is the fruit and effect of this lively hope. And these being the months

of our purification, we must still be following our work, Cleansing

ourselves from all filthiness of flesh and spirit, and perfecting

holiness in the fear of God,' 2 Cor. vii. 1. Perfection in holiness is

our mark to aim at, as well as complete happiness, and all our actions

and endeavours must be levelled at this mark and scope.

3. It noteth a discriminating act, He purifieth himself.' It is not

said, should purify of right, de jure, but de facto; he is, and will be

in this work. It is not laid down here by way of precept, or as a rule

of duty, which yet would be binding upon us, but as an evidence and

mark of trial, whereby the heirs of promise are notified and

distinguished from others. Indulgence to sensual pleasures, or a

liberty of sinning, hath no consistency with this state of blessedness;

and if any should let loose the reins upon the pretence of his

assurance of the love of God, and confident hopes of eternal life, he

showeth that his hope is but a presumption or a groundless hope. The

main business of the apostle here is to distinguish the children of God

from others. All his children resemble their Father in purity and

holiness, which was the proposition to be proved.

4. It noteth an unlimited endeavour, He purifieth himself.' He doth not

say from what, he leaveth it indefinitely, because he would include all

sin, and exclude none. There must be an endeavour after universal

purity. A man may purify himself from wantonness, and leave

covetousness behind; from sensuality, and leave pride and envy behind:

James i. 21, Wherefore lay apart all filthiness, and superfluity of

naughtiness.' Many serve their lusts in a more cleanly manner than

others, but yet they serve them, and so become inapt for the sight and

fruition of God. Therefore the true believer purifieth himself from

carnal vanities, worldly affections, sensual inclinations, envious

detractions, proud imaginations. We must not distinguish; a habit of

purity worketh out all--all malice, all guile, all hypocrisy, all

envious evil speaking, 1 Peter iv. 1. If you will have me descend to

particulars, let me warn you of two things--first, fleshly lusts, 1

Peter ii. 11; and, secondly, worldly lusts, Titus ii. 12.

[1.] Fleshly lusts. Some run into excess of riot, polluting themselves

with gluttony, drunkenness, uncleanness, and do not keep their vessels

in sanctification and honour. Now these that are all for sensual

satisfactions, or fulfilling the lusts of the flesh, are wholly

strangers to such a hope. Is that soul clarified for the sight and

likeness of God that is only employed to cater for the body? or is that

body fit to be made like Christ's glorious body which is only used as a

strainer for meat and drink to pass through, or as a channel for lusts

to run in, that is not kept in sanctification and honour? 1 Thes. iv.

4, 5. Surely these wallow in the mire, and bid defiance to this pure

hope.

[2.] Worldly lusts. It is pure religion to keep ourselves unspotted

from the world,' James i. 27. Then a man's heart is pure when it is

firmly fixed upon and principally aimeth at the chief good and last

end, which is eternal happiness in the enjoying of God; when it desires

and intends it so as to be able to command and control all other

desires. Any inordinate adhering to the creature, so as to rejoice in

it apart from God, is a defilement to the immortal and high-born soul,

that was made for God and blessedness to come. Alas! to many a poor

despicable wretch worldly vanity is more than the sight of God.

5. This purity is described by the pattern of it, As he is pure.'

Christ is our pattern in the glorious state, and therefore also in the

sanctified and renewed state: Rom. viii. 29, That we might be conformed

to the image of his Son, that he might have the pre-eminence in all

things.' First in grace, then in glory. Hereafter we shall be like him,

for we shall see him as he is.' Therefore now we must purify ourselves

as he is pure. Besides, he is the perfect pattern and example of all

purity; all other patterns of godly men will fail us in something or

other, but Christ will fail us in nothing, when we set his pattern

before our eyes; 1 Cor. xi. 1, Be ye followers of me, as I also am of

Christ.' Besides, there should be no disproportion in the mystical

body; the head and members should be all of a piece: 1 Peter i. 15, Be

ye holy, as he that hath called you is holy, in all manner of

conversation.' You would take it as a great dishonour if your face

should be pictured, and set to the body of a swine or any filthy beast;

a monstrous disproportion in Nebuchadnezzar's image, where the head was

gold, the breast silver, the thighs brass, and the feet part iron and

part clay. The world should know from us that we have a pure and holy

saviour; but alas! we represent a strange Christ to them.

III. I now come to the connection between both these.

1. You may take notice of the suitableness of our heart to the object,

or the things believed and hoped for. That which we hope for is

conformity to Christ, a pure immaculate state of bliss. Men are as

their hopes are; if they pitch on carnal things, they are carnal; if

upon worldly things, they are worldly. Our affections assimilate us

into the objects they fix upon. Thus the psalmist saith of idols, Ps.

cxv. 8, They that make them are like unto them, so are all they that

put their trust in them;' brutish, senseless, a sort of stocks and

stones, as the idols themselves are. A Turkish paradise might breed a

brutish spirit in us; but if we look for a pure estate, to love God

with all the heart, and to serve him without spot and blemish, the

temper of our souls and hearts will be answerable; such a meetness and

worthiness will be found in us, Col. i. 12. If it be good to be pure

and holy and without sin, why do not we set about it?

2. It is the condition indispensably required of us; it is not an

indifferent thing whether we will be holy, yea or no, but absolutely

necessary. Heaven is the portion of the sanctified, Acts xxvi. 18. Many

things are ornamental that are not absolutely necessary; as, for

instance, wealth, and wisdom with an inheritance, which make us helpful

and useful; so for gifts of learning, knowledge, and utterance. Many

have gone to heaven that were not learned, but never any went to heaven

without holiness. No; it will not be had at a cheaper rate. As to the

wicked, that will not submit to these terms, nor leave their sins, the

Spirit says of them, Rev. xxii. 11, He that is filthy, let him be

filthy still.' It is not a permission or persuasion, but a dreadful

commination, and denunciation of as sad a judgment as can light upon a

poor creature.

3. It is the beginning of our blessedness; it is begun here, or it will

never be perfected there. And how is it begun? Why, in such a sight of

God as produceth an endeavour after purity and holiness. A man that

sinneth hath not seen God, nor known him,' 1 John ii. 11; and he that

doeth evil hath not seen God,' 3 John 11. And it is carried by the

renewing and purifying the inner man: 2 Cor. iv. 16, The inner man is

renewed day by day.' A present gradual participation of the divine

likeness is the surest pledge of everlasting blessedness, and the

greatest justification of your hopes you possibly can have.

4. Out of gratitude since God hath advanced us to so great a privilege:

Behold what manner of love the Father hath bestowed upon us, that we

should be called the sons of God!' Hath God put such honour upon us

that we should be his children, provided such a blessed estate for us

hereafter, and shall not we prepare to receive it? 1 Thes. ii. 12, That

ye would walk worthy of God, who hath called you to his kingdom and

glory;' 1 Thes. iv. 1, Furthermore then, we beseech you, brethren, and

exhort you by the Lord Jesus, that as ye have received of us how ye

ought to walk and to please God, so ye would abound more and more.' In

gratitude we are bound to consider what will please or displease God.

If we expect our happiness from him, it is our concernment to serve and

please him.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON V.

And every man that hath this hope in him, purifieth himself, as he is

pure.--1 John iii. 3.

I come now to the application.

Use 1. To show the misery of those men that could never endure this

purity of heart and life.

1. Do you count it a happiness to see God and be like him? If you do,

why do you not desire it, and endeavour it now? Nothing can be the

object of our eternal delight and satisfaction but what is the object

of our present desires and endeavours. It is impossible that the soul

can be satisfied with any delight and complacency in anything which

formerly it was not desirous of. If you desire it not, God doth you no

wrong to deny it you; he will not receive any into his blessed presence

to whom it will be a burden. Satisfaction is the fulfilling of our

desires and the rest of our motions. If you desire it, why do you shun

God's presence now, and no more endeavour to be like him? Answer this

question which way you will, it will either cut off your future hopes,

or else condemn your present practice as altogether unsuitable and

inconsonant thereunto.

2. Are you in a posture to meet with God? Joseph washed himself when he

was to come before Pharaoh; so did the Israelites when they came to God

to hear the law. Pray what have you done to prepare for this solemn

interview? Every one of you must shortly appear before God, and will

you appear as a shame to your Redeemer? How will you then look him in

the face with this proud, vain, carnal heart or worldly affections? Are

you fit to go among the blessed spirits that are made perfect? Do I

expect to tread Satan under my feet shortly, and shall I give him

entertainment in my heart now? to have sin wholly subdued, and yet

cherish it? to be a follower of the Lamb to all eternity, and now walk

according to the course of this world? When you are wallowing in your

filthiness, is this purifying yourselves as Christ is pure?

Use 2. To press us to endeavour after this purity. I must enforce it

upon all sorts, young and old. First for the young: Ps. cxix. 9,

Wherewith shall a young man cleanse his way? by taking heed thereto

according to thy word.' He cloth not say direct and order, but cleanse

his way.' We are from our birth polluted with sin. A child is not like

a vessel that cometh out of the potter's shop, indifferent for good or

bad infusions; but the vessel is fusty already, hath a smatch of the

old man, and must be cleansed. But then, secondly, for the old, because

these are hastening into the other world apace, and therefore must

hasten their preparations, and be more diligent in purifying their

souls, being shortly to appear before the holy God: 2 Peter iii. 14,

Let us give diligence, that we may be found of him in peace, without

spot and blame.' I must press it upon persons of a public relation, as

the apostle doth upon the officers of the church: 1 Tim. iii. 9,

Holding the mystery of faith in a pure conscience.' Soundness of

religion is best retained there where there is not only a clear head

but a pure heart, as we put precious liquors in a clean vessel which

are apt to be corrupted in a foul one. And also upon all christians in

a private station, for without purity of heart no man shall see God,

which is the common felicity of all the saints. And therefore purity of

heart and life is their common character and qualification: Ps. lxxiii.

1, Truly God is good to Israel, to such as are of a clean heart.' All

are not Israel who are of Israel: the Israel of God are those that are

clean of heart. So high and low, rich and poor. God cloth not respect

men according to their outward condition, but their purity and

cleanness of heart. The question is put, Ps. xxiv. 3, 4, Who shall

ascend into the hill of the Lord? Who shall stand in his holy place?'

And it is the most important question that can be put. And the answer

is, He that hath clean hands and a pure heart.' Every one is not

promiscuously admitted into heaven, and brought into his blessed

presence, but only such as have clean hands and hearts. Sion hill is a

figure both of the church and heaven.

But let me a little more closely show how everything in religion

obligeth us to the purifying ourselves yet more and more.

1. With respect to the God, whom we serve in the Spirit, Father, Son,

and Holy Ghost.

[1.] Our God is pure: Hab. i. 13, He is of purer eyes than to behold

iniquity;' that is, and let it go unpunished, however men please

themselves in it. We should never think of him, but be ashamed of the

inward remainders of corruption. The saints always express a deep

abhorrency and sense of their own impurity when they have to do with

God: Isa. vi. 5, Woe is me, I am a man of unclean lips, and I dwell

among people of unclean lips, for mine eyes have seen the Lord of

hosts;' Job xlii. 5, 6, I have heard of thee by the hearing of the ear,

but now mine eye seeth thee; wherefore I abhor myself in dust and

ashes.' When God manifested himself in a way of grace, thus were the

saints affected, and deservedly. God is the most holy, pure being, and

the fountain of all purity and holiness; so pure, that in comparison of

him the greatest purity of the creatures is but pollution: Job iv. 18,

Behold, he puts no trust in his servants, and his angels he chargeth

with folly. How much less on them that dwell in houses of clay?' Job

xv. 15, 16, Behold, he putteth no trust in his saints, and the heavens

are not clean in his sight: how much more abominable and filthy is man,

who drinketh in iniquity as water?' The angels were never defiled with

sin, yet because of the mutability of their nature, they are not clean

in his sight. God cannot absolutely trust them. Oh, how much more

should we confess ourselves to be vile and abhorred, who are actually

defiled with sin, and do so often show what dregs and dross remain in

our hearts! But though God be so good and holy in himself, yet may he

dispense with the unholiness of others? No; this purity, as it implieth

an exact holiness in God, and freedom from spot and defilement, so a

hatred and aversion from all that is so; for none can have communion

with this holy God unless they be pure and holy also: Ps. lxxiii. 1,

God is good to such as are of a clean heart;' Ps. xviii. 26, With the

pure thou wilt show thyself pure, and with the upright thou wilt show

thyself upright.' Well, then, if God be most righteous, pure, and holy,

and the angels cover their faces in his presence, and do proclaim him

as only holy, and we at our best, since sin hath invaded our nature,

have but a ragged, tattered holiness (Isa. lxiv. 6, All our

righteousnesses are but as filthy rags',) it highly imports us to

purify ourselves for the sight and fruition of this blessed, holy, and

pure God.

[2.] Look to God incarnate, the second person in the Trinity, our

Redeemer and Mediator, he also is pure and holy; and it doth more

enforce this purifying ourselves as Christ is pure, so it is said in

the text; whether you consider his person, or the design of his coming

into the world. For his person: Heb. vii. 26, Such a high priest be

came us, who is holy, harmless, and undefiled, separate from sinners.'

This was he who is to bring us to God, and who was set up as a pat tern

of holiness in our nature. He was pure and holy in his conception,

birth, life, and death; as innocent and harmless as the new-born child,

never tainted with the least sin; being more like God, and nearer to

him, than any creature possibly can be; who chose not a monkish

sequestration, but a free life of conversation with men, yet never was

denied, and made partaker in their sins. And shall we be so unlike him

as we are? Certainly if our hearts and lives be spotted with envy,

malice, lust, ambition, affectation of greatness, and esteem in the

world, and an excessive use of the pleasures thereof, to live a life so

unlike to Christ is to contradict and defy our profession, and to be

called christians to Christ's dishonour; for his design in coming and

dying was to cleanse, and purify, and sanctify us: Eph. v. 25-27,

Christ loved the church, and gave himself for it, that he might

sanctify and cleanse it with the washing of water by the word, that he

might present it to himself a glorious church, not having spot or

wrinkle, or any such thing, but that it should be holy, and without

blemish.' The Lord Jesus, when he undertook the recovery of lapsed

mankind, wanted not love to intend us the greatest benefit, nor wisdom

to choose it. nor merit and worth to purchase it. But what did he in

tend, choose, and purchase, but that he might sanctify and cleanse us?

Herein he showed the fervency of his love, the wisdom of his choice,

the value of his purchase. He saw that our great misery was that we

were polluted and unclean by sin, and so made loathsome to God.

Therefore, as the fervency of his love inclined him not to loath us,

but to seek our good, so out of the infinite wisdom of his choice he

did pitch upon the most proper and necessary benefit for us; and

because of the value of his sufferings, he despaired not to get us made

clean, and accordingly pursueth that work till it comes to its final

perfection, and he at length takes us home to himself, as fully pure

and perfect, without any spot or remnant of sinful defilement. Now this

being Christ's design, unless we would directly cross it, we are

obliged to purify ourselves yet more and more.

[3.] If you look to God the Spirit, still the argument returneth upon

you with the more force and efficacy; the Spirit is to make up the

match between us and our Redeemer, and to bring us to Christ, as Christ

to bring us to God. Now the Spirit is a holy Spirit: Eph. i. 13, Ye

were sealed with the Holy Spirit of promise.' The sanctifying of our

natures, and the purifying the heart by grace is his great work. If you

look into the scriptures, you shall find that the soul is purified by

the Spirit and for the Spirit.

(1.) By the Spirit; and therefore he is called the Spirit of

sanctification,' Rom. i. 4. And sanctification is called the

sanctification of the Spirit,' 2 Thes. ii. 13, because he is the great

agent sent into our hearts, to begin and promote this work. He

converteth us as a Spirit of holiness; he quickeneth us as a Spirit of

holiness; he comforteth and sealeth us, and marketh us out for God, as

a Spirit of holiness; so that if we purify not ourselves, we obstruct

and hinder his special work. Indeed, the main business of a christian

is to obey his sanctifying motions: 1 Peter i. 22, Ye have purified

your souls in obeying the truth, through the Spirit.' The Spirit is

always counselling, directing, persuading us to purify ourselves by

some notable truth or other; and as we yield to these motions, this

work is carried on and prevaileth more and more.

(2.) As our souls are purified by the Spirit, so they are purified for

the Spirit, that they may be made temples for the Holy Ghost to dwell

in; the place of his abode and residence must be kept pure and clean: 1

Cor. iii. 16, Know ye not that ye are the temples of the Holy Ghost,

and that the Spirit of God dwelleth in yon? If any man defile the

temple of God, him shall God destroy; for the temple of God is holy,

which temple yon are.' The temple of old was consecrated to God, and

there was his symbolical presence. Whoever did bring in any unclean

thing, he did pollute it, and was to be punished. So it is a known

truth, which none ought to be ignorant of, that the soul of a christian

is God's spiritual temple, wherein he manifests his spiritual presence;

to defile it is to dishonour God, and contract a great guilt upon

ourselves. Surely every dirty lodging is not fit for so noble a guest;

he will not dwell in an impure, an unclean heart. Where he dwelleth, he

must dwell commodiously and according to his own liking. Now this

consideration should the rather prevail upon us, because the dwelling

of the Spirit in our hearts is the earnest and pledge of our dwelling

for ever with God, and beginneth that vision and fruition of God which

is perfected in heaven: 2 Cor. i. 22, Who hath also sealed us, and

given the earnest of the Spirit into our hearts.' Thus with respect to

God the Father, Son, and Holy Ghost.

2. With respect to the ordinances.

[1.] The word of God which is given to us to purify and cleanse us: Ps.

cxix. 140, Thy word is very pure, therefore thy servant loveth it.' He

that looketh upon an axe will soon see that this is an instrument made

to cut; so upon the word; it is fitted to cleanse and purify the souls

of men from their sinful spots and stains. The precepts require this

purity, the promises and threats enforce it, and the Spirit blesseth

this means as appointed and chosen by Christ. The precepts call upon us

everywhere: Jer. iv. 14, Wash thy heart from wickedness; how long shall

vain thoughts lodge within thee?' and in many other places: Wash you,

make you clean,' Isa. i. 4. The promises enforce it. There are promises

of purity, and promises to purity. Promises of purity: Ezek. xxxvi. 25,

26, Then will I sprinkle clean water upon you, and you shall be clean;

from all your filthiness and from all your idols will I cleanse you: a

new heart also will I give you, and a new spirit will I put within you;

and I will take away the stony heart out of your flesh, and will give

you a heart of flesh.' And promises made to purity: Ps. cxix. 1,

Blessed are the undefiled in the way.' The pure are blessed, and shall

be blessed: 2 Cor. vii. 1, Having these promises, let us cleanse

ourselves from all filthiness of flesh and spirit, perfecting holiness

in the fear of God.' The threatenings enforce it also, for the impure

are cut off from this happiness: Rev. xxi. 27, There shall in no wise

enter into it anything that defileth.' The Holy Ghost blesseth this

means: John xvii. 17, 19, Sanctify them through thy truth; thy word is

truth. And for their sakes I sanctify myself, that they may be

sanctified through the truth.' He doth not join the powerful operations

of his Spirit with any other doctrine, that it may be known to be his

word; he will honour and own it by the concomitant operation of his

Spirit: Gal. iii. 2, Received ye the Spirit by the works of the law, or

by the hearing of faith?' Now they that profess to believe this word,

and do accept of it for the cure and health of their souls, are highly

obliged to purify themselves yet more and more.

[2.] Prayer; it is to a holy God we pray, and from whom we expect our

answer. Now a holy God expects they should be a holy people that are

thus familiar with him, and beginning the acquaintance which shall be

perfected in heaven: 1 Tim. ii. 8, Lifting up holy hands, without wrath

or doubting;' and Zeph. iii. 9, I will turn to them a pure language,

that they may call upon the name of the Lord.' None are fit to call

upon God but those that have a pure lip; and therefore the apostle,

when he speaketh of drawing nigh to God, presently speaketh of

purifying, James iv. 8, showing that the greatest intimacy of converse

is between the holy God and a holy people.

[3.] Baptism, which engageth us to purify ourselves, and assureth us

also of the purifying virtue of the Lord's grace; for if I do my part,

God will on his part give grace, whereby your hearts may be purified

and cleansed. It is the visible act by which we profess the acceptance

of the gospel covenant; and it is but a nullity and an empty formality

if this be not done. It signifieth the washing away of sin: Acts xxii.

16, Arise and be baptized, for the washing away of thy sins;' and in

Titus iii. 5, The washing of regeneration.' It alludeth to baptism,

wherein water is used, which by its nitrous quality doth purge and

cleanse; and it is the rite used at your first dedication to God. Now

the external application is nothing without the internal effect, or the

renewing of the Holy Ghost. Unless the soul be purged and washed, what

will the washing of the body do you good? 1 Peter iii. 21, baptism is

called the answer of a good conscience towards God.' Carnal careless

christians forget their baptismal covenant: 2 Peter i. 9, He hath

forgotten that he was purged from his old sins.' But few regard it;

others renounce it, but these forget it. There was water sprinkled on

their bodies, but the Spirit is not sprinkled on their souls-.

[4.] The Lord's supper, which supposeth purity of heart in all that

come to it, because in foro ecclesiae they must be baptized before they

can communicate. Christ washed his disciples' feet before he would

admit them to his table, and flatly telleth Peter, John xiii. 8, If I

wash thee not, thou hast no part with me.' As no part in Christ, so no

part with him, no admittance to spiritual communion. Now, as it

supposeth it in some degree, it promoteth and advanceth it to a further

degree, as we remember Christ's blood, which cleanseth us from all

sin,' 1 John i. 7, and bind ourselves anew to purge out all sin, and

keep the feast not with old leaven, neither with the leaven of malice

and wickedness, but with the unleavened bread of sincerity and truth.'

In this holy ordinance we partake more of the sanctifying Spirit, and

are encouraged to pursue after holiness in a confidence of this

blessing.

Thus much with respect to the ordinances.

3. With respect to graces, we must purify ourselves yet more and more.

I will instance in the three great graces of faith, hope, and love.

[1.] Faith: Acts xv. 9, Purifying our hearts by faith,' partly as it is

an assent to the truths of the gospel, for it is a strong assent which

enliveneth all truths, and maketh them effectual. They work not unless

they be mingled with faith in the hearing: 1 Thes. ii. 13, The word of

God which ye received of us, ye received it not as the word of man, but

as it is in truth, the word of God, which effectually worketh in you

that believe.' There are so many cleansing truths in the gospel, that

if they be received and improved by faith, we cannot but set upon

purifying. Partly as in the use of means. It dependeth on the blood of

Christ for this sanctifying virtue, which was purchased thereby, John

xvii. 19. And partly as it worketh by reflection, and so it is the same

with love, Gal. v. 6. As it representeth our future hopes, so it is the

same with hope in the text; but certain we are that if faith be in any

considerable strength, it will produce purity and holiness.

[2.] Hope doth the like, as here. Hope is a desirous expectation; for

can a man hope for that he careth not for? Hope for it as good, and fly

from it as evil, it cannot be. If we hope for anything, it is a sign we

love it and like it, and as much as we can would get it into our hands;

so if we hope to see God, and be like him, if this be our blessed and

satisfying hope, we will be purifying ourselves for the present, and

resemble God as much as we can for the present; for it is a

contradiction that a man should be afraid of his hopes, and keep at a

distance from his hopes. No; but he will pursue after them, and hasten

for them.

[3.] Love will set us a-purifying. Love to God begets hatred of sin:

Ps. xcvii. 10, Ye that love the Lord hate evil.' The one is as natural

to the new nature as the other; and the one is inferred out of the

other. Now where there is a hatred of sin, there will be an

extermination of it; not a scratching at the face, but a digging at the

root of it; not a little faint resistance, but a striving to get rid of

the being of it; or else a groaning under it as a sore burden: Rom.

vii. 24, O wretched man that I am! who shall deliver me from the body

of this death?' Therefore nothing puts us upon this perfecting holiness

so much as love.

4. Our felicity and state of blessedness to which we are invited is

pure and holy: 1 Peter i. 4, An inheritance incorruptible and

undefiled, reserved for you in the heavens.' And it is elsewhere called

the inheritance of the saints in light,' Col. i. 12. It must needs be

so, for it is nothing else but the Lord himself to be enjoyed to all

eternity. Now holy men are only fit for holy things. These are the

months of our purification, as Esther purified herself when she was to

come into the presence of Ahasuerus, Esther ii. 9.

Secondly, Having given you reasons, let me now give you some directions

about the nature of this purity that ye must seek after.

1. Let it be a universal purity, beginning at the heart, and flowing

from thence into the conversation. It must begin at the heart. The

prophet, to cure the brackishness of the waters, casts salt into the

spring; and the scripture speaketh of a pure heart as the fountain of

all godliness: 2 Tim. i. 5, The end of the commandment is charity, out

of a pure heart, and faith unfeigned.' Now a pure heart is such a

disposition or constitution of soul as consists in a hatred of sin and

love to righteousness; and till this be in us, there is no purity. The

operation of the Spirit beginneth at the soul, and from the soul it is

derived to the outward man; for from the polluted fountain of the heart

floweth all the pollution of life: Mat. xv. 19, 20, Out of the heart

proceed evil thoughts, murders, adulteries, fornications, thefts,

false-witness, blasphemies. These are the things which defile a man.'

Now as pollution began there, so doth purity also: Mat. xxiii. 26, Thou

blind pharisee, cleanse first that which is within the cup and platter,

that the outside of them may be clean also.' First purify the heart

within, and then purity of life will follow of its own accord; yea, if

we should be defiled where the constitution and settled disposition of

the heart is for purity, you will sooner recover your state; as a

living spring, when the waters are mudded and troubled, will work

itself clean again. But, on the contrary, the apostle telleth us that

some who had escaped the pollutions of the world, through the knowledge

of our Lord and Saviour Jesus Christ, were again entangled and over

come,' 2 Peter ii. 20. The constitution of their hearts was not

altered, but they lived in secret love with their sins, while they

seemed for a while to avoid some grosser shameful acts. Therefore the

temper of your souls must be altered, that you may not delight to

wallow in this muddle like swine in the mire. But it may be a thing

hateful to you to sin, not only contrary to your interest, but your

very nature. But then the temper of the heart being changed, you must

look to the operations of the thoughts, words, and actions: Prov. xv.

26, The thoughts of the wicked are an abomination to the Lord; but the

words of the pure are pleasant words.' There is a defect in both parts

of the proverb, to be supplied from the former branch to the latter,

and the latter branch from the former; thus as the thoughts of the

wicked, so their words are abominable to the Lord; and as the words, so

the thoughts of the godly are pure and acceptable. The words depend

much on the thoughts, as the thoughts do on the constitution and frame

of the heart. The tap runneth according to the liquor with which the

vessel is filled. We are responsible to God for thoughts, therefore our

hearts should be good and holy. So also for words; the impurity of the

heart bewrayeth itself much in rottenness of speech. Therefore, as the

heart must be pure, so must the tongue and lip. The prophet saith, Isa.

vi. 5, I am a man of polluted lips, and I dwell in the midst of a

people of unclean lips.' Faultiness in this kind is very frequent, and

not without difficulty avoided. Then for our actions, and first for

sacred ones: 2 Tim. ii. 22, Call on the Lord out of a pure heart;' and

Mal. i. 11, They shall bring a pure offering.' So for ordinary

conversation: Prov. xxi. 8, The work of the pure is right.' A man that

is pure must be pure throughout, that there be no blot upon him, or

spot that is not as the spot of God's children.

2. Let it be an increasing growing purity, that every day we may be

more holy and undefiled: 2 Cor. iii. 18, Changed into the image and

likeness of Christ, from glory to glory.' God having appointed us to be

like his Son, fits us by degrees; and Christ by his Spirit is

sanctifying and cleansing us more and more, that there may be no spot

and blemish in us,' Eph. v. 27. And let us also be perfecting holiness

in the fear of God,' 2 Cor. vii. 1. The more progress we have made, the

more we are fitted to make a further progress, as having received more

grace, and being more confirmed in a state of holiness. Sin is a deep

stain that can hardly be gotten out. Ye have purified your souls to the

obedience of the truth; and you must purify still, and persevere in

this work, improving all advantages: be not satisfied with any low

degree of purity.

Thirdly, About the means and helps: how shall we get this clean heart,

and purify ourselves as Christ is pure? (1.) Consider what God hath

done; (2.) What we must do.

1. What belongeth to God.

[1.] Certain it is that none can change his own heart: Job xiv. 4, Who

can bring a clean thing out of an unclean?' There is no sound part in

us to mend the rest. Our pollution is so universal, that there is no

principle of operation left untainted; mind, will, affections, sensual

appetite, all is corrupt, and the deepness of the pollution showeth it,

as well as the universality. It is not a slight tincture, but a deep

dye, like cloth dyed in the wool: Isa. i. 18, Though your sins were as

scarlet, or like the spots of a leopard, Jer. xiii. 13; not spots

accidental, but natural; not of an external adherency but engrained,

belonging to the constitution. Therefore it is God must begin to purify

the heart, as the principal efficient cause. He challengeth it as

proper to himself: Ezek. xxxvi. 25, I will sprinkle clean water upon

you, and you shall be clean.'

[2.] What God doth he doth by Christ; he is the great remedy that God

hath provided for healing and cleansing of mankind; his blood is the

fountain opened for uncleanness, Zech. xiii. 1, with 1 John i. 7. And

it is said, He hath loved us, and washed us from our sins in his own

blood,' Rev. i. 5; and the saints are washed in the blood of the Lamb,

Rev. vii. 14. More literally and plainly we have it, Titus ii. 14,

where it is said, He hath redeemed us from all iniquity.' There was the

price paid for the washing of our guilty and sinful souls, both for

renewing and reconciling grace, that we may recover both the favour and

image of God.

[3.] What Christ doth, he doth by the Spirit; and without the Spirit we

can never cleanse and purify ourselves: 1 Cor. vi. 11, And such were

some of you, but ye are washed, but ye are sanctified, but ye are

justified in the name of the Lord Jesus, and by the Spirit of our God;'

and Titus iii. 5, 6, Not by works of righteousness which we have done,

but according to his mercy he saved us, by the washing of regeneration,

and renewing of the Holy Ghost, which he shed on us abundantly through

Jesus Christ our Saviour.'

[4.] What the Spirit doth he doth by the ordinances. There are certain

ordinances and duties appointed by Christ for the purifying of our

hearts, especially the word and sacraments: Eph. v. 26, Christ loved

the church, and gave himself for it, that he might sanctify and cleanse

it with the washing of water, by the word.' Well, then, if we would be

made clean, we must go to God; but God without Christ will not look

towards us, but being propitiated by him, he is willing to give us

grace. God sendeth us to Christ, in whom alone he is well pleased; and

Christ sendeth us to the Spirit, and his Spirit we hear of in the

ordinances, which are solemnly appointed and blessed by Christ to this

end: Ye are clean through the word spoken to you,' John xv. 3.

2. What we must do. It was Naaman's error that he would be cleansed of

his leprosy and. sit still, and Elisha must do all; but the prophet

biddeth him go and wash; he must wash himself if he would be whole.

Yea, in the general law for cleansing of the leper, after the

sprinkling of the priest, the man was to wash himself, Lev. xiv. 6-8,

to show that there is some work required on our part.

But what must we do? Certainly we are to make conscience of this work

of purifying and cleansing and preparing ourselves for our great hopes;

for it is we that repent, believe, strive, watch against sin, though

still by the power of his grace.

In short, we must earnestly deal with God about it: Lord, if thou wilt,

thou canst make me clean,' Mat. viii. 2. You must depend upon the

all-sufficiency of Christ's merit and satisfaction, for the saints

washed their garments in the blood of the Lamb.' You must obey the

Spirit's sanctifying motions: Rom. viii. 13, If ye through the Spirit

do mortify the deeds of the body, ye shall live; 1 Peter i. 22, Seeing

you have purified your souls in obeying the truth, through the Spirit,'

&c. You must lie at the pool. All that conscientiously use his

ordinances, have some help for this holy work. It is you must keep the

purifying graces, faith, hope, and love, in lively act and exercise; it

is you must be careful to keep yourselves from the pollutions of the

world, to prevent all sins of infirmity, and be sensible of them, and

to mourn for them; and it is you must crucify the flesh more and more,

check the pleasures of sin, by balancing them with your great hopes,

and lament that the satisfying of the desires of the flesh have so

sweet a relish. It is you must remember your baptismal vow. In short,

you must get a greater hatred of sin, and a more universal care and

study to please God in all things.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VI.

Whosoever committeth sin transgresseth also the law; for sin is a

transgression of the law.--1 John iii. 4.

IN the words we have a new argument to persuade to holiness. He had

reasoned before from the dignity of our adoption; now from the

indignity or base nature of sin, which is an act of rebellion and

disloyalty against the sovereignty of God; it is in effect to proclaim

war, or to break out into open rebellion against his laws: for

whosoever committeth sin,' &c.

In which words observe--

1. A proposition concerning the danger of committing sin, Whosoever

committeth sin.'

2. The proof of it from the proper definition of sin, it is a

transgression of the law.'

The proposition respects the state of the sinner, the proof is taken

from the nature of sin; the proposition showeth who is in the state of

sin, the proof what is sin.

1. Who is in the state of sin; and so every transgressor of the law,

even according to the new-covenant interpretation of it.

Observe here--

[1.] The subject, He that committeth sin.' To commit sin differeth from

sinning simply taken; we all have sin in the habit: 1 John i. 8, If we

say we have no sin, we deceive ourselves, and the truth is not in us;'

and If we say we have not sinned, we make him a liar, and his word is

not in us,' ver. 10. We have sin in us, and we have sinned; but

committing sin implieth something more than bare sinning: John viii.

34, Whosoever committeth sin is the servant of sin;' 1 John iii. 8, He

that committeth sin is of the devil;' they that give up themselves to a

trade of sin. It is not meant of those who have sin in them, or are

conscious to daily infirmities and failings, and lament and strive

against them, and labour to purify themselves yet more and more:

quisquis dat operam peccato; so Beza rendereth it, one that is addicted

to sin, and liveth in sin, against the checks of his own conscience,

and doth not purify himself, and apply himself to a course of

godliness.

[2.] The predicate, He transgresseth the law.' I would render it

committeth a transgression of the law, or studiously breaketh it, and

so forfeiteth the blessing of the gospel; for wittingly and willingly

to break the law of God showeth we are under the curse of it. All are

under the rule of the law, but the impenitent are under the curse of

the law. It is not meant of those who sin out of infirmity, either

through ignorance or incogitancy or general frailty; but of those who

delight in sin, of those in whom sin reigneth; of those who

deliberately, voluntarily, easily, freely, frequently break God's laws.

It is opposed to him that purifieth himself; as sin and purity are

contrary, so to purify ourselves and encourage sin, are exactly

contrary.

(1.) Their designs are contrary; the one is fitting himself for his

everlasting estate, the other satisfieth his present lusts, and liveth

according to the inclination of the flesh.

(2.) They are different in their course; the one bendeth all his

endeavours to be holy and pure, as Christ is pure, the other giveth up

himself to a sinful life; either maketh it his design to sin, or he

giveth the boat to the stream, and does not heartily check and resist

sin. Some wicked men's hearts are set in them to do evil; but if they

go not so far to make it their design and work to sin, yet they are

grossly negligent; they do not make it their work not to sin, but let

it reign in them. Of one sort of unregenerate men it may be said, non

proponunt peccare; but of all unregenerate [13] men, proponunt non

peccare. Some are sons of Belial, who have no regard to the law of God,

but live in an utter contempt and defiance thereof; but others do not

frame their doings to observe it, nor improve the aids of grace to keep

themselves from it, but customarily break it, live under a continual

tenor and course of sin. Now if sin reign in them, they are not under

grace, but under the law, transgressors in the new covenant sense.

2. The reason, For sin is a transgression of the law;' and wilful sin

is a contempt of the law in general. It doth not become christians to

do anything which doth disagree with the law of their Father; but

though God dispenses with infirmities, he will not bear with

iniquities; therefore if we remain in a sinful state, or live a sinful

life, what manner of persons soever we are by profession, or how little

soever those sins which we live in be esteemed in the world, they will

prove baneful to our souls. Many carnal men, under colour of being

freed from the curse of the law by Christ, indulge themselves in their

sins, and either think they shall not be called to an account for these

things, or, if they cry to God for mercy, think all is well, though

they frequently, constantly, easily relapse into those sins again and

again, and so turn the grace of God into wantonness, Jude 4; christian

liberty into licentiousness, 2 Peter ii. 19. Now these are

transgressors of the law, and must appear as such, and answer as such

before the bar of God. And it is also a caution to good men; they must

not flatter themselves in their sins, nor give way even to their

infirmities, as if they were no sins. No; they are breaches of the law,

and if we give way to them, we are pronounced as transgressors of it:

Num. xiv. 41, Wherefore should ye transgress the commandment of the

Lord your God?' Dan. ix. 11, All Israel have transgressed thy law, even

by departing, that they might not obey thy voice; therefore the curse

is poured upon us.'

Doct. He that liveth in a course of sin forfeits the privileges of

adoption offered to him, and maketh himself guilty before God as a

breaker of the law:

In pursuing this point, I shall do three things--

1. Show that all mankind is under the law of God, which still remaineth

in force as an inviolable rule of righteousness.

2. That the nature and heinousness of sin is to be determined by a

contrariety or want of conformity to this law.

3. That those that live in sin, or the allowed breach of the law, can

not look upon themselves as God's adopted children, but are still under

the curse of it.

I. For the first, that all mankind are under the law of God, it will be

evidenced by these considerations--

1. That man is God's creature, and therefore his subject. The

subjection of man to God is built upon this ground, his total and

absolute dependence upon God, both as to creation and preservation. We

have life and breath, and all things from him, from whence there

resulteth an obligation to obey him; for dependence inferreth

inferiority, obedience, and subjection, such as children owe to their

parents, from whom, under God, they had their being. He that made us

and kept us may dispose of us at his own pleasure; for God being a

creator, he is an owner; and being an owner, he is a ruler. The

dominion of jurisdiction is founded in the dominion of propriety: Mat.

xx. 15, Is it not lawful for me to do what I will with mine own?'

2. Man being God's subject, hath a certain law given to him, which doth

require obedience from him, and doth determine his duty, particularly

wherein it shall consist: Micah vi. 8, He hath showed thee, O man, what

is good; and what doth the Lord require of thee but to love mercy, and

do justice, and to walk humbly with thy God?' This law is partly made

known to us by the light of natural conscience: Rom. ii. 14, The

gentiles do by nature the things contained in the law;' partly by

scripture; so more clearly in Ps. cxlvii. 19, He hath showed his word

unto Jacob, his statutes and judgments to Israel; he hath not dealt so

with every nation.' Now nothing is sin but what is against this law,

and all that is a breach of it is a sin.

3. Man being under a law, should be very tender of breaking or

disobeying it, for God never dispenseth with it, as it is purely moral,

and standeth much upon keeping up his legislative authority; which may

appear by these considerations--

[1.] If man could have kept it, he would have gotten life by it; that

was God's first intention; and the reason why it succeeded not was

through our sin. The law could not make us happy, because it became

weak through our flesh, Rom. viii. 3, and Gal. iii. 21, If there had

been a law which could have given life, verily righteousness had been

by the law;' but a righteousness fully satisfying the demands of the

law now in the fallen estate is impossible; the gospel therefore

offereth another righteousness, to which the law is not contrary, but

subservient.

[2.] In that God would not release the penalty of the law, nor pardon

any sin against it, without satisfaction first made by the blood of

Christ; the law is both the rule of our duty and God's judgment; it

showeth what is due from us to God, and also what is due from God to us

in case of disobedience. Now before God would save man, Jesus Christ

must be subject to the law, to suffer what is imposed as a punishment,

before God would save us from it: Gal. iv. 4, 5, But when the fulness

of time was come, God sent forth his Son, made of a woman, made under

the law, to redeem them that were under the law, that we might receive

the adoption of sons.'

[3.] Before man can have actual benefit by this satisfaction, he must

consent to return to the duty of the law, and live in obedience to God;

for God never pardoneth any while they are in their rebellion, and live

under the full dominion of sin, but when by covenant they return to

their allegiance to their rightful Lord: Acts xxvi. 18, To open their

eyes, and to turn them from darkness to light, and from the power of

Satan to God;' Isa. lv. 7, Let the wicked forsake his way, and the

unrighteous man his thoughts; and let him return unto the Lord, and he

will have mercy, and to our God, for he will abundantly pardon;' Isa.

i. 16, 17, Wash you, make you clean, and then your sins, though they

were as scarlet, shall be as white as snow.' Till a resolution of new

obedience, we have no interest in the grace of the new covenant, for

the way of entrance into the new covenant is by faith and repentance.

Now repentance is nothing else but a sincere purpose of new obedience,

or living according to the will or law of God.

[4.] Christ merited regeneration, or the spirit of holiness, that all

new creatures might voluntarily keep this law, though not in absolute

perfection, yet in new sincere obedience: Titus iii. 5, 6, He saved us

by the washing of regeneration and the renewing of the Holy Ghost,

which he hath shed on us through Jesus Christ our Saviour.' Christ came

to bring us into the favour of God by pardon and adoption; so into a

capacity of loving, pleasing, and obeying God by regeneration. Now the

new creature is fitted to obey the law: Eph. iv. 24, And that ye put on

the new man, which after God is created in righteousness and true

holiness;' Heb. viii. 10, I will put my laws into their mind, and write

them upon their hearts, and I will be to them a God, and they shall be

to me a people.' The great blessing of the gospel is grace to keep the

law.

[5.] The more we keep this law, the more pleasing we are to God, and

the more communion we have with Christ. As renewing grace fits us to

enter into the evangelical state, so the more entirely and readily we

give up ourselves to do the will of God, our interest is more clear,

and our participation of the blessings of the gospel more full, and our

comfort more strong: Ps. cxix. 165, Great peace have they that love thy

law, and nothing shall offend them;' Rom. viii. 1, There is no

condemnation to them that are in Christ, which walk not after the

flesh, but after the Spirit;' Ps. i. 1, 2, Blessed is the man that

walketh not in the counsel of the ungodly, nor standeth in the way of

sinners, nor sitteth in the seat of the scornful; but his delight is in

the law of God, and in his law doth he meditate day and night;' Titus

ii. 11-13, The grace of God, that bringeth salvation, hath appeared to

all men, teaching us that, denying ungodliness and worldly lusts, we

should live soberly, righteously, and godly in this present world;

looking for the blessed hope and the glorious appearing of the great

God, and our Saviour Jesus Christ;' and 1 John i. 7, If we walk in the

light, as he is in the light, then have we fellowship one with

another.' And it is said of our Lord Jesus, Luke ii. 52, that he

increased in wisdom and stature, and in favour with God and men.' If it

be said of Christ, whose increase was only in the exercise, for at his

first coming he had the Spirit without measure, much more of us, that,

as we increase in holiness, we increase in the favour of God. Surely

the more God loveth us, the more we obey his law; for all religion is

to love God, which is our work, and to be beloved of him, which is our

reward and happiness.

[6.] That we cannot have full communion with God till we are perfectly

conformed to his law; for we are not introduced into the heavenly glory

till we are perfect and complete in holiness: Eph. v. 27, That he might

present it to himself a glorious church, not having spot or wrinkle, or

any such thing; but that it should be holy, and without blemish;' Col.

i. 22, To present you holy and unblamable and unreprovable in his

sight;' Jude 24, To present you faultless before the presence of his

glory.' During life our obedience is but imperfectly begun, but when it

is completed and finished, we do not stay out of heaven one jot or

moment. In heaven and the state of perfect glory, the law as purely

moral is always in force; we are bound to love God and one another.

[7.] That the law is the rule of all God's judgments in the world, and

his righteous process, whether against nations or persons: Rom. i. 18,

For the wrath of God is revealed from heaven against all ungodliness,

and unrighteousness of men, who hold the truth in unrighteousness;'

Heb. ii. 2, For if the word spoken by angels was steadfast, and every

transgression and disobedience received a just recompense of reward,'

&c.

[8.] That he will not spare his own children when they transgress it by

heinous and scandalous sins; though they be the dearly beloved of his

soul, and fall out but in rare instances and cases, yet they do not go

away without remarks of God's displeasure: Prov. xi. 31, The righteous

shall be recompensed on earth, much more the wicked and the sinner.' To

instance in Eli, his sons are slain in battle, the ark taken, his

daughter-in-law dieth, and at length the old man dieth. Witness David,

after he had fallen foully; Tamar is defiled, Amnon slain, Absalom, in

rebellion against him, rifleth his palace royal, defileth his

concubines; he himself driven from his palace, fleeth for his life, and

hath much ado to escape. All this is spoken to show that the law is

still in force, that Christ came not to dissolve but to fulfil it.

[9.] That Christ came not to dissolve our obligation to God, or ever

intended it, but to promote it rather. Not to dissolve it: if he came

de jure to free us from obedience to the law, it is to make us gods;

for no creature is sui juris, his own to dispose of; it is impossible

any created thing can be without a law, for that were to make it God,

to make the creature supreme and independent, that his own will should

be his rule, without liableness to another. Nor de facto, to set us

free while we are creatures; for that were to make us devils, to live

in a direct opposition to God. But rather to promote holiness; partly

as his design was to restore us to obedience: Luke i. 74, 75, That we,

being delivered out of the hands of our enemies, might serve him with

out fear, in holiness and righteousness before him, all the days of our

life.' And partly as Christ was a pattern, and came to do what he hath

commanded: Mat. iii. 15, For thus it becometh us to fulfil all

righteousness;' Mat v. 17, Think not that I am come to destroy the law

and the prophets; I am not come to destroy, but to fulfil;' Heb. v. 8,

9, Though he were a son, yet learned he obedience by the things which

he suffered; and being made perfect, he became the author of eternal

salvation to all that obey him.'

II. The nature and heinousness of sin is to be determined by a

contrariety or want of conformity to this law; for sin presupposeth a

law and lawgiver, and a debt of subjection lying upon us. We are

subject to God by virtue of our dependence, but the course of this

subjection and dependence is determined by the law of God, or the act

of his legislative will, in what way we shall express our obedience to

him; so that all sin presupposeth a law, and the power of the lawgiver.

The apostle telleth us, Rom. iv. 15, Where there is no law, there is no

transgression;' and Rom. v. 13, Sin is not imputed where there is no

law.' Well, then, by the law we know what is sin, the nature of it, and

how great an evil it is, and the heinousness of it.

But if we would know what sin is, or what is sin, let us see how many

ways this law may be transgressed: two ways especially; either by

omitting what is commanded as a duty to God, or by committing what is

forbidden.

1. By omitting what is commanded as a duty to God or man; as suppose

invocation of God: Jer. x. 25, Pour out thy fury upon the heathen that

know thee not, and upon the families that call not on thy name;' Ps.

xiv. 3, There is none that doeth good, no not one;' Mat. xxv. 42, I was

an hungry, and ye gave me no meat; I was thirsty, and ye gave me no

drink;' non qui rapit aliena, sed qui non dat sua; Mat. xxv. 30, And

cast ye the unprofitable servant into outer darkness, there shall be

weeping and gnashing of teeth.' Unprofitableness, if there be no more,

is a damning sin. When we directly transgress an affirmative precept,

that is a sin of omission; or when we do anything against a negative

precept, that is a sin of commission. There is in these sins the

general nature of all sin, a transgression of the law, or a

disobedience and breach of a precept, and so by consequence a contempt

of God's authority. When Saul had not done what God bid him to do, he

telleth him, 1 Sam. xv. 23, That rebellion is as the sin of witchcraft,

and stubbornness as iniquity and idolatry;' implying that sins of

omission are rebellion and stubbornness, for which God threateneth to

rend the kingdom from him. So for a sin of omission he puts by Eli's

family from the priesthood: 1 Sam. iii. 13, I will judge his house for

ever, because his sons made themselves vile, and he restrained them

not.' Now the more necessary the duties omitted are, the greater the

sin is: Heb. ii. 3, How shall we escape, if we neglect so great

salvation?' 1 Cor. xvi. 22, If any man love not the Lord Jesus Christ,

let him be anathema maranatha.' Especially if the omission be total:

Ps. xiv. 2, There is none seeketh after God;' Jer. ii. 32, My people

have forgotten me days without number.' When duties are seasonable:

Prov. xvii. 16, Wherefore is there a price in the hand of a fool to get

wisdom, and he hath no heart to it?' When the performance of a duty is

easy, to stand with God for a trifle: Luke xvi. 24, he that would not

give a crumb shall not have a drop. So when fully convinced of our

duty: James iv. 17, To him that knoweth to do good, and doeth it not,

to him it is sin.' These sins are the ruin of most people in the world.

They forget God; they do not seek after him. Yea, the children of God

oftener offend in these kind of sins than the other kind; not so much

in foul excesses, as in the omission of good duties.

2. By committing what God hath forbidden, or breaking through the

restraints God hath laid upon us, in worshipping idols, or satisfying

our revenge, or fulfilling our lusts. The first sin was eating the for

bidden fruit; and the decalogue consists rather of prohibitions than

precepts, to meet with the corrupt nature of man. God doth as it were

in his law cry to us, Oh, do not this abominable thing which I hate!'

Jer. xliv. 4. He hath hedged up our way, and yet we break through. If

you ask which is the worst of these two, sins of omission against the

affirmative, or commission against the negative commandments? I

answer--In some cases the one, in some the other. Sins of commission

are usually more foul and scandalous, but sins of omission, especially

total neglects of necessary duties, are more dangerous. Sins of

commission, when they break out into shameful acts, scourge the

conscience with remorse and horror; but sins of omission bring an

insensible slightness, carelessness, and hardness of heart. Our

mischief cometh by neglecting what should keep religion alive in our

souls. But now sins of commission may be acted in thought, word, and

deed; for the whole man falleth under the law of God. These three ways

of sinning are implied in Prov. viii. 13, Pride and arrogancy, and the

evil way, and the froward mouth.'

[1.] Thoughts are not free; the workings of the heart fall under a law:

The thought of foolishness is sin;' Ps. cxix. 113, I hate vain

thoughts, but thy law do I love.' Mark, he inferreth his hatred of vain

thoughts out of his love to the law. Thoughts and desires are condemned

by the law of God, as well as more perfect operations.

[2.] Words also fall under the law, and we are to give an account

thereof in the judgment: Mat. xii. 36, Every idle word that men shall

speak, they shall give an account thereof in the day of judgment;'

James ii. 12, So speak ye, and so do, as they that shall be judged by

the law of liberty.' Then the judgment is carried on according to law.

[3.] Evil actions, that break out into the conversation, are consummate

sins: James i. 15, Lust, when it hath conceived, bringeth forth sin.'

These being more deliberate, argue greater boldness and contempt of

God, bring scandal and dishonour to his name, and convey the taint and

contagion of an evil example to others. It is ill to have a fire

kindled in our bosoms, but it is worse when the sparks of sin fly

abroad. These acts of sin are either secret, done between God and us,

without the privity of any others than the sinning parties; these are

an affront to God's omnipotency, because they put more respect upon men

than God, which is palliated atheism: Jer. ii. 26, A thief is ashamed

when he is found;' Job xxiv. 15, The adulterer waiteth for the

twilight; no eye shall see me; and disguiseth his face.' To be unjust

in secret, unclean in secret, malicious, sensual, voluptuous; art thou

afraid men should know it, and not afraid God should know it? Open sin,

when in defiance of all that is good and holy, men will commit, and are

net ashamed of it; as Absalom lay with his father's concubines in the

sight of all Israel: Isa. iii. 9, They declare their sin as Sodom, and

hide it not.' This is to enter into an open war and defiance against

God.

III. That those that live in sin, or any allowed breach of this law,

are still under the curse of it, and cannot look upon themselves as

God's adopted children; for he that breaketh the law is opposed to

those whom the Father hath loved with so great love, as to take them

into his family, and to acknowledge them for his children.

To clear this to you--

1. It is certain that when we come to take the law out of the hand of a

redeemer, we are all sinners and transgressors before God. When we

first received the law out of the hand of a creator, we were pure and

upright, had no former faults to be pardoned, but were as the creation

had left us; but now we have a mountain of guilt upon our backs when we

are called upon to submit to the kingdom of the Mediator; therefore we

come to him as one that will pay our debts, and discharge us of this

heavy load, which neither we nor our fathers were able to bear: Ps.

cxxx. 4, There is forgiveness with thee, that thou mayest be feared;'

Mat. xi. 28, Come unto me, all ye that are weary and heavy laden, and

ye shall find rest for your souls.' Pardon, rest, and ease for your

burdened souls, is our first invitation; for alas! we are all sinners

and transgressors.

2. Though God findeth us sinners, and we apprehend ourselves to be so,

yet when he taketh us into his family, he doth not leave us so; but on

God's part regeneration maketh way for adoption: John i. 12, 13, But as

many as received him, to them gave he power to become the sons of God,

even to them that believe on his name; which were born, not of blood,

nor of the will of the flesh, nor of the will of man, but of God.' And

regeneration doth fit us for obedience to the law, as was said before;

for it is a writing his law on our minds, and a putting it into our

hearts. And on our part there is repentance, or a bitter dislike of

sin, with which is a purpose of new obedience, or of forbearing the

evil which the law forbiddeth, and doing the good which the law

requireth; a returning to the allegiance we owe our sovereign Lord:

Acts xvii. 30, 31, He hath commanded all men to repent, because he hath

appointed a day wherein he will judge the world in righteousness, by

that man whom he hath ordained.' Surely they that enter into the

Mediator's kingdom, and do seriously and solemnly engage to be faithful

to him, are strongly bound to be exceeding tender of doing anything

against the law and will of God; partly because they now owe obedience

not only to God as creator, but Christ as redeemer, who is their new

lord by a beneficial right and title: Rom. xiv. 9, To this end Christ

both died, and rose, and revived, that he might be Lord of dead and

living.' And their disobedience is a double transgression, and so a

double displeasing of God; for bonds are multiplied by benefits. Partly

because in their repentance, if it were serious, sin was complained of

as the greatest burden that lay upon their consciences, the grievance

from whence they sought ease, the wound which pained them at the heart,

the disease their souls were sick of; and their purpose seemed firmly

set to please God in all things. Now, if men cast off all care of

righteousness and holiness, and take occasion from the grace of Christ

to live in sin, and to build again what they have destroyed, they cast

off their claim, and so make themselves transgressors of the law before

God: Gal. ii. 17, If I build again the things which I have destroyed, I

make myself a transgressor.' It is a kind of outlawing ourselves from

the law of grace.

3. None are so exact with God in the obedience of his law, but that

still they need the same grace that brought them into the family to

keep them in the family, and to pardon their daily failings. Not to sin

is the fixed purpose of christians; but who can watch so severely, and

keep such a strict guard over his own heart, but that he doth often sin

and fall? But God will not deal in anger with us, and cast us out of

his favour and family for every sin, through the weakness and frailty

of our natures; but though we often forget the duty of children, he

doth not forget the mercy of a father: Ps. ciii. 13, Like as a father

pitieth his children, so the Lord pitieth them that fear him;' Mal.

iii. 17, I will spare them as a father spareth his only son that

serveth him.' He hath mercy in Christ for all such as do sincerely

endeavour to please God, and serve him, and do not indulge themselves

in deliberate sin.

4. Though God's adopted children may through infirmity break his law,

yet there is a manifest difference between them and others that live in

a state of sin, either in enmity to godliness, or in a course of

vanity, sensuality, or any kind of rebellion against God, rejecting his

counsels, calls, and mercies, which should reclaim them. There are some

who sin with fulness of deliberation: Micah ii. 1, Woe to them that

devise iniquity, that work evil upon their beds: when the morning is

light they practise it, because it is in the power of their hands.'

With freeness of consent: Prov. vii. 22, He goeth after her

straightway.' With strength of resolution: Eccles. viii. 11, Their

heart is fully set in them to do evil;' Jer. xliv. 17, But we will

certainly do whatsoever goeth out of our own mouth, to burn incense to

the queen of heaven, and to pour out drink-offerings unto her, as we

have done, we and our fathers, our kings and our princes, in the city

of Judah, and in the streets of Jerusalem; for then had we plenty of

victuals, and were well, and saw no evil.' Frequency of action: 2 Peter

iii. 3, Walking after then own lusts.' Accustomed to do evil: Jer.

xiii. 23. Skill and dexterity in sinning: Jer. iv. 22, They are wise to

do evil, but to do good they have no knowledge.' Now these are not as

God's children, who have a few failings.

Use 1. To show the dangerous condition of those who live in a course of

sin; the Holy Ghost pronounceth them breakers of the law. But now the

children of God, those that are taken into God's family, have sin

dwelling in them, but not reigning; remaining, but not reserved; they

are often foiled, out it is besides their purpose, which is the

difference between them and others, the habitual bent of their hearts

being against sin. The prevailing and overpoising heart is for God;

their wills are fixed, and set to please him: Heb. xiii. 18, We trust

we have a good conscience.' But with the carnal it is not so; sin is

more loved than hated. A man is not determined good from his

conscience, but from the prevalent bent of his will. It is not enough

to have a conscience rightly informed from the word of God concerning

any duty, but there must be a bent, a fixed purpose to obey God in all

things; which doth still put us on to do good and to avoid evil. The

will is the imperial power in the soul, and the first mover and

principle of all moral actions; and as it standeth disposed and

constantly bent, so is the life good or evil; and where the heart is

predominantly bent on righteousness, we may take comfort in our

condition, though forced to grapple with remaining weaknesses. But if

bare conscience calleth for that we have no mind to, though some

dislikes, some feeble resistance be made, and soon suppressed, it will

not excuse us from being transgressors of the law. The conscience of a

convinced man is for God, but the heart and will of a renewed man is

for God. A convinced man may have an imperfect will to be better, a

velleity, but not a perfect volition; but in a converted man there is a

will and a delight in God: To will is present with me, and I delight in

the law of God in the inner man,' Rom. vii. 22.

2. The tenor of his life is for God; his course is a course of

godliness; but in a natural man, his course is a course of sin, and he

doth not avoid those failings which he might avoid if he were sincerely

willing. Men are determined by their walk, whether it be after the

flesh or after the Spirit, Rom. viii. 1. Their sins are not of settled

interest and choice, but sudden passion.

3. To the godly sin is a great burden: Rom. vii. 24, O wretched man

that I am! who shall deliver me from the body of this death?' They are

unwearied and instant in the use of means whereby they may get rid of

it; they do not only dislike sin, but overcome it in some measure; they

are always cleansing their minds from vanity and sin, and perfecting

holiness in the fear of God,' 2 Cor. vii. 1; 'As ye have received of us

how ye ought to walk, and to please God, so you would abound therein

yet more and more,' 1 Thes. iv. 1.

4. By their falls they are much better strengthened, and cautioned

against sin for time to come: Ps. li. 6, In the hidden parts thou hast

made me to know wisdom.' The others, if sin be complained of, it is not

reformed nor mortified: they are sorry for their sins for a fit, but it

is not a sorrow that wounds sin to the heart, that godly sorrow which

worketh repentance unto salvation not to be repented of;' but the

others do recover themselves in such a kindly manner that their health

is bettered by their disease.

Use 2. Since it is hard to state how far a child of God may go in

sinning, or what are mere infirmities consistent with grace, the best

way will be to stand at a distance universally from all sin, hating all

sin, and keeping a constant care and solicitude to please God in all

things, and to pray with David, Ps. cxix. 133, Order my steps in thy

word, and let no iniquity have dominion over me.' It is enough to breed

caution in us that a sin of infirmity in its own nature is a

transgression of the law, whether it be imputed to us, yea or no; and a

man that doth not make conscience of infirmities will in time not make

conscience of iniquities; but that man that persists in a sinful

course, certainly doth not, cannot walk uprightly with God: 1 John v.

18, We know that whosoever is born of God sinneth not; but he that is

be gotten of God keepeth himself, and the wicked one toucheth him not.'

When the rest of the world lieth in wickedness, the grace of God in his

heart ordinarily is prevailing in him.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[13] Qu. regenerate'?--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

SERMON VII.

Whosoever committeth sin transgresseth also the law; for sin is a

transgression of the law.--1 John iii. 4.

FROM this scripture I have observed this doctrine--

That he that liveth in a course of sin forfeiteth the privileges of

adoption offered to him, and maketh himself guilty before God as a

breaker of the law.

I have showed you--

1. That all mankind is under the law of God, which still remaineth in

force as an inviolable rule of righteousness.

2. That the nature and heinousness of sin is to be determined by a

contrariety unto or want of conformity to this law.

3. That those that live in sin or the allowed breach of the law can not

look upon themselves as God's adopted children, but are still under the

curse of it.

4. I now come to show you the heinous nature of sin. Here--

I shall first show what heinousness, venom, and malignity there is in

sin, to induce the children of God to a horror and hatred of it;

Secondly, Give you the practical corollaries thence ensuing, that sin

should be an odious thing to christians, because it is a transgression

of the law of God.

First, Let me speak of the evil of sin, as it is a transgression of the

law. It may be represented--

1. From the consideration of the lawgiver, to whom belongeth goodness,

wisdom, and power.

2. From the law itself, which may be considered either as to the

precept or the sanction, by penalties and rewards.

3. The adjuncts of the law, which are--(1.) The providences where by

God confirmeth it; (2.) The means whereby he doth enforce it; (3.) The

slenderness of the temptations that tempt and provoke us to break it.

If I should exactly follow this method, it would wonderfully show the

malignity and evil nature of sin; as if we consider the wisdom, power,

and goodness of the lawgiver. His wisdom, as the law is given by a wise

God, so sin is extreme folly. His goodness, and that is two

fold--either moral or beneficial. His moral goodness is his holiness

and purity; so sin is an express contrariety to it. His beneficial

goodness, which showeth his readiness to do good to the creature; sin

is a plain denial of it: or his actual beneficence, so sin is

ingratitude. His power signifieth his authority, or might and strength.

To break it, as it signifieth his authority, so sin is disobedience; as

his authority is grounded on his propriety, so it is robbery, or

converting that which is another's to our own will. Or our covenant or

consent by way of consecration, so it is sacrilege. By way of marriage

union, so it is not single fornication, but adultery. As it signifieth

his might, strength, or omnipotency, so it is a depreciation or

contempt of his glorious majesty, or a slighting of his frowns, or a

playing with the vengeance of the almighty and great God. I might go

on, but because keeping to this method might be too perplexing to a

popular auditory, I shall not exactly observe it, nor yet wholly

deviate from it. Now I shall show you the heinousness, venom, and

malignity there is in sin, the more to induce the children of God to a

horror and hatred of it, in fourteen particulars.

1. There is folly in it, as it is a deviation from the best rule which

the divine wisdom hath given unto us. If we should only look upon the

law as a bare direction or counsel given us by one that is wiser than

we, to slight it is a contempt of the wisdom of God, as if he knew not

how to govern the world, and what is meet and good for man; and so a

poor worm is exalted above God: Micah vi. 8, He hath showed thee, O

man, what is good.' Now, shall we slight his direction, and in effect

say, Our own way is better? Reason requireth that they that are not

able to choose for themselves should obey their guides, and content

themselves with the wisdom of others, who see farther than they do; as

Elymas, when struck blind, sought somebody to lead him by the hand,

Acts xiii. 11. Can a blind man feel out his way better than another who

hath eyes to choose it for him? God is wiser than we; and all that

would not spit in the face of their creator should think so. Now he

hath reduced all moral duties to a few heads, and disposed them into an

accurate method, speaking to us with particular application, Thou shalt

not have any other gods;' and, Thou shalt not kill; Thou shalt not

commit adultery.' Now for us, after all this, to run of our own heads,

and consult with our own foolish lusts, and the suggestions of the

devil, who is our worst enemy, is desperate madness and folly; and yet

so doth every one that breaketh the law in thought, word, and deed:

Deut. iv. 6, Keep these statutes, and do them, for this is your

wisdom.' The most holy are the wisest: Jer. viii. 9, They have rejected

the word of the Lord, and then what wisdom is there in them?' They who

reject that which is able to make them wise to salvation, that in which

all true wisdom consisteth, that which cometh from the fountain of all

wisdom, how can they be wise men, who, though wicked, would not be

accounted weak and foolish? yet sin maketh us so while we refuse God's

counsel, who knoweth our frame, and what is best for us. Every soul in

hell is brought there by sinful folly.

2. Laws are not only rules to direct, but have a binding force from the

authority of the lawgiver. God doth not only give us counsel as a

friend, but commands as a sovereign. Therefore the second notion

whereby the evil of sin is set forth is that of disobedience and

rebellion; and so it is a great injury done to God, because it is a

depreciation or a contempt of God's authority. It is finis operis,

though not operantis; though not in the intention of the man that

sinneth, yet in the nature of the action. You count it great pride in

Pharaoh to say, Exod. v. 2, Who is the Lord, that I should obey his

voice?' or in those rebels, Ps. xii. 4, Our tongues are our own; who is

lord over us?' We will think, and speak, and do what we please, and own

no law but our lusts. Now though you do not say thus in so many direct

and formal words, yet this is the interpretation of your actions.

Whenever you sin, you despise the law that forbiddeth that sin, and by

consequence the authority of him that made it: 2 Sam. ii. 9, Wherefore

hast thou sinned in despising the commandment?' Tush! I will do it; it

is no matter for the law of God which standeth in the way. It may be

David had no such actual thought, but yet the action itself speaketh

it; for an act of irreverence and contempt of God's authority is as if

it were not to be stood upon when our lusts urge us to the contrary.

And certainly no man can endure to be crossed in his will by an

inferior; and will God take it well at your hands? Oh, that we could

make our hearts sensible of this! It would make us cautious, and more

humble when we have sinned. I am about to do that, or have done that

which is a contempt of God; and is it nothing to us to slight God?

Other creatures, that are under a law as well as we, dare not do so.

The angels have a deep awe and reverence of God: Jude 9, Michael the

archangel, when contending with the devil, disputing about the body of

Moses, durst not bring a railing accusation, but said, the Lord rebuke

thee.' What was the matter? An archangel durst not venture on a

passionate word. Certainly a man is never good, never walketh

answerably to his creation, till he hath a great reverence and dread of

God's authority impressed upon his heart: Prov. xiii. 13, Whoso

despiseth the word shall be destroyed, but whoso feareth the

commandment shall be rewarded.' Not he that feareth a judgment, but he

that feareth a commandment, durst not venture, needeth no more to move

him and stop him, but to know what God will have him to do or not do;

these shall be rewarded, not others; ns he that breaketh the law of any

king cannot expect a reward from him. Alas! there is nothing more

common than for men to make little reckoning of a commandment. But in

good earnest, is it nothing to cross the will of God? You might reason

as the centurion, Mat. viii. 9, I am a man under authority, and I have

others under me.' Take either part, and consider yourselves in your

subjection to men that are above you, or in your carriage to those

under you, and you may shame yourselves in the manifold breaches of the

law of God. You have an awe of men's laws, why not of God's? His

authority is greater, and power to punish greater; you may get out of

their sight while you sin, and escape out of their reach after you have

offended them;' but whither will you go from God's presence?' Ps.

cxxxix. 7. Set the Rechabites before you when their father was dead:

Jer. xxxv. 6, 7, We dare not drink wine, because our father commanded

us, saying, Ye shall drink no wine.' But we need not go so far back;

poor men and servants dare not displease them that have power over them

by whom they live. If a master, or a father, or a landlord, or a

magistrate be but displeased with them, how do they tremble and shake?

If they know anything against their mind, they dare not do it, and shun

it; they shake at the word of a man of power, or one a little above

them, but make bold with God, and sin freely without check or remorse.

What do we think of God, what do we make of him?

3. It is shameful ingratitude. Man is God's beneficiary, from whom he

hath received life and being, and all things, and is therefore bound to

love and serve him according to his declared will. We have our being

from him: Ps. c. 3, He made us, and not we ourselves.' And we

continually depend upon him: Acts xvii. 28, In him we live, and move,

and have our being.' And surely dependence should beget observance. Men

are loath to break with, or are careful to reconcile themselves to,

those upon whom they depend. As when the men of Tyre had offended

Herod, they sought terms of reconciliation: Acts xii. 20, Making

Blastus their friend, because their country was nourished by the king's

country.' Now it is extreme unthankfulness, stupidity, and brutishness

for us to carry ourselves undutifully towards God, who gave us our

beings. Our parents, who next, under God, gave us our beings, knew not

when the child was in the womb whether it would be male or female; they

rocked our cradles for us, and provided for us in our frail and infant

state. When we were not capable to express one act of thankfulness, God

protected us, supplied us with all necessaries, had a tender care of

us, as parents are wont to have of their children: all that we have and

are, we have from him; he hath preferred, honoured, and advanced us.

Now should we break his laws who hath dealt so graciously and

bountifully with us? Dent, xxxii. 5, Do ye thus requite the Lord, O

foolish people and unwise?' Surely such ungrateful people show

themselves much depraved, and more brutish than the beasts themselves,

who have no capacity to know God as the first cause of all beings, yet

take notice of the next hand from whom they receive their supplies, and

in their kind express their gratitude to such as feed them and make

much of them: Isa. i. 3, The ox knoweth his owner, and the ass his

master's crib.' But we take no notice and regard of God, who hath made

us, and kept us, and hath been beneficial to us all our days. Surely

this should shame us out of sin; for shall we offend our great

benefactor? If gratitude for benefits past doth not prevail with us,

yet interest should; for all our benefits plainly must come from God.

You have more to do with God than men; you are to ask your comforts

daily from him, and therefore should study to please him. You are

nothing but what he hath made you, and what he must continue every

moment to you. Now you that are to go a begging to him daily, and

receive all your comforts from his hands, should you break his laws and

cross his will? For if you will not hear God, how should he hear you?

Prov. xxviii. 9, He that turneth away his ear from hearing the law, his

prayer shall be an abomination.' Men observe those most with whom they

have most to do. Love is not to be requited with unkindness and

ingratitude. If our lawgiver be also our benefactor, men should shame

themselves out of sin. Even our common mercies point to heaven, and

tell us whence they come, and for what.

4. It is a disowning of God's propriety in us, as if we were not his

own, and God had not power to do with his own as he pleaseth. The

creature is absolutely at God's dispose, not only as he hath a

jurisdiction over us as his subjects, but a propriety in us as his

goods. A prince hath a more absolute power over his lands and his own

goods than he hath over his subjects; over his subjects he hath a

dominion of jurisdiction, but over his goods a dominion of propriety.

God is not only a ruler, but an owner, as he made us out of nothing,

and bought us when we were worse than nothing, and still keepeth us

from returning into our original nothing again. Now, shall those that

are absolutely his own withdraw themselves from him, and live according

to their own will, and think and speak and do what they list? Surely it

is a plain denial of God's propriety in us and lordship over us: Ps.

xii. 4, Our tongues are our own, who is lord over us?' Alas! we have no

will of our own, nor mind of our own, nor tongue of our own; no wealth

nor strength, nor interests of our own; all these are God's, and must

be improved for him. If we speak, it must be for God, or as God hath

directed; if we think, we should think for God: everything is his, and

must be used not negatively only, not against him, but positively for

him. It robbeth God of his propriety. If we consider his natural right,

so sin is such an injury and wrong to God as theft and robbery. If we

consider our own covenant, by which we voluntarily own God's right and

property in us, so it is adultery and breach of marriage vows. If we

consider this covenant as being made in a way of devoting and

consecrating of ourselves from a common to a holy use, so it is

sacrilege; all which aggravate sin, and should make it more odious to

our thoughts.

5. It is a contempt of God's holiness and purity, as if he were

indifferent to good and evil, and stood not upon his law, whether men

broke it or kept it, and would not call them to an account, and judge

them for it. Whereas God standeth punctually and precisely upon his

law; the least point is dearer unto him than all the world in some

sense: Mat. v. 18, But not one jot or tittle of the law shall pass

away.' God maketh great reckoning of it, but we make little reckoning

of it when we do so freely break it. He hath given a law to be kept to

a tittle, and we break it in every tittle. God hath been peremptory and

precise, and showed himself a holy and jealous God when it hath been

broken in a small and inconsiderable circumstance, as we would think.

Witness the breach made upon Uzzah, and upon the men of Bethshemesh, 1

Sam. vi. 19; a poor man that gathered sticks on the sabbath-day was

struck dead; the turning of Lot's wife into a pillar of salt; the

striking of Zacharias, John's father, dumb; the hindering Moses from

entering into Canaan, for smiting the rock twice. And after all this,

we think we may venture, and no harm will come of it. Surely we cannot

be too tender of the law. We are bidden to keep it as the apple of the

eye, Prov. vii. 2. The eye is a tender place, and is offended with the

least dust; now as we would be chary of the eye, so should we be of the

law of God.

6. It is a denial of the goodness of God, as if he were envious of the

happiness and welfare of mankind, as if he had planted in us desires

which he would not have satisfied, only to vex and torment us, and had

fettered us and restrained us unreasonably, and his commands were

grievous, and his yoke intolerable; yea, ensnared us by keeping us from

that which is good and comfortable for us. The devil inspired this

thought into our first parents, in the first sin that ever was

committed. And the first in every kind is the measure of all the rest,

Gen. iii. 4, 5. Is God so kind, and yet deals unkindly with man, to put

him into a garden, and plant trees on purpose to anger him; that he

might have that continually in his eye which he might not enjoy; to

deny him the use of that fruit which only had the virtue to make him

truly happy? These were the insinuations of Satan, by which he

undermineth their obedience. You see his battery is against God's

goodness and kindness to man, which he endeavoureth to discredit, and

make man doubt of, by all the ways he can; so still the same thing is

implied in every sin, that God is envious, and therefore we are

impatient of his restraints. Though but one tree reserved, Satan

thinketh this a fit occasion of raising a jealousy, as if that which he

had withheld from man had been far better than that which he granted to

him. If he prevailed so much upon our first parents in their estate of

innocency, no marvel if he prevails so easily upon their posterity in

this state of corruption. We are too impatient of his yoke: Ps. ii. 4,

Let us break their bands asunder, and cast away their cords from us;'

And the carnal mind is enmity to the law,' Rom. viii. 7. They can not

endure to have their liberty infringed, and to resign up their wills to

the will of God, though he requireth nothing but for our good, Deut.

vi. 24. And therefore his sovereignty should not be disclaimed by man,

nor the exercise of it be grievous to him. Men would fain cast away

bonds and cords, as if the crossing of their humours were an infringing

of their happiness.

7. It is a depreciation and contempt of God's glorious majesty. What

else shall we make of a plain contest with him, and a flat

contradiction to his holy will? for while we make our carnal and

depraved will the rule and guide of our actions against God's holy

will, we plainly contend with him, whose will shall stand, his or ours,

and so cast off God's authority, and seek to jostle him out of his

throne; we. pluck the crown off his head, and the sceptre out of his

hands, usurping his authority, and so slight the eternal power of this

glorious king, as if he were not able to avenge the wrongs done to his

majesty, but that we could make our part good against him: 1 Cor. x.

22, Do we provoke the Lord to jealousy? are we stronger than he?' Isa.

xlv. 9, Woe unto him that striveth with his maker.' Such a perfect

disagreement with the almighty and holy God argueth an entering into

the lists with him, as if we could carry our cause, or endure his

greatest terrors. And will God be despised by man who is a worm, who is

nothing but what God maketh him to be? Shall a silly worm dare enter

into a contest with the almighty God, who can chastise him, and do

justice upon him in a moment? For still the world is upheld by his

providential influence and sustentation. We may escape men, either get

out of their reach, or else outlive their wrath; but who can fly from

God? Ps. cxxxix., and it is a fearful thing to fall into the hands of

the living God,' Heb. x. 31. We should think of these things. We carry

it so as if we had courage and strength enough to withstand God's

judgments: Ezek. xxii. 14, Can thine heart endure, or can thine hands

be strong in the days that I shall deal with thee?'

8. It is a questioning, if not a flat denial of God's omnisciency and

omnipresence, as if he did not see or regard the actions of men, since

we dare do that in the presence of God which we would scarce do before

a little child. Ahasuerus said, Esther vii. 8, Will he force the queen

also before me in the house?' Shall we break his laws before his face?

Who would void his excrements before his prince? It is a homely

similitude, but such as is warranted by the types of the law: Deut.

xxiii. 12-14, Thou shalt cover that which cometh from thee, that thy

camp may be holy, that he see no unclean thing in thee.' It is not

natural filthiness which God abhorreth, but moral sin is most loathsome

to him; and yet we commit it before his face, and are not ashamed,

which showeth that either we have contemptible [14] thoughts of God, or

that he doth not see or regard us. The prophet telleth us, Jer. ii. 28,

The thief is ashamed when he is found;' that is, taken in the fact. Did

we believe God's omnipresence and all-seeing eye, we would always be

careful of our actions; but we do that before the face of God which he

infinitely hateth. Whatever your underlings do behind your backs, you

would not bear it if they did it before your face. All the sins thou

committest, thou dost them in the very face of God, who beholdest the

evil and the good.

9. It is the violation of a law which is holy, just, and good. Hitherto

we have brought considerations that concern the lawgiver; now I speak

of the very law itself. The matter of it recommendeth itself to our

consciences, as tending to the glory of God, and conducing to preserve

the rectitude of our natures. Whatever God hath required ought to be

done upon God's authority, though the thing itself (setting God's

injunction aside) did not deserve our respect and regard; as Naaman's

servant told him, 2 Kings v. 13, If the prophet had bid thee do some

great thing, wouldst thou not have done it? how much rather when he

saith to thee, Wash and be clean?' So whatever God commandeth, the

stamp of his authority puts a respect upon it; how much more when his

laws are so equal, that, if a man were well in his wits, he would

prefer them before liberty itself? Rom. vii. 12, Therefore the law is

holy, and the commandment holy, just and good;' the law in general, and

every command in particular, even that commandment which had wrought

such tragical effects in his own heart. Thus men that understand

themselves speak well of the law, even when it is contrary to their

corrupt natures and humours. It is a law fit for God to give and us to

receive. You say we must obey, but you think his commands are grievous;

and so you obey him out of necessity, not out of delight. Oh, no; for

though God may command what he will, yet he hath commanded nothing but

what is good and holy. All his laws suit and agree well with his

holiness, wisdom, and goodness, and also with the excellency and

rectitude of our nature; and so setting aside God's authority, they

commend themselves to us by their own evidence: Phil. iv. 8, Whatsoever

things are true, whatsoever things are honest, whatsoever things are

just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report; if there be any virtue, and if

there be any praise, think of these things.' There are certain things

that are immutably good, and by their own proper worth command our

love, because of their exact suitableness to the divine nature, which

is the eternal rule and reason of all that is good, as also because of

their agreeableness to the reasonable nature, so far as there is

anything good and divine in it; and such are most, if not all, the laws

which God hath required of us. He hath not required us to lance or gash

ourselves, to offer our children in sacrifice, nor to observe any of

those barbarous customs which any of the gentiles took up and adapted

to their wild superstition: What hath the Lord required of thee, but to

love and fear him, and serve him all your days?' Deut. x. 12. He doth

not require that we should run to the ends of the earth, or pierce the

clouds, but to love mercy, do justice, and to walk humbly with thy

God;' to live in purity, chastity, sobriety, temperance. Now first good

men, whose eyes are open, who are not grown brutish by indulging their

lusts and sensual appetites, they judge these to be holy and good laws:

Ps. cxix. 173, I esteem thy precepts concerning all things to be

right;' and ver. 138, Thy testimonies are righteous, and very

faithful.' They have such a naturalness to the law, that they are very

tender of breaking it. Secondly, I propound it to ordinary men. If

conscience be suffered to speak, it would plead the equity of God's

laws; even carnal men like this obedience in others, though, being

overcome by their own lusts, they cannot bring their hearts to it. They

are counted excellent: Prov. xii. 36, The righteous is more excellent

than his neighbour.' There is a secret sentiment of the holiness of

these precepts; a reverence is darted into their consciences. The

wicked, that hate the saints, count them excellent. They fear them, and

therefore hate them; for all fear in wicked men is slavish, both the

fear of God, and the fear of the saints. Many could wish themselves

better, though they have not a serious purpose and resolution, as the

incontinent and voluptuous. Thirdly, The general sense of mankind, who

all consent to the things contained in this law, as holy, pure, true,

and just. For the second table there is no doubt. Conscience, without

the help of any other teacher, will sufficiently convince any

reasonable man that this law is agreeable to the nature of man. And

much of the first table will be seen also; so that natural light will

incline men to these things: Rom. ii. 14, For the gentiles, which have

not the law, do by nature the things contained in the law.' There are

some things in nature which always observe their course, as that light

things should move upwards, and heavy bodies downward; but there are

other things that happen for the most part, though not always, as for

men to use the right hand and not the left; so there are some things

which have such an eminent holiness and righteousness in them, that by

the universal consent of mankind they are approved; as that God should

be loved above all, that children should honour their parents, that I

should do as I would be done by; for these things are agreeable with

the divine nature, and also with the reasonable nature, so far as it is

a copy of it; other things may be variable, which are not clearly

reconcilable with our notions of God. Fourthly, By the sentiments which

men have of a holy, sober, godly life when they come to die, and the

disallowance of a dissolute carnal life: Job xxvii. 8, What hope hath

the hypocrite, though he hath gained, when God shall take away his

soul?' Jer. xvii. 11, At his latter end he shall be a fool.' Then men's

mistakes do usually appear, and their carnal confidences vanish:

Whereas the just man's end is peace,' Isa. xxxviii. 3, and Ps. xxxvii.

37. When men are entering upon the confines of eternity, they are

wiser; the fumes of lust are then blown over. Now I look upon these as

testimonies to God's law. The apostle saith, 1 Cor. xv. 56, The sting

of death is sin, and the strength of sin is the law.' It is not from

the fancy or melancholy of the dying person, nor from his distemper,

but from his reason and the law of God. If it did only proceed from the

distemper, or the sharp vapours of a disease, it were another matter.

This anguish of spirit which death occasioneth by reason of sin is from

a higher cause, the dread of God's justice, who will proceed according

to his law, which the guilty person hath so often and so much violated

and broken; they are not the ravings of a fever, nor the fruits of

natural timorousness and credulity. No; it is a more serious business

than so. This trouble is justified by the law of God and the highest

reason. Fifthly, By reason; thus: That among beings some are better,

others are worse, is out of all doubt; that the best beings should be

most prized and esteemed is as clear as the former; therefore if I

prize a mean thing equally with the best, or above the best, I

unquestionably err against the law of nature. There are two objects

propounded to our esteem God and man, Mat. xxii. 37-40. There is an

infinite distance between the things themselves, so should there be in

our respect to them. We owe more duty, honour, and service to God than

to men. What more rational than to love God above all, and our

neighbour as ourselves? Among men, some are superiors, some inferiors,

some equals. As to common nature, all are equal, therefore an equal

respect is due to them; we must do to them as we would be done by; for

as there is a difference of persons, as parents, husbands, masters, so

there are different laws. God hath considered not only what may conduce

most to his own glory, but what is fit for men: These things are good

and profitable unto men,' Titus ii. 8. All are content others should be

just and merciful, whatever they be themselves: it is for the good of

human society, for all the uses and turns of mankind, without which the

world would be but a den of thieves, or public stage whereon to act all

manner of villany. Sixthly, By supposing the contrary. Do but for

argument's sake suppose the contrary of all that God hath said

concerning the embracing: of virtue and the shunning: of vice. If God

should free us from these laws, and leave us to our own choice, that

whatever our naughty hearts desire we should follow after it without

any let and restraint on our part, you would see the world were not to

be lived in; yea, not only free us from it, but command the contrary.

Suppose he had forbidden us all respect to himself, commanded us to

worship false gods, to transform or misrepresent his glory by images,

to fall down before stocks and stones, that we should blaspheme his

name continually, and despise all those glorious attributes which

clearly shine forth in the creation, if he had commanded us to be

impious to our parents, to fill the world with murders, adulteries,

robberies, and thefts, to pursue others with slanders and

false-witnessings, and that all this would be acceptable to him. Doth

not the heart of man abhor such a conceit? Yea, the fiercest beasts

would abhor it, if they were capable of having such an idea and

speculation represented unto them. Now should we break such a law as

this, so reasonable and evident, so conducible to the honouring of God,

and the governing of ourselves, and commerce with others? Surely the

ways of God are equal.

10. It is a disorder in nature, or a breach in the moral order and

harmony of the world, whilst man, the most excellent of all visible

creatures, is so perverted and depraved, like the chief string to an

instrument broken and out of tune. God hath appointed all creatures

their work and service, and the chiefest part of his workmanship is

spoiled and disordered. He was certainly the chief wheel in this

curious artifice. God hath made all things by number, weight, and

measure; no creature so depraved and unfitted for his use as man; the

rest of the creatures continue according to his ordinance, Ps. cxix.

91. They are all subject to him according to the rule and law of their

creation, the proud waves of the sea not excepted: Jer. v. 22, I have

placed the sand for a bound to the sea, by a perpetual decree, that it

cannot pass; and though the waves thereof toss themselves, yet can.

they not prevail; though they roar, they cannot pass over it.' That

vast collection of waters, which no might or sleight of man is able to

master, yet it cannot stir an inch further than the Lord pleaseth. Now

what an aggravation is this of man's sin, who will not be ruled by God,

who is able to rule and overrule the sea, the most unruly creature of

all others! The sea itself observeth God's law; but he complaineth

there that his people had revolted from it, ver. 23. Man alone of all

creatures transgresseth the law which God hath prescribed, and goeth

beyond the assigned bounds. The inanimate creatures, that have no sense

and reason and choice, do not pass the line of their decree; so that

sin is a greater disorder than for the sea to break its bounds: Ps.

cxlvi. 6, Which made heaven, and earth, and the sea, and all that

therein is; which keepeth truth for ever.' Sun, moon, and stars keep

their orb and course, and observe the just points of their compass; man

only is eccentric and exorbitant.

11. It is a disbelief of the promises and threatenings wherewith the

law is enforced; for in the law, besides the precept, there is a

sanction by penalties and rewards. In the two former considerations, we

considered sin as it transgresseth the precept of the law; now we come

to consider the sanction of the law, as it offereth death or life to

the transgressors and observers of it: Deut. xxx. 15, I have set before

thee life and death, good and evil.' Now this is as little believed as

the precept is obeyed; and thence cometh all our boldness in sinning,

and coldness in duty. First, If we believed his promises, by which he

doth allure us to obedience, we would be more forward and ready to

comply with his precepts. Surely God meaneth as he speaketh; he will

make good his word to the obedient; but the sinner thinketh not so, and

therefore is loath to undergo the difficulties of obedience, because he

hath so little sense and certainty of the fulfilling of the promise.

The apostle telleth us, Heb. xi. 6, That without faith it is impossible

to please God: for he that cometh to God must believe that he is, and

that he is a rewarder of all that diligently seek him;' implying that

if the fundamental truths of God's being and bounty were well rooted in

our hearts, we could not be so careless as we are, nor so barren and

unfruitful in the knowledge of Jesus Christ; our unbelief lieth at the

bottom of all our carelessness, 1 Cor. xv. 58. Secondly, Threatenings;

if these were more believed, we would not venture as we do; for you

cannot drive a doll ass into the fire which is kindled before him:

Prov. i. 17, In vain is the snare laid in the sight of any bird.' And

would a reasonable creature wilfully run into so great a danger if he

were sensible of it? and if he did believe these fearful threatenings,

would he venture upon them? We think God doth not intend any execution

of them, but only frightens us with a deceitful terror and a cry of

false fire. Unbelief had a great predominancy in the first sin: Ye

shall not surely die,' Gen. iii. 4; and still it is a main ingredient.

Men embolden themselves to rebellion, because they look upon God's

wrath as a vain scarecrow.

12. It is a slighting of all those providences by which he would

confirm and back his law. The Lord knoweth how apt we are to be guided

by present sense. Things future, and that lie in another world, leave

little impression upon our hearts; and therefore the terror of wrath to

come cannot prevail against strong and violent affections to things

that are present. The pleasures of sin being apprehended by sense, work

more strongly upon the affections than things absent can do, which want

that help of sense to convey them to our minds which the affections are

much moved by; therefore God by some sensible dispensations will wean

us from evil, and draw us to good, as by the mercies of this life, by

public judgments, by chastenings. Even carnal nature is apt to be

pleased with these kind of mercies, protection, provisions, and many

worldly comforts: Ps. cxix. 56, This I had because I kept thy

precepts;' Mat. vi. 33, First seek the kingdom of God, and his

righteousness, and all these things shall be added unto you.' But alas!

a naughty heart slighteth these expressions of God's common goodness:

Rom. ii. 4, Despisest thou the riches of his goodness?' So all those

chastisings by which God will show us the bitter fruit of sin: Jer. ii.

19, Know therefore and see that k is an evil thing, and a bitter, that

thou hast forsaken the Lord thy God;' Jer. iv. 18, Thy way and thy

doings have procured these things to thee: this is thy wickedness,

because it is bitter.' All the hurt that cometh to us in this world is

the fruit of sin; this is little taken notice of.

13. It is a contempt of all those means by which God useth to enforce

his laws, and quicken the sense of our duty upon our hearts; such are

the strivings and pressing motions of his Spirit, Gen. vi. 3. The

Spirit warneth us of our danger when we are running into sin, and when

we are slack and negligent mindeth us of our duty; the good Spirit doth

not cease his importunities towards the wicked till they banish him

from themselves. Such are also the checks of conscience, which taketh

God's part in the soul, and beareth witness against our sins when other

faculties conspire against him, Rom. ii. 15. So the instructions of our

friends and teachers: Prov. iv. 12, 13, How have I hated instruction,

and my heart despised reproof! nor have I obeyed the voice of my

teachers, nor inclined mine ear to them that instruct me.' Instructions

and warnings to the contrary do much aggravate and represent the evil

nature and wilfulness of sinners, that nothing will stop them, and they

are angry with those that would hinder them from going to hell. Of the

same nature is the holy conversation of the godly: Heb. xi. 7, By faith

Noah condemned the world by preparing an ark;' and John vii. 7, The

world cannot hate you. but me it hateth, because I testify of it, that

the works thereof are evil.' Not only by doctrine, but conversation, a

living reproof; the godly are hated as objects reviving guilt.

14. The slenderness of the temptation that irritates us to break the

laws of God doth also show the malignity of sin; for what is it but the

pleasing of the carnal faculty? James i. 14, Every man is drawn away by

his own lust, and enticed.' He is enticed and drawn away by the love of

some sensitive pleasure; this is all the recompense, all that is put in

balance against the offending of God and the dreadful consequences of

it; and then you will see what sin is. It is a light esteem of the

favour of God, whilst a little base and brutish pleasure is preferred

before it. When therefore a little sensitive delight, a little defiling

transitory pleasure, is chosen before God, he is despised, and pleasure

is loved before him: 2 Tim. iii. 4, Lovers of pleasure more than lovers

of God. The fountain of living waters is forsaken for a broken

cistern,' Jer. ii. 13; the creature for the creator, as if our souls

found more delight and content in it than God. All the happiness in

heaven is laid by for a little pomp and pleasure here on earth. In

short, sense and appetite is preferred before reason and conscience,

and so we make the beast to ride the man, things temporal before

eternal, 2 Cor. iv. 16, and the present world before the world to come,

2 Tim. iv. 10, a preferring the body before the soul, the frail flesh

before the immortal substance, and its pleasure before the concernments

of the life to come; and so a parting with, or selling of all manner of

happiness for a thing of nought.

Secondly, I come to give you the corollaries, or practical inferences

thence deduced.

1. We see hence the folly of them who make a mock and sport of sin:

Prov. xiv. 9, Fools make a mock of sin;' and Prov. xxvi. 18, 19, As a

madman casteth firebrands, arrows, and death, so is the man that

deceiveth his neighbour, and saith, Am not I in sport?' Many when they

have committed sin themselves, or enticed others to sin, laugh at it as

if they were in jest. As when they have sworn an oath or told a lie, or

cozened or cheated their neighbours, or fallen into adultery or

intemperance; nay, when they see others troubled about sin, they mock

and laugh at it. That which I shall say to these men shall be in two

things. First, However they make light of sin now, yet when they come

to die, it will sting them to the quick: 1 Cor. xv. 56, The sting of

death is sin.' They will see it is no jesting matter to affront a God

of infinite wisdom, majesty, and power, that it is no matter of sport

whether a man shall be saved or damned, be eternally happy or eternally

miserable. Secondly, The next thing I shall say to them is, that to

make a sport of sin showeth great obduracy and hardness of heart, and

searedness of conscience. Men do not easily get into this frame of

spirit, but it is after long sinning. It is custom brings dedolency,

and it is somewhile before men get the mastery of conscience, and are

past feeling, Eph. iv. 19. The seat of scorners is the highest degree

of sin, Ps. i. 1.

2. It showeth the folly of those that do not only make a light

reckoning of sin themselves, but think also that God makes little

account of it. But if God makes little account of sin, why doth he so

strictly forbid it? Why doth he punish it so grievously and terribly?

First, In his internal government, with horrors of conscience, which

are more grievous than death itself: Prov. xviii. 14, A wounded spirit

who can bear?' and Job saith, chap. vii. 15, My soul chooseth

strangling and death rather than life.' This vexation is so grievous,

that death is preferred before it. For Judas to speak thus and act

thus, being overcome of despair, is no marvel; but for Job thus to

express himself is worthy our notice. Secondly, If God makes no

reckoning of sin, why do little children die, and that sometimes with

racking and grievous pain? Rom. v. 14, Nevertheless death reigned from

Adam to Moses, even over them that had not sinned after the similitude

of Adam's transgression.' It is not a mere chance. Thirdly, If God

makes little account of sin, why did the Lord Jesus endure those

grievous agonies, so that his soul was heavy to death, Mat. xxvi. 38,

and he sweated drops of blood? Was this a fable, or was this in vain?

Or else sin is another thing than we usually take it to be. If God make

so little reckoning of sin, then, in the fourth place, what is the

reason that small sins have met with so great a judgment; angels made

devils for an aspiring thought; Adam for eating an apple; Uzzah for

touching the ark; Ananias and Sapphira for one lie both struck dead;

Lot's wife for looking back turned into a pillar of salt? No sin is

little that is committed against the great God.

3. How just is God in appointing eternal punishment as the fruit and

reward of sin! Consider, first, it is an eternal God and an eternal

happiness that is despised by the sinner; and for what base things, and

for what a vile price do men hazard the favour of God, and forfeit the

hopes of the life to come? Heb. xii. 16, Not a profane person, as Esau,

who sold his birthright for a morsel of meat.' And they that despise

eternal blessedness, can you blame God if they suffer eternal misery?

Secondly, So great is the force of sensual allurements, that nothing is

fit to break our inclination to them but eternal punishment. The flesh

is importunate, the satisfaction present and at hand; but the pleasure

is but for a season, and the torment is eternal, that is the great

check given to the lusts of the flesh. Chrysostom represents the case

by the instance of a soldier upon his watch, very inclinable to sleep,

but threatened with a lingering and slow torture if he gave way to it.

Now be the man never so much inclinable to sleep, yet the fear of the

torture keepeth him waking. So doth God deal with us, he counter

balanceth present delights with eternal torments. Thirdly, It is a

man's own choice; it is offered to us, whether upon this condition we

will venture to sin: Prov. viii. 36, He that sinneth against me

wrongeth his own soul; all that hate me love death.' Simply no man

loveth death or chooseth evil; not directly, but interpretatively and

consequentially; but they swallow the hook that will swallow the bait,

especially after due warning to the contrary. God sets both before us,

life and death, eternal life and eternal death; and none can blame God

for giving us our choice.

4. If all sin be so odious, how much more a life of sin! Every sin is

an act of rebellion against God, but the state of sin is a state of

rebellion against God; therefore they that live in a course of

worldliness, or sensuality, or enmity to godliness, and will not be

reclaimed, are not only bare sinners, but impenitent sinners; there is

obstinacy and hardness of heart added to their obliquity and defection

from the rule of righteousness. Now to wander, and love to wander, and

keep out of the way, must needs render us more culpable. Every act of

sin hath so much sinfulness in it that it is an amazing thing to

consider it; but when this is our course and trade of life, there are

not only many multiplied acts, but the person is involved and entangled

in the curse of the law, and all this sin shall at last be charged upon

him to his just condemnation.

5. The necessity of entering into the gospel-covenant. Now this is done

by repentance towards God and faith in our Lord Jesus Christ.

[1.] Repentance towards God. Now repentance is a breaking off from the

former course of sin: Isa. i. 16, Wash you, make you clean, put away

the evil of your doings from before mine eyes; cease to do evil, learn

to do well.' The law leaveth a man sinful, guilty, disobedient, both by

nature and by practice obnoxious to the wrath and curse of God. This

course must be broken off if we will be saved. By the law is the

knowledge of sin, both quoad naturam peccati, and inhaerentiam

subjecti, Rom. iii. 20, both what is sin, and who is the sinner. It

worketh wrath, Rom. iv. 15; since the fall it doth condemn us; it can

never acquit us; it doth convince of sin, and bind us over to death.

Now out of this wretched estate we should come betimes: Dan. iv. 27,

Wherefore, king, let my counsel be acceptable to thee; break off thy

sins by righteousness, and thine iniquities by showing mercy to the

poor.' He was a great oppressor, therefore Daniel preacheth

righteousness and mercy to him. The true penitent sets himself against

his former reigning sins, and alters the course of his former life.

Sins of youth are dangerous, and may stick by us long after they are

committed: Job xiii. 7, Thou writest bitter things against me, and

makest me possess the sins of my youth;' and Ps. xxv. 7, Remember not

the sins of my youth, nor my transgressions.' An old bruise may be felt

a long time afterwards.

[2.] Faith in our Lord Jesus Christ, who came to take away sin. We need

both his renewing and reconciling grace to procure our pardon and heal

our natures. To procure our pardon; for sin is a greater evil than we

can easily imagine, and therefore we should be more affected with the

pardon which Christ purchased for us, and in the covenant doth apply to

us, Ps. xxxii. 1, 2. The necessity also of his renewing grace, or the

gift of the sanctifying Spirit merited by Christ, Titus iii. 5, 6, that

we may be prepared to obey God for the future, and to avoid so great an

evil as sin is.

6. The necessity of persevering in the gospel-estate by new obedience,

and a continual dependence on the grace of the Redeemer. First, New

obedience: God's people cannot be too watchful against sin, against the

least sin; for it is a breach of our Father's commandments, which the

world maketh little reckoning of; yet if it be a sin, abhor it as an

offence to God, a breach of his law. You must not consider how the

world will look upon it, but how God will look upon it. Yet take heed

of being scrupulous in small sins while you offend in greater,

straining at a gnat when you swallow a camel. You must hate all sins,

even the least; and let it not be a small thing to you to transgress

the law of God. Secondly, Dependence upon the grace and mercy of our

Redeemer; for we need it to the very last. The obedience of the best

man upon earth is imperfect and defective:. Ps. cxliii. 2, Enter not

into judgment with thy servant, for in thy sight shall no man living be

justified.' So Ps. xix. 12, Who can understand his errors? cleanse thou

me from secret offences.' As God for Christ's sake took us at first

with all our faults, so this gracious covenant and the mercy of our

Redeemer is our best plea at last.

7. What reason we have to submit to the sharpest providences which God

in his corrective discipline puts us under: Isa. xxvii. 9, By this

shall the iniquity of Jacob be purged.' No evil can be as bad as sin;

the least sin is worse than the greatest suffering. In suffering, the

offence is done to us; in sin, to God. The evil of suffering is but for

a moment, the evil of sin for ever. In suffering we lose some worldly

comfort and happiness; but in sinning we lose or hazard the favour of

God. Suffering pincheth the flesh, but sin staineth the soul; therefore

the sinful estate is far worse than the afflicted. Now if by the one we

can get rid of the other, we should not murmur, but be thankful rather;

though the mortifying of sin cost us dear, yet the cost is well

recompensed if sin thereby be subdued.

8. That a renewed heart should be affected, not only with the evil

after sin, but with the evil in sin; for, to persuade God's children to

a conformity to their Father, he urgeth this argument, that it is a

breach of the law. The law hath penalties annexed, but he speaketh of

it rather as a violation and breach. As we love the law because it is

pure, so we should hate sin as it is contrary to this pure law. The

heart is never thoroughly converted to God till holiness hath our love,

and sin as sin our hatred. We are to regard the sanction, but first the

precept, and have an awe of God's authority upon our hearts before we

fear his vengeance; to hate it as it is an affront to God, and a

contradiction to his holy will.

THE END OF VOL. XX.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

PRINTED BY BALLANTYNE AND COMPANY

EDINBURGH AND LONDON

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

[14] That is, contemptuous.'--ED.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Indexes

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Index of Scripture References

Genesis

[1]1:1 [2]1:1 [3]1:26 [4]1:26 [5]1:27 [6]1:31 [7]2:7

[8]2:23 [9]3:4 [10]3:4 [11]3:4 [12]3:5 [13]3:5 [14]3:5

[15]3:5 [16]3:6 [17]3:8 [18]3:19 [19]4:21 [20]5:22

[21]6:3 [22]6:3 [23]6:5 [24]9:26 [25]9:27 [26]14 [27]15:1

[28]18:19 [29]18:25 [30]18:27 [31]19:31 [32]19:32 [33]21:12

[34]22:1 [35]22:1 [36]22:10 [37]23:4 [38]24:50 [39]29:20

[40]30:9 [41]32:10 [42]32:19 [43]39:7-10 [44]39:9 [45]39:9

[46]39:9 [47]42:21 [48]42:22 [49]47:8 [50]47:9 [51]48

[52]48:15 [53]49:15 [54]49:44

Exodus

[55]3:14 [56]5:2 [57]5:2 [58]8:17-19 [59]10:2 [60]12:11

[61]12:26 [62]12:27 [63]12:35 [64]15:11 [65]17:18 [66]21:21

[67]21:32 [68]22:22 [69]22:24 [70]23 [71]23:2 [72]30:15

[73]33:15 [74]33:15 [75]34:29

Leviticus

[76]10:3 [77]10:3 [78]14:6-8 [79]26:25 [80]27:32

Numbers

[81]6:12 [82]6:16 [83]11:4 [84]14:41 [85]23:10 [86]23:10

[87]23:10 [88]23:10 [89]23:10 [90]25:27 [91]28:1

Deuteronomy

[92]4:6 [93]4:6 [94]4:9 [95]5:20 [96]5:22 [97]5:23

[98]6:7 [99]6:24 [100]10:12 [101]21:19 [102]23:12-14

[103]28:58 [104]28:66 [105]28:67 [106]29:2-6 [107]29:9-12

[108]29:10-14 [109]30:6 [110]30:15 [111]30:15 [112]32:4

[113]32:4 [114]32:29 [115]33:16 [116]33:22

Joshua

[117]23:1 [118]23:14 [119]24:15

Judges

[120]1:7 [121]8:21 [122]16:15

Ruth

[123]1:15

1 Samuel

[124]2:18 [125]2:23 [126]2:30 [127]2:30 [128]3:13 [129]3:18

[130]4:20-22 [131]6:19 [132]6:20 [133]7:14 [134]12:14

[135]15:23 [136]16:7 [137]17:39 [138]18:22

2 Samuel

[139]2:9 [140]6:22 [141]7:2 [142]7:2 [143]11:2 [144]11:3

[145]12:10-12 [146]12:10-12 [147]14:32 [148]19:43 [149]20

[150]21:10 [151]23:5

1 Kings

[152]2:28 [153]2:28 [154]13:4 [155]13:4 [156]13:19

[157]18:12 [158]19:13 [159]21:3 [160]22:8 [161]22:13

[162]22:14

2 Kings

[163]1:10 [164]3:14 [165]4:13 [166]5:13 [167]5:13 [168]5:26

[169]6:14 [170]6:15 [171]6:16 [172]6:17 [173]6:33 [174]8:5

1 Chronicles

[175]21:1 [176]28:9 [177]28:9 [178]28:9 [179]29:6-8

[180]29:15

2 Chronicles

[181]15:2 [182]17:3 [183]17:3 [184]17:3 [185]19:6 [186]30:8

[187]30:8 [188]30:24 [189]34:3

Ezra

[190]9:13

Nehemiah

[191]1:11 [192]1:11 [193]4:6 [194]8:10 [195]9:6 [196]9:20

[197]9:33 [198]9:33

Esther

[199]2:9 [200]6:8 [201]7:8 [202]7:10

Job

[203]3:13 [204]4:18 [205]4:19 [206]5:7 [207]5:27 [208]5:27

[209]5:27 [210]6:4 [211]7:15 [212]9:2 [213]9:3 [214]12:5

[215]12:12 [216]13:7 [217]13:26 [218]14:1 [219]14:1

[220]14:4 [221]14:4 [222]14:4 [223]14:4 [224]15:15

[225]15:16 [226]19:25 [227]19:25 [228]19:25 [229]19:26

[230]19:26 [231]19:27 [232]21:14 [233]21:26 [234]21:30

[235]22:14 [236]22:21 [237]22:21 [238]22:22 [239]22:23

[240]24:15 [241]27:8 [242]27:8 [243]27:8 [244]27:8

[245]27:17 [246]30:31 [247]31:14 [248]31:14 [249]32:1-22

[250]32:7 [251]32:7-9 [252]33:24 [253]33:24 [254]35:6-8

[255]35:7 [256]35:8 [257]38:7 [258]41:11 [259]42:5

[260]42:5 [261]42:6 [262]42:6

Psalms

[263]1 [264]1 [265]1 [266]1 [267]1:1 [268]1:1 [269]1:2

[270]1:5 [271]1:5 [272]2:3 [273]2:3 [274]2:3 [275]2:4

[276]2:12 [277]4:3 [278]4:4 [279]4:6 [280]4:6 [281]4:6

[282]4:6 [283]4:6 [284]4:6 [285]4:6 [286]4:7 [287]4:7

[288]4:7 [289]4:7 [290]4:7 [291]5:4 [292]8:3 [293]8:4

[294]8:6 [295]9:10 [296]9:10 [297]9:10 [298]9:17 [299]10:3

[300]10:4 [301]11:6 [302]11:7 [303]11:7 [304]12:4 [305]12:4

[306]12:4 [307]12:4 [308]12:4 [309]14:2 [310]14:2 [311]14:3

[312]14:12 [313]15:4 [314]16 [315]16:2 [316]16:3

[317]16:5-7 [318]16:7 [319]16:11 [320]16:11 [321]16:11

[322]17:2 [323]17:14 [324]17:14 [325]17:14 [326]17:14

[327]17:14 [328]17:15 [329]17:15 [330]17:15 [331]17:15

[332]17:15 [333]17:15 [334]17:15 [335]17:15 [336]18:26

[337]18:30 [338]18:30 [339]19:1 [340]19:1 [341]19:2

[342]19:2 [343]19:8 [344]19:12 [345]19:12 [346]19:13

[347]22:3 [348]22:4 [349]22:5 [350]22:10 [351]23:4

[352]23:5 [353]24:3 [354]24:4 [355]24:6 [356]24:6 [357]25:6

[358]25:7 [359]25:7 [360]25:10 [361]25:11 [362]26:8

[363]27:4 [364]27:4 [365]27:4 [366]27:4 [367]27:8

[368]27:13 [369]30:6 [370]30:7 [371]30:7 [372]31:19

[373]31:20 [374]31:22 [375]32:1 [376]32:1 [377]32:2

[378]32:2 [379]33:5 [380]34:7 [381]34:8 [382]34:8 [383]34:8

[384]35:3 [385]36:1 [386]36:4 [387]37:25 [388]37:31

[389]37:34-36 [390]37:37 [391]39:1 [392]39:1 [393]39:4

[394]39:11 [395]40:8 [396]40:8 [397]42:5 [398]44:17

[399]45:1 [400]45:11 [401]45:13 [402]46:1 [403]49:7

[404]49:8 [405]49:13 [406]49:14 [407]49:14 [408]49:18

[409]51:5 [410]51:6 [411]51:6 [412]51:10 [413]51:10-12

[414]51:13 [415]55:6 [416]58:10 [417]58:11 [418]58:11

[419]62:10 [420]63:3 [421]63:8 [422]67:4 [423]67:6

[424]68:13 [425]68:17 [426]68:21 [427]68:21 [428]69:9

[429]73 [430]73:1 [431]73:1 [432]73:1 [433]73:1 [434]73:13

[435]73:14 [436]73:25 [437]73:25 [438]73:25 [439]73:25

[440]73:25 [441]73:27 [442]76:1 [443]77:9 [444]78:38

[445]78:39 [446]80:3 [447]81:10 [448]81:12 [449]81:19

[450]84:7 [451]84:10 [452]84:10 [453]84:11 [454]84:11

[455]86:4 [456]86:11 [457]90:2 [458]90:4 [459]90:11

[460]91:1 [461]92:2 [462]92:13 [463]92:14 [464]92:14

[465]94:1 [466]94:2 [467]94:19 [468]97:7 [469]97:10

[470]100:3 [471]102:25-26 [472]103:12 [473]103:13 [474]103:13

[475]103:13 [476]103:17 [477]103:18 [478]103:20 [479]104:14

[480]104:14 [481]104:34 [482]104:34 [483]106:24 [484]106:24

[485]106:24 [486]106:24 [487]106:25 [488]106:25 [489]106:25

[490]106:31 [491]110:2 [492]110:7 [493]110:96 [494]111:3

[495]115:8 [496]115:8 [497]115:16 [498]116:1 [499]116:11

[500]116:24 [501]116:25 [502]118:17 [503]118:17 [504]119

[505]119:1 [506]119:5 [507]119:9 [508]119:9 [509]119:9

[510]119:9 [511]119:11 [512]119:14 [513]119:16 [514]119:17

[515]119:18 [516]119:32 [517]119:32 [518]119:47 [519]119:48

[520]119:56 [521]119:56 [522]119:57 [523]119:57 [524]119:59

[525]119:59 [526]119:68 [527]119:71 [528]119:89-91

[529]119:91 [530]119:91 [531]119:94 [532]119:97 [533]119:100

[534]119:103 [535]119:105 [536]119:111 [537]119:112

[538]119:113 [539]119:126 [540]119:127 [541]119:133

[542]119:133 [543]119:133 [544]119:137 [545]119:138

[546]119:140 [547]119:146 [548]119:165 [549]119:165

[550]119:173 [551]119:176 [552]121:4 [553]122:9 [554]123:4

[555]125:3 [556]125:5 [557]130:3 [558]130:3 [559]130:3

[560]130:4 [561]130:4 [562]130:4 [563]130:4 [564]132:1

[565]132:2 [566]133:1 [567]137:6 [568]138:1 [569]138:3

[570]139 [571]139:7 [572]143:2 [573]143:2 [574]143:2

[575]143:3 [576]143:10 [577]144:14 [578]145:9 [579]145:10

[580]145:10 [581]146:4 [582]146:6 [583]147:19 [584]147:20

[585]165:17

Proverbs

[586]1:17 [587]1:23 [588]1:23 [589]1:24-26 [590]2:10

[591]2:10 [592]2:10 [593]3:31-33 [594]4:7 [595]4:12

[596]4:13 [597]4:18 [598]4:18 [599]4:25 [600]4:26 [601]6:22

[602]7:2 [603]7:22 [604]8:13 [605]8:13 [606]8:22

[607]8:22-31 [608]8:23 [609]8:36 [610]10:9 [611]10:12

[612]11:18 [613]11:31 [614]11:31 [615]11:31 [616]12:36

[617]13:13 [618]13:22 [619]14:9 [620]15:26 [621]16:4

[622]16:4 [623]16:31 [624]16:32 [625]17:16 [626]18:14

[627]18:14 [628]18:14 [629]19:2 [630]19:3 [631]20:29

[632]20:29 [633]21:8 [634]22:3 [635]22:6 [636]22:6

[637]22:6 [638]23:4 [639]23:4 [640]24:10 [641]24:13

[642]24:13 [643]24:14 [644]24:14 [645]26:1 [646]26:9

[647]26:12 [648]26:18 [649]26:19 [650]28:8 [651]28:9

[652]28:14 [653]30:2 [654]30:8 [655]30:9 [656]31:3 [657]31:30

Ecclesiastes

[658]2:2 [659]2:26 [660]3:2 [661]5:6 [662]5:10 [663]5:11

[664]5:12 [665]5:15 [666]5:18 [667]5:19 [668]7:1 [669]8:11

[670]8:11 [671]11:7 [672]12:1 [673]12:7 [674]12:7 [675]12:7

[676]12:7 [677]12:14

Song of Solomon

[678]1 [679]1 [680]1 [681]1 [682]1 [683]1 [684]1 [685]1

[686]1 [687]1 [688]1 [689]1 [690]1 [691]1 [692]1

[693]1:4 [694]1:4 [695]1:4 [696]1:4 [697]1:5 [698]1:13

[699]2 [700]2 [701]2 [702]2 [703]2 [704]2 [705]2:16

[706]2:16 [707]3:4 [708]5:7 [709]8:14

Isaiah

[710]1:3 [711]1:4 [712]1:16 [713]1:16 [714]1:16 [715]1:16

[716]1:17 [717]1:17 [718]1:18 [719]1:19 [720]1:20 [721]3:9

[722]4:11 [723]5:8 [724]5:22 [725]6:5 [726]6:5 [727]6:5

[728]9:6 [729]9:6 [730]10:8 [731]11:9 [732]14:14 [733]26:3

[734]26:13 [735]26:18 [736]26:19 [737]26:19 [738]27:4

[739]27:9 [740]27:9 [741]28:16 [742]30:20 [743]30:21

[744]33:14 [745]35:4 [746]38:3 [747]38:3 [748]38:4

[749]40:11 [750]40:15 [751]40:24 [752]40:31 [753]42:8

[754]42:8 [755]43:3 [756]43:4 [757]43:10 [758]43:25

[759]43:30 [760]44:8 [761]45:9 [762]45:9 [763]45:23

[764]47:6 [765]49:14 [766]50:4 [767]51:12 [768]51:13

[769]51:22 [770]52:3 [771]52:3 [772]53:1 [773]53:3

[774]53:4 [775]53:5 [776]53:5 [777]53:5 [778]53:5 [779]53:5

[780]53:10 [781]53:10 [782]53:11 [783]55:1 [784]55:2

[785]55:2 [786]55:7 [787]56:20 [788]57:2 [789]57:19

[790]58:13 [791]60:8 [792]61:1 [793]61:2 [794]61:3

[795]62:1 [796]63:8 [797]64:6 [798]64:6 [799]64:6 [800]66:1

Jeremiah

[801]1:5 [802]2:5 [803]2:13 [804]2:13 [805]2:19 [806]2:19

[807]2:19 [808]2:19 [809]2:26 [810]2:28 [811]2:31 [812]2:31

[813]2:32 [814]3:4 [815]3:5 [816]3:5 [817]3:14 [818]3:19

[819]3:22 [820]4:2 [821]4:14 [822]4:18 [823]4:22 [824]5:22

[825]5:23 [826]6:16 [827]6:16 [828]8:9 [829]8:20 [830]9:23

[831]9:23 [832]9:23 [833]9:24 [834]9:24 [835]9:24

[836]10:25 [837]12 [838]12:1 [839]12:5 [840]13:13

[841]13:17 [842]13:23 [843]13:23 [844]13:23 [845]14:10

[846]17:11 [847]17:11 [848]17:13 [849]17:13 [850]17:14

[851]22 [852]22:16 [853]22:16 [854]24:7 [855]24:7 [856]24:7

[857]24:7 [858]25:29 [859]30:21 [860]31:18 [861]31:34

[862]35:5 [863]35:6 [864]35:6 [865]35:6 [866]35:6 [867]35:7

[868]44:4 [869]44:17 [870]44:28 [871]51:6

Lamentations

[872]1:9 [873]1:12 [874]1:14 [875]3:4 [876]3:24 [877]3:25

[878]3:27 [879]3:40 [880]3:45

Ezekiel

[881]16:6 [882]16:8 [883]16:8 [884]16:8 [885]16:20

[886]16:30 [887]16:52 [888]16:63 [889]18:4 [890]20:37

[891]22:14 [892]33:11 [893]33:11 [894]33:13 [895]36:20

[896]36:25 [897]36:25 [898]36:25 [899]36:26 [900]36:26

[901]36:26 [902]36:27 [903]36:27 [904]38:7

Daniel

[905]1:17-20 [906]3:16-18 [907]3:17 [908]3:17 [909]3:18

[910]3:18 [911]3:25 [912]3:28 [913]4:27 [914]5:22 [915]6:10

[916]9:7 [917]9:11

Hosea

[918]1:10 [919]2:19 [920]3:5 [921]5:4 [922]6:1 [923]6:3

[924]7:8 [925]8:2 [926]10:1 [927]10:11 [928]10:11 [929]12:2

[930]13:9 [931]14:2 [932]14:4

Amos

[933]6:3

Jonah

[934]3:5 [935]3:6 [936]3:10 [937]4:8

Micah

[938]2:1 [939]2:7 [940]2:10 [941]5:2 [942]5:2 [943]6:7

[944]6:8 [945]6:8 [946]7:18

Nahum

[947]1:6

Habakkuk

[948]1 [949]1:13 [950]1:13 [951]1:16 [952]3:2 [953]3:2

[954]3:18

Zephaniah

[955]1:12 [956]3:5 [957]3:9

Haggai

[958]5:2

Zechariah

[959]1:12 [960]1:15 [961]3:2 [962]3:5 [963]4:10 [964]8:6

[965]10:12 [966]12:10 [967]12:10 [968]13:1 [969]14:3

[970]14:20 [971]14:20 [972]14:20 [973]14:21

Malachi

[974]1:2 [975]1:6 [976]1:6 [977]1:11 [978]3:17 [979]3:17

[980]3:17 [981]3:18 [982]3:27

Matthew

[983]1:21 [984]1:21 [985]1:21 [986]2:6 [987]3 [988]3:7

[989]3:8 [990]3:8 [991]3:15 [992]3:17 [993]4 [994]4:1

[995]4:7 [996]5:1-12 [997]5:6 [998]5:8 [999]5:8 [1000]5:8

[1001]5:8 [1002]5:8 [1003]5:8 [1004]5:8 [1005]5:9 [1006]5:9

[1007]5:10 [1008]5:11 [1009]5:11 [1010]5:11 [1011]5:12

[1012]5:12 [1013]5:12 [1014]5:12 [1015]5:12 [1016]5:13

[1017]5:14 [1018]5:16 [1019]5:16 [1020]5:16 [1021]5:16

[1022]5:16 [1023]5:16 [1024]5:17 [1025]5:18 [1026]5:29

[1027]5:29 [1028]5:30 [1029]5:30 [1030]5:44 [1031]5:44

[1032]5:45 [1033]5:46 [1034]5:48 [1035]5:48 [1036]6:8

[1037]6:9 [1038]6:9 [1039]6:10 [1040]6:12 [1041]6:12

[1042]6:19 [1043]6:20 [1044]6:21 [1045]6:21 [1046]6:22

[1047]6:24 [1048]6:24 [1049]6:24 [1050]6:24 [1051]6:24

[1052]6:25 [1053]6:25 [1054]6:25 [1055]6:25 [1056]6:26

[1057]6:30 [1058]6:30 [1059]6:30 [1060]6:32 [1061]6:32

[1062]6:32 [1063]6:32 [1064]6:33 [1065]6:33 [1066]6:33

[1067]6:33 [1068]6:33 [1069]6:33 [1070]6:33 [1071]6:33

[1072]7:8 [1073]7:12 [1074]7:13 [1075]7:13 [1076]7:14

[1077]7:14 [1078]7:14 [1079]7:16 [1080]7:20 [1081]7:21

[1082]7:21 [1083]7:21 [1084]7:23 [1085]7:24 [1086]8:2

[1087]8:9 [1088]8:10 [1089]8:11 [1090]8:11 [1091]8:26

[1092]8:27 [1093]8:27 [1094]8:29 [1095]8:29 [1096]8:29

[1097]8:29 [1098]9:13 [1099]9:13 [1100]9:15 [1101]10:3

[1102]10:10 [1103]10:23 [1104]10:28 [1105]10:28 [1106]10:37

[1107]10:37 [1108]11:12 [1109]11:25 [1110]11:26 [1111]11:26

[1112]11:26 [1113]11:27 [1114]11:28 [1115]11:28 [1116]11:28

[1117]11:28 [1118]11:28 [1119]11:28 [1120]11:28 [1121]11:29

[1122]11:29 [1123]11:29 [1124]11:29 [1125]11:30 [1126]12:20

[1127]12:24 [1128]12:25-26 [1129]12:31 [1130]12:34

[1131]12:35 [1132]12:36 [1133]12:42 [1134]12:44 [1135]12:45

[1136]13 [1137]13:9 [1138]13:19 [1139]13:19 [1140]13:19

[1141]13:21 [1142]13:23 [1143]13:41 [1144]13:41 [1145]13:41

[1146]13:42 [1147]13:42 [1148]13:42 [1149]13:43 [1150]13:45

[1151]13:45 [1152]13:45 [1153]13:45 [1154]13:45 [1155]13:45

[1156]13:45 [1157]13:46 [1158]13:46 [1159]13:46 [1160]13:46

[1161]13:46 [1162]13:46 [1163]13:46 [1164]13:46 [1165]15:19

[1166]15:20 [1167]16:8 [1168]16:16 [1169]16:17 [1170]16:23

[1171]16:24 [1172]16:24 [1173]16:24 [1174]16:24 [1175]16:24

[1176]16:25 [1177]16:26 [1178]16:26 [1179]17:2 [1180]17:3

[1181]17:3 [1182]17:4 [1183]17:16 [1184]18:1-3 [1185]18:3

[1186]18:10 [1187]18:27 [1188]18:34 [1189]18:35 [1190]19:8

[1191]19:24 [1192]19:26 [1193]19:27 [1194]19:28 [1195]19:28

[1196]19:28 [1197]19:28 [1198]19:28 [1199]20:15 [1200]20:15

[1201]20:15 [1202]20:16 [1203]20:21 [1204]20:21 [1205]21:3

[1206]21:15 [1207]21:15 [1208]21:16 [1209]21:31 [1210]22:3

[1211]22:5 [1212]22:5 [1213]22:11 [1214]22:12 [1215]22:14

[1216]22:14 [1217]22:14 [1218]22:14 [1219]22:22 [1220]22:23

[1221]22:29 [1222]22:30 [1223]22:30 [1224]22:30 [1225]22:31

[1226]22:32 [1227]22:32 [1228]22:37-40 [1229]22:61

[1230]23:13 [1231]23:23 [1232]23:26 [1233]23:33 [1234]23:37

[1235]24:14 [1236]24:30 [1237]24:31 [1238]24:41 [1239]24:46

[1240]24:46 [1241]24:49 [1242]25 [1243]25:1 [1244]25:21

[1245]25:21 [1246]25:21-23 [1247]25:28 [1248]25:30

[1249]25:31 [1250]25:34 [1251]25:34 [1252]25:34 [1253]25:41

[1254]25:41 [1255]25:41 [1256]25:41 [1257]25:41 [1258]25:41

[1259]25:42 [1260]25:46 [1261]25:46 [1262]26:8 [1263]26:15

[1264]26:27 [1265]26:29 [1266]26:35 [1267]26:38 [1268]26:41

[1269]26:64 [1270]28:18 [1271]28:19 [1272]28:20 [1273]28:20

Mark

[1274]3:37 [1275]4:24 [1276]6:6 [1277]6:20 [1278]7:37

[1279]7:37 [1280]10:16 [1281]10:21 [1282]10:26 [1283]10:29

[1284]10:29 [1285]10:29 [1286]10:30 [1287]10:30 [1288]10:30

[1289]10:30 [1290]10:38 [1291]10:49 [1292]12:34 [1293]12:34

[1294]13:9 [1295]13:37 [1296]16:16 [1297]16:16 [1298]16:16

[1299]16:16 [1300]16:16

Luke

[1301]1:2 [1302]1:17 [1303]1:35 [1304]1:46 [1305]1:47

[1306]1:74 [1307]1:75 [1308]1:75 [1309]2:13 [1310]2:14

[1311]2:14 [1312]2:29 [1313]2:34 [1314]2:52 [1315]3:38

[1316]5:5 [1317]6:22 [1318]6:35 [1319]6:36 [1320]6:46

[1321]6:46 [1322]6:46 [1323]7:44 [1324]7:47 [1325]7:47

[1326]7:47 [1327]8:13 [1328]8:14 [1329]8:14 [1330]8:14

[1331]8:14 [1332]8:14 [1333]8:15 [1334]8:15 [1335]8:15

[1336]8:18 [1337]9:23 [1338]9:26 [1339]9:29 [1340]9:31

[1341]9:54 [1342]9:54 [1343]9:55 [1344]9:55 [1345]9:56

[1346]9:62 [1347]10:7 [1348]10:16 [1349]10:20 [1350]10:20

[1351]10:42 [1352]10:42 [1353]10:42 [1354]10:42 [1355]11:13

[1356]11:21 [1357]11:22 [1358]12:4 [1359]12:4 [1360]12:4

[1361]12:4 [1362]12:5 [1363]12:5 [1364]12:5 [1365]12:5

[1366]12:8 [1367]12:8 [1368]12:8 [1369]12:19 [1370]12:20

[1371]12:20 [1372]12:20 [1373]12:20 [1374]12:21 [1375]12:21

[1376]12:21 [1377]12:21 [1378]12:21 [1379]12:32 [1380]12:32

[1381]12:32 [1382]12:32 [1383]12:37 [1384]12:47 [1385]12:48

[1386]13:24 [1387]13:25 [1388]13:26 [1389]13:38 [1390]14:14

[1391]14:20 [1392]14:26 [1393]14:26 [1394]14:26 [1395]14:26

[1396]14:26 [1397]14:26 [1398]14:26 [1399]14:28 [1400]14:28

[1401]14:28 [1402]14:29 [1403]14:32 [1404]14:33 [1405]15:7

[1406]15:7 [1407]15:10 [1408]16 [1409]16 [1410]16:2

[1411]16:8 [1412]16:9 [1413]16:9 [1414]16:14 [1415]16:22

[1416]16:22 [1417]16:22 [1418]16:24 [1419]16:25 [1420]16:25

[1421]16:25 [1422]16:25 [1423]16:25 [1424]16:25 [1425]16:26

[1426]16:27 [1427]16:30 [1428]17:3 [1429]17:10 [1430]17:10

[1431]17:10 [1432]17:10 [1433]17:20 [1434]17:20 [1435]18:9

[1436]18:13 [1437]18:23 [1438]18:31 [1439]19:14 [1440]19:14

[1441]19:19 [1442]19:22 [1443]19:23 [1444]19:23 [1445]19:23

[1446]19:23 [1447]19:27 [1448]19:41 [1449]20:36 [1450]20:37

[1451]20:37 [1452]20:38 [1453]20:38 [1454]21:28 [1455]21:28

[1456]21:36 [1457]21:36 [1458]21:36 [1459]21:36 [1460]22:21

[1461]22:24 [1462]22:30 [1463]22:31 [1464]22:32 [1465]23:8

[1466]23:9 [1467]23:31 [1468]23:43 [1469]23:43 [1470]23:45

[1471]24:45 [1472]24:47

John

[1473]1:1 [1474]1:1 [1475]1:2 [1476]1:2 [1477]1:3 [1478]1:3

[1479]1:5 [1480]1:11 [1481]1:11 [1482]1:12 [1483]1:12

[1484]1:12 [1485]1:12 [1486]1:12 [1487]1:12 [1488]1:12

[1489]1:12 [1490]1:12 [1491]1:12 [1492]1:12 [1493]1:13

[1494]1:13 [1495]1:14 [1496]1:29 [1497]1:32 [1498]2:1-4

[1499]2:5 [1500]2:6 [1501]3:2 [1502]3:3 [1503]3:6 [1504]3:6

[1505]3:9 [1506]3:13 [1507]3:15 [1508]3:16 [1509]3:16

[1510]3:16 [1511]3:16 [1512]3:16 [1513]3:16 [1514]3:16

[1515]3:16 [1516]3:16 [1517]3:16-18 [1518]3:16-18 [1519]3:17

[1520]3:18 [1521]3:18 [1522]3:18 [1523]3:19 [1524]3:19

[1525]3:19 [1526]3:19 [1527]3:19 [1528]3:19 [1529]3:19

[1530]3:20 [1531]3:33 [1532]3:33 [1533]3:36 [1534]3:36

[1535]3:36 [1536]4:10 [1537]4:10 [1538]4:10 [1539]4:14

[1540]4:17 [1541]5:4 [1542]5:23 [1543]5:24 [1544]5:24

[1545]5:24 [1546]5:27 [1547]5:28 [1548]5:29 [1549]5:29

[1550]5:29 [1551]5:44 [1552]5:44 [1553]5:44 [1554]5:44

[1555]5:44 [1556]5:44 [1557]6 [1558]6:27 [1559]6:27

[1560]6:27 [1561]6:27 [1562]6:27 [1563]6:29 [1564]6:29

[1565]6:33 [1566]6:37 [1567]6:38 [1568]6:39 [1569]6:39

[1570]6:40 [1571]6:40 [1572]6:41 [1573]6:42 [1574]6:44

[1575]6:44 [1576]6:44 [1577]6:45 [1578]6:45 [1579]6:45

[1580]6:45 [1581]6:54 [1582]6:56 [1583]6:69 [1584]6:69

[1585]7:7 [1586]7:17 [1587]7:17 [1588]7:17 [1589]7:24

[1590]7:38 [1591]8:7 [1592]8:24 [1593]8:31 [1594]8:31

[1595]8:32 [1596]8:34 [1597]8:37 [1598]8:39 [1599]8:44

[1600]8:44 [1601]8:50 [1602]8:58 [1603]10:28 [1604]11:25

[1605]11:26 [1606]11:26 [1607]11:35 [1608]12:4 [1609]12:5

[1610]12:16 [1611]12:16 [1612]12:26 [1613]12:26 [1614]12:26

[1615]12:26 [1616]12:28 [1617]12:32 [1618]12:42 [1619]12:42

[1620]12:42 [1621]12:43 [1622]12:43 [1623]12:43 [1624]12:47

[1625]13:2 [1626]13:5 [1627]13:8 [1628]13:8 [1629]13:10

[1630]13:10 [1631]13:33 [1632]14:1 [1633]14:2 [1634]14:2

[1635]14:2 [1636]14:2 [1637]14:3 [1638]14:3 [1639]14:3

[1640]14:3 [1641]14:6 [1642]14:6 [1643]14:6 [1644]14:9

[1645]14:13 [1646]14:13 [1647]14:14 [1648]14:17 [1649]14:18

[1650]14:20 [1651]14:21 [1652]14:21 [1653]14:21 [1654]14:21

[1655]14:22 [1656]14:23 [1657]14:23 [1658]15:2 [1659]15:3

[1660]15:3 [1661]15:8 [1662]15:8 [1663]15:8 [1664]15:8

[1665]15:8 [1666]15:10 [1667]15:10 [1668]15:11 [1669]15:11

[1670]15:15 [1671]15:19 [1672]15:19 [1673]15:19 [1674]15:20

[1675]15:21 [1676]16:1 [1677]16:2 [1678]16:3 [1679]16:7

[1680]16:9 [1681]16:12 [1682]16:14 [1683]16:14 [1684]16:14

[1685]16:18 [1686]16:20 [1687]16:27 [1688]16:33 [1689]17:2

[1690]17:2 [1691]17:3 [1692]17:3 [1693]17:3 [1694]17:3

[1695]17:4 [1696]17:4 [1697]17:4 [1698]17:5 [1699]17:5

[1700]17:5 [1701]17:8 [1702]17:8 [1703]17:8 [1704]17:9

[1705]17:10 [1706]17:10 [1707]17:10 [1708]17:17 [1709]17:17

[1710]17:17 [1711]17:17 [1712]17:19 [1713]17:19 [1714]17:20

[1715]17:22 [1716]17:24 [1717]17:24 [1718]17:24 [1719]18:8

[1720]18:11 [1721]18:11 [1722]18:37 [1723]18:37 [1724]20:17

[1725]20:28 [1726]21:15 [1727]21:16 [1728]21:19 [1729]21:19

[1730]62

Acts

[1731]1:8 [1732]1:10 [1733]1:11 [1734]2:17 [1735]2:32

[1736]2:36 [1737]2:36 [1738]2:36 [1739]2:36 [1740]2:36

[1741]2:37 [1742]2:37 [1743]2:39 [1744]2:40 [1745]2:41

[1746]2:41 [1747]3:19 [1748]3:19 [1749]3:19 [1750]3:19

[1751]3:19 [1752]3:19 [1753]3:19 [1754]3:19 [1755]3:19

[1756]3:19 [1757]3:21 [1758]3:21 [1759]3:21 [1760]3:26

[1761]3:26 [1762]4:12 [1763]4:13 [1764]4:20 [1765]4:33

[1766]5:31 [1767]5:31 [1768]5:31 [1769]5:31 [1770]5:31

[1771]5:32 [1772]5:32 [1773]5:41 [1774]5:41 [1775]5:41

[1776]5:41 [1777]5:41 [1778]5:41 [1779]5:41 [1780]6:7

[1781]7:30 [1782]7:50 [1783]7:51 [1784]7:55 [1785]7:56

[1786]7:59 [1787]7:60 [1788]8:35 [1789]9 [1790]9 [1791]9:4

[1792]9:4 [1793]9:6 [1794]9:31 [1795]10:36 [1796]10:38

[1797]10:38 [1798]10:38 [1799]10:39 [1800]10:39

[1801]10:39-41 [1802]10:43 [1803]10:43 [1804]10:43

[1805]10:43 [1806]10:43 [1807]11:21 [1808]11:24 [1809]12:20

[1810]13:11 [1811]13:26 [1812]13:26 [1813]13:26 [1814]13:46

[1815]13:48 [1816]13:48 [1817]14:17 [1818]14:17 [1819]14:19

[1820]14:20 [1821]14:22 [1822]14:22 [1823]14:22 [1824]15:9

[1825]15:9 [1826]15:9 [1827]15:18 [1828]16:14 [1829]16:14

[1830]16:14 [1831]16:14 [1832]16:14 [1833]17:3 [1834]17:4

[1835]17:4 [1836]17:5 [1837]17:25 [1838]17:27 [1839]17:28

[1840]17:28 [1841]17:28 [1842]17:28 [1843]17:30 [1844]17:31

[1845]17:31 [1846]17:31 [1847]17:31 [1848]17:31 [1849]17:31

[1850]17:32 [1851]17:34 [1852]19:38 [1853]20:21 [1854]20:21

[1855]20:21 [1856]20:21 [1857]20:22 [1858]20:23 [1859]20:24

[1860]20:24 [1861]20:24 [1862]20:24 [1863]20:28 [1864]20:28

[1865]20:28 [1866]20:32 [1867]21:13 [1868]21:13 [1869]21:13

[1870]21:16 [1871]22:16 [1872]22:20 [1873]22:28 [1874]24:15

[1875]24:15 [1876]24:15 [1877]24:16 [1878]24:16 [1879]24:16

[1880]24:25 [1881]26:5 [1882]26:6 [1883]26:6 [1884]26:7

[1885]26:7 [1886]26:7 [1887]26:7 [1888]26:7 [1889]26:7

[1890]26:7 [1891]26:18 [1892]26:18 [1893]26:18 [1894]26:18

[1895]26:18 [1896]26:18 [1897]26:18 [1898]26:18 [1899]26:18

[1900]26:20 [1901]26:20

Romans

[1902]1:4 [1903]1:5 [1904]1:6 [1905]1:7 [1906]1:12

[1907]1:12 [1908]1:16 [1909]1:17 [1910]1:18 [1911]1:18

[1912]1:18 [1913]1:20 [1914]1:21 [1915]1:21 [1916]1:21

[1917]1:28 [1918]1:32 [1919]1:32 [1920]1:32 [1921]1:32

[1922]2:4 [1923]2:4 [1924]2:4 [1925]2:4 [1926]2:4 [1927]2:4

[1928]2:5 [1929]2:6 [1930]2:7 [1931]2:7 [1932]2:7 [1933]2:7

[1934]2:7 [1935]2:7 [1936]2:7 [1937]2:7-9 [1938]2:8

[1939]2:9 [1940]2:9 [1941]2:10 [1942]2:12 [1943]2:12

[1944]2:14 [1945]2:14 [1946]2:14 [1947]2:14-15 [1948]2:15

[1949]2:15 [1950]2:15 [1951]2:18 [1952]2:18 [1953]2:18

[1954]2:18 [1955]2:19 [1956]2:20 [1957]2:20 [1958]2:20

[1959]2:20 [1960]2:24 [1961]3:5 [1962]3:6 [1963]3:10

[1964]3:12 [1965]3:19 [1966]3:20 [1967]3:20 [1968]3:21

[1969]3:22 [1970]3:22 [1971]3:22 [1972]3:23 [1973]3:23

[1974]3:23 [1975]3:23 [1976]3:24 [1977]3:24 [1978]3:24

[1979]3:24 [1980]3:25 [1981]3:25 [1982]3:25 [1983]3:25

[1984]3:26 [1985]4:3 [1986]4:15 [1987]4:15 [1988]4:16

[1989]4:17 [1990]4:21 [1991]4:23 [1992]4:24 [1993]4:27

[1994]5:1 [1995]5:1 [1996]5:2 [1997]5:2 [1998]5:2 [1999]5:3

[2000]5:3 [2001]5:3 [2002]5:3 [2003]5:3-5 [2004]5:3-5

[2005]5:4 [2006]5:4 [2007]5:5 [2008]5:5 [2009]5:5 [2010]5:6

[2011]5:6 [2012]5:7 [2013]5:8 [2014]5:8 [2015]5:9

[2016]5:10 [2017]5:10 [2018]5:11 [2019]5:12 [2020]5:12

[2021]5:12 [2022]5:13 [2023]5:14 [2024]5:18 [2025]5:19

[2026]5:19 [2027]5:19 [2028]5:19 [2029]5:20 [2030]6:2

[2031]6:4 [2032]6:4 [2033]6:5 [2034]6:5 [2035]6:6

[2036]6:13 [2037]6:13 [2038]6:13 [2039]6:13 [2040]6:16

[2041]6:21 [2042]6:21 [2043]6:23 [2044]6:23 [2045]6:23

[2046]7 [2047]7:4 [2048]7:9 [2049]7:9 [2050]7:12 [2051]7:13

[2052]7:14 [2053]7:14 [2054]7:14 [2055]7:18 [2056]7:19

[2057]7:21 [2058]7:22 [2059]7:23 [2060]7:24 [2061]7:24

[2062]7:24 [2063]7:24 [2064]7:24 [2065]7:24 [2066]7:24

[2067]7:24 [2068]8:1 [2069]8:1 [2070]8:1 [2071]8:1

[2072]8:3 [2073]8:5 [2074]8:5 [2075]8:5 [2076]8:5 [2077]8:5

[2078]8:6 [2079]8:7 [2080]8:7 [2081]8:7 [2082]8:7 [2083]8:7

[2084]8:11 [2085]8:11 [2086]8:11 [2087]8:11 [2088]8:13

[2089]8:13 [2090]8:13 [2091]8:13 [2092]8:13 [2093]8:13

[2094]8:13 [2095]8:13 [2096]8:13 [2097]8:14 [2098]8:14

[2099]8:15 [2100]8:16 [2101]8:16 [2102]8:17 [2103]8:17

[2104]8:17 [2105]8:17 [2106]8:17 [2107]8:17 [2108]8:17

[2109]8:17 [2110]8:18 [2111]8:18 [2112]8:18 [2113]8:18

[2114]8:18 [2115]8:18 [2116]8:18 [2117]8:18 [2118]8:18

[2119]8:18 [2120]8:18 [2121]8:19 [2122]8:19 [2123]8:19

[2124]8:19 [2125]8:23 [2126]8:23 [2127]8:23 [2128]8:23

[2129]8:23 [2130]8:23 [2131]8:23 [2132]8:23 [2133]8:23

[2134]8:23 [2135]8:23 [2136]8:25 [2137]8:25 [2138]8:26

[2139]8:26 [2140]8:28 [2141]8:28 [2142]8:28 [2143]8:28

[2144]8:28 [2145]8:29 [2146]8:29 [2147]8:29 [2148]8:30

[2149]8:30 [2150]8:31 [2151]8:31 [2152]8:31 [2153]8:32

[2154]8:32 [2155]8:32 [2156]8:33 [2157]8:35 [2158]8:36

[2159]8:37 [2160]8:38 [2161]8:39 [2162]8:39 [2163]8:39

[2164]9:4 [2165]9:5 [2166]9:11 [2167]9:11 [2168]9:16

[2169]9:16 [2170]9:18 [2171]9:22 [2172]9:22 [2173]9:22

[2174]9:23 [2175]9:23 [2176]9:23 [2177]9:24 [2178]10

[2179]10:3 [2180]10:3 [2181]10:9 [2182]10:14 [2183]10:15

[2184]10:16 [2185]10:16 [2186]11:5 [2187]11:35 [2188]11:36

[2189]11:36 [2190]11:36 [2191]11:36 [2192]12:1 [2193]12:1

[2194]12:1 [2195]12:2 [2196]12:21 [2197]13:4 [2198]13:4

[2199]13:11 [2200]13:11 [2201]13:14 [2202]13:14 [2203]14:1

[2204]14:1 [2205]14:1 [2206]14:7 [2207]14:7 [2208]14:7-9

[2209]14:8 [2210]14:8 [2211]14:8 [2212]14:9 [2213]14:9

[2214]14:9 [2215]14:10 [2216]14:11 [2217]14:12 [2218]15:3

[2219]15:4 [2220]15:5 [2221]15:13 [2222]15:14 [2223]16:17

[2224]16:18 [2225]16:18 [2226]16:19 [2227]16:19 [2228]16:20

[2229]16:26 [2230]16:26

1 Corinthians

[2231]1:2 [2232]1:2 [2233]1:6 [2234]1:6 [2235]1:7 [2236]1:9

[2237]1:9 [2238]1:9 [2239]1:9 [2240]1:21 [2241]1:22

[2242]1:26 [2243]1:29 [2244]1:30 [2245]1:30 [2246]1:30

[2247]1:30 [2248]1:31 [2249]2:2 [2250]2:2 [2251]2:8

[2252]2:9 [2253]2:9 [2254]2:12 [2255]2:14 [2256]2:14

[2257]2:14 [2258]2:14 [2259]2:14 [2260]2:14 [2261]2:14

[2262]3:1-3 [2263]3:2 [2264]3:3 [2265]3:3 [2266]3:13

[2267]3:13 [2268]3:16 [2269]3:21 [2270]3:22 [2271]3:22

[2272]3:23 [2273]4:3 [2274]4:3 [2275]4:5 [2276]4:7

[2277]4:7 [2278]4:7 [2279]4:9 [2280]4:9 [2281]4:15

[2282]4:16 [2283]4:16 [2284]4:20 [2285]6:2 [2286]6:2

[2287]6:3 [2288]6:9 [2289]6:11 [2290]6:11 [2291]6:11

[2292]6:11 [2293]6:12 [2294]6:15 [2295]6:15 [2296]6:15

[2297]6:15 [2298]6:17 [2299]6:17 [2300]6:19 [2301]6:19

[2302]6:20 [2303]6:20 [2304]6:20 [2305]6:20 [2306]7:5

[2307]7:19 [2308]7:29 [2309]7:29 [2310]7:30 [2311]7:31

[2312]8:1-3 [2313]8:2 [2314]8:3 [2315]8:3 [2316]8:6

[2317]9:24 [2318]9:24 [2319]9:24 [2320]9:27 [2321]9:27

[2322]10 [2323]10:12 [2324]10:12 [2325]10:13 [2326]10:13

[2327]10:13 [2328]10:13 [2329]10:16 [2330]10:22 [2331]10:31

[2332]10:32 [2333]11:1 [2334]11:1 [2335]11:10 [2336]11:10

[2337]11:19 [2338]11:26 [2339]11:26 [2340]11:26 [2341]11:28

[2342]11:31 [2343]11:32 [2344]11:32 [2345]12:9 [2346]12:12

[2347]12:12 [2348]12:13 [2349]13:1-3 [2350]13:3 [2351]13:7

[2352]13:9 [2353]13:12 [2354]13:12 [2355]13:12 [2356]13:12

[2357]13:12 [2358]13:12 [2359]13:12 [2360]13:32 [2361]14:20

[2362]15:9 [2363]15:10 [2364]15:10 [2365]15:15 [2366]15:19

[2367]15:19 [2368]15:19 [2369]15:20 [2370]15:20 [2371]15:24

[2372]15:26 [2373]15:28 [2374]15:28 [2375]15:28 [2376]15:29

[2377]15:32 [2378]15:42 [2379]15:42 [2380]15:42-44

[2381]15:43 [2382]15:43 [2383]15:44 [2384]15:44 [2385]15:49

[2386]15:50 [2387]15:51 [2388]15:53 [2389]15:56 [2390]15:56

[2391]15:56 [2392]15:58 [2393]15:58 [2394]15:58 [2395]15:58

[2396]15:58 [2397]15:58 [2398]15:58 [2399]16:13 [2400]16:22

[2401]16:22

2 Corinthians

[2402]1:4 [2403]1:5 [2404]1:5 [2405]1:5 [2406]1:12

[2407]1:12 [2408]1:12 [2409]1:12 [2410]1:12 [2411]1:12

[2412]1:17 [2413]1:22 [2414]1:22 [2415]1:22 [2416]1:22

[2417]2:11 [2418]2:11 [2419]2:11 [2420]3:3 [2421]3:16

[2422]3:17 [2423]3:18 [2424]3:18 [2425]3:18 [2426]3:18

[2427]3:18 [2428]3:18 [2429]3:18 [2430]3:18 [2431]3:18

[2432]3:18 [2433]3:18 [2434]3:18 [2435]4:2-4 [2436]4:3

[2437]4:4 [2438]4:4 [2439]4:5 [2440]4:6 [2441]4:6 [2442]4:6

[2443]4:7 [2444]4:9 [2445]4:10 [2446]4:10 [2447]4:12

[2448]4:13 [2449]4:13 [2450]4:13 [2451]4:13 [2452]4:14

[2453]4:16 [2454]4:16 [2455]4:16 [2456]4:16 [2457]4:16

[2458]4:16 [2459]4:16 [2460]4:16 [2461]4:17 [2462]4:17

[2463]4:17 [2464]4:17 [2465]4:17 [2466]4:17 [2467]4:17

[2468]4:17 [2469]4:17 [2470]4:17 [2471]4:18 [2472]4:18

[2473]4:18 [2474]4:18 [2475]4:18 [2476]4:18 [2477]5

[2478]5:1 [2479]5:1 [2480]5:1 [2481]5:1 [2482]5:1 [2483]5:1

[2484]5:1 [2485]5:1 [2486]5:2 [2487]5:2 [2488]5:2 [2489]5:3

[2490]5:3 [2491]5:3 [2492]5:4 [2493]5:4 [2494]5:5 [2495]5:5

[2496]5:5 [2497]5:5 [2498]5:6 [2499]5:6 [2500]5:7 [2501]5:7

[2502]5:8 [2503]5:8 [2504]5:8 [2505]5:8 [2506]5:9 [2507]5:9

[2508]5:9 [2509]5:9 [2510]5:10 [2511]5:10 [2512]5:13

[2513]5:14 [2514]5:14 [2515]5:14 [2516]5:14 [2517]5:14

[2518]5:14 [2519]5:15 [2520]5:15 [2521]5:15 [2522]5:15

[2523]5:15 [2524]5:15 [2525]5:16 [2526]5:17 [2527]5:17

[2528]5:17 [2529]5:17 [2530]5:17 [2531]5:19 [2532]5:19

[2533]5:19 [2534]5:20 [2535]5:21 [2536]5:21 [2537]5:21

[2538]6:3 [2539]6:4 [2540]6:7 [2541]6:8 [2542]6:18

[2543]7:1 [2544]7:1 [2545]7:1 [2546]7:1 [2547]7:1 [2548]8:5

[2549]8:5 [2550]8:5 [2551]8:9 [2552]8:12 [2553]9:2

[2554]9:13 [2555]10:18 [2556]10:18 [2557]11:3 [2558]11:15

[2559]12:2 [2560]12:2 [2561]12:2 [2562]12:4 [2563]12:4

[2564]12:4 [2565]12:4 [2566]12:7 [2567]12:7 [2568]12:7

[2569]12:9 [2570]12:9 [2571]12:10 [2572]12:10 [2573]13:5

[2574]13:9

Galatians

[2575]1:4 [2576]1:14 [2577]1:16 [2578]2:13 [2579]2:17

[2580]2:17 [2581]2:17 [2582]2:18 [2583]2:19 [2584]2:20

[2585]2:20 [2586]2:20 [2587]2:20 [2588]2:20 [2589]2:20

[2590]2:20 [2591]2:20 [2592]2:20 [2593]2:20 [2594]2:20

[2595]2:21 [2596]3:2 [2597]3:4 [2598]3:4 [2599]3:10

[2600]3:13 [2601]3:13 [2602]3:14 [2603]3:21 [2604]3:26

[2605]3:27 [2606]4:1 [2607]4:4 [2608]4:4 [2609]4:5

[2610]4:5 [2611]4:6 [2612]4:6 [2613]4:6 [2614]4:6 [2615]4:6

[2616]4:6 [2617]4:19 [2618]4:19 [2619]5:5 [2620]5:5

[2621]5:6 [2622]5:6 [2623]5:6 [2624]5:6 [2625]5:7

[2626]5:11 [2627]5:16 [2628]5:17 [2629]5:17 [2630]5:18

[2631]5:24 [2632]5:25 [2633]5:26 [2634]6:1 [2635]6:1

[2636]6:8 [2637]6:8 [2638]6:8 [2639]6:8 [2640]6:8 [2641]6:8

[2642]6:9 [2643]6:10 [2644]6:10 [2645]6:10 [2646]6:12

[2647]6:14 [2648]6:14 [2649]6:14 [2650]6:14 [2651]6:14

[2652]6:15 [2653]6:16 [2654]6:16 [2655]6:16 [2656]6:16

[2657]6:16

Ephesians

[2658]1:3 [2659]1:3 [2660]1:3 [2661]1:4 [2662]1:4 [2663]1:5

[2664]1:5 [2665]1:6 [2666]1:6 [2667]1:6 [2668]1:6 [2669]1:7

[2670]1:7 [2671]1:8 [2672]1:10 [2673]1:11 [2674]1:11

[2675]1:12 [2676]1:12 [2677]1:12 [2678]1:12 [2679]1:12

[2680]1:13 [2681]1:13 [2682]1:13 [2683]1:13 [2684]1:13

[2685]1:13 [2686]1:13 [2687]1:14 [2688]1:14 [2689]1:14

[2690]1:14 [2691]1:14 [2692]1:17 [2693]1:17 [2694]1:17

[2695]1:17 [2696]1:18 [2697]1:18 [2698]1:18 [2699]1:18

[2700]1:18 [2701]1:18 [2702]1:19 [2703]1:19 [2704]1:20

[2705]1:22 [2706]2:2 [2707]2:3 [2708]2:3 [2709]2:3

[2710]2:4 [2711]2:4 [2712]2:5 [2713]2:5 [2714]2:5 [2715]2:6

[2716]2:8 [2717]2:8 [2718]2:8 [2719]2:8 [2720]2:8 [2721]2:8

[2722]2:9 [2723]2:9 [2724]2:10 [2725]2:10 [2726]2:10

[2727]2:10 [2728]2:10 [2729]2:18 [2730]2:19 [2731]2:19

[2732]2:19 [2733]2:22 [2734]3:6 [2735]3:6 [2736]3:8

[2737]3:10 [2738]3:10 [2739]3:10 [2740]3:12 [2741]3:12

[2742]3:15 [2743]3:16 [2744]3:17 [2745]3:18 [2746]3:18

[2747]3:19 [2748]3:19 [2749]3:19 [2750]4:1 [2751]4:1

[2752]4:1 [2753]4:7 [2754]4:10 [2755]4:10 [2756]4:11

[2757]4:14 [2758]4:14 [2759]4:19 [2760]4:19 [2761]4:22

[2762]4:22 [2763]4:24 [2764]4:24 [2765]4:24 [2766]4:24

[2767]4:27 [2768]4:28 [2769]4:30 [2770]4:30 [2771]4:30

[2772]4:30 [2773]4:30 [2774]5:1 [2775]5:1 [2776]5:1

[2777]5:1 [2778]5:2 [2779]5:2 [2780]5:5 [2781]5:8 [2782]5:8

[2783]5:9 [2784]5:9 [2785]5:15 [2786]5:23 [2787]5:23

[2788]5:25 [2789]5:25-27 [2790]5:25-27 [2791]5:26 [2792]5:26

[2793]5:26 [2794]5:27 [2795]5:27 [2796]5:27 [2797]5:27

[2798]5:27 [2799]5:27 [2800]5:27 [2801]5:27 [2802]5:27

[2803]6:4 [2804]6:8 [2805]6:10 [2806]6:10 [2807]6:10

[2808]6:11 [2809]6:11 [2810]6:12 [2811]6:12 [2812]6:13

[2813]6:15 [2814]6:15 [2815]6:16 [2816]6:16 [2817]6:16

[2818]6:17

Philippians

[2819]1:6 [2820]1:6 [2821]1:6 [2822]1:8 [2823]1:9 [2824]1:9

[2825]1:9 [2826]1:9 [2827]1:10 [2828]1:11 [2829]1:11

[2830]1:11 [2831]1:11 [2832]1:12 [2833]1:12 [2834]1:16

[2835]1:20 [2836]1:20 [2837]1:21 [2838]1:21 [2839]1:21

[2840]1:21 [2841]1:21 [2842]1:21 [2843]1:21 [2844]1:21

[2845]1:23 [2846]1:23 [2847]1:23 [2848]1:23 [2849]1:23

[2850]1:23 [2851]1:23 [2852]1:27 [2853]1:28 [2854]1:28

[2855]1:28 [2856]1:29 [2857]1:29 [2858]1:29 [2859]1:29

[2860]1:29 [2861]2:6 [2862]2:7 [2863]2:7 [2864]2:7-11

[2865]2:8 [2866]2:10 [2867]2:11 [2868]2:11 [2869]2:12

[2870]2:12 [2871]2:12 [2872]2:12 [2873]2:12 [2874]2:12

[2875]2:12 [2876]2:13 [2877]2:13 [2878]2:14 [2879]2:15

[2880]2:15 [2881]2:16 [2882]2:16 [2883]2:20 [2884]2:21

[2885]2:29 [2886]3 [2887]3:2 [2888]3:6 [2889]3:7 [2890]3:7

[2891]3:7-21 [2892]3:7-21 [2893]3:8 [2894]3:8 [2895]3:8

[2896]3:8 [2897]3:8 [2898]3:8 [2899]3:8-10 [2900]3:9

[2901]3:9 [2902]3:10 [2903]3:10 [2904]3:10 [2905]3:10

[2906]3:10 [2907]3:11 [2908]3:11 [2909]3:11 [2910]3:11

[2911]3:11 [2912]3:11 [2913]3:11 [2914]3:11 [2915]3:12

[2916]3:12 [2917]3:13-14 [2918]3:14 [2919]3:14 [2920]3:14

[2921]3:14 [2922]3:14 [2923]3:15 [2924]3:15 [2925]3:16

[2926]3:16 [2927]3:16 [2928]3:17 [2929]3:18 [2930]3:18

[2931]3:19 [2932]3:19 [2933]3:19 [2934]3:19 [2935]3:19

[2936]3:20 [2937]3:20 [2938]3:20 [2939]3:20 [2940]3:20

[2941]3:20 [2942]3:20 [2943]3:20 [2944]3:21 [2945]3:21

[2946]3:21 [2947]3:21 [2948]3:21 [2949]4:5 [2950]4:6

[2951]4:7 [2952]4:8 [2953]4:12 [2954]4:12 [2955]4:12

[2956]4:13 [2957]4:13

Colossians

[2958]1:4 [2959]1:6 [2960]1:6 [2961]1:6 [2962]1:6

[2963]1:10 [2964]1:10 [2965]1:10 [2966]1:11 [2967]1:11

[2968]1:11 [2969]1:12 [2970]1:12 [2971]1:12 [2972]1:12

[2973]1:12 [2974]1:12 [2975]1:12 [2976]1:12 [2977]1:13

[2978]1:13 [2979]1:13 [2980]1:14 [2981]1:14 [2982]1:14

[2983]1:15 [2984]1:18 [2985]1:18 [2986]1:19 [2987]1:20

[2988]1:20 [2989]1:20 [2990]1:20 [2991]1:20 [2992]1:21

[2993]1:21 [2994]1:21 [2995]1:22 [2996]1:22 [2997]1:22

[2998]1:22 [2999]1:23 [3000]1:24 [3001]1:24 [3002]1:24

[3003]1:27 [3004]1:27 [3005]1:28 [3006]1:28 [3007]1:29

[3008]2:2 [3009]2:6 [3010]2:8 [3011]2:9 [3012]2:9

[3013]2:15 [3014]3:1 [3015]3:1 [3016]3:1 [3017]3:1

[3018]3:1 [3019]3:1 [3020]3:1 [3021]3:1 [3022]3:1-3

[3023]3:2 [3024]3:2 [3025]3:2 [3026]3:2 [3027]3:2 [3028]3:2

[3029]3:2 [3030]3:3 [3031]3:3 [3032]3:3 [3033]3:3 [3034]3:4

[3035]3:4 [3036]3:4 [3037]3:4 [3038]3:5 [3039]3:5 [3040]3:5

[3041]3:10 [3042]3:10 [3043]3:12 [3044]3:12

1 Thessalonians

[3045]1:3 [3046]1:3 [3047]1:4 [3048]1:4 [3049]1:4-7

[3050]1:5 [3051]1:5 [3052]1:5 [3053]1:5 [3054]1:5 [3055]1:6

[3056]1:7 [3057]1:7 [3058]1:8 [3059]1:9 [3060]1:10

[3061]1:10 [3062]1:10 [3063]1:10 [3064]1:13 [3065]2:12

[3066]2:12 [3067]2:12 [3068]2:12 [3069]2:12 [3070]2:12

[3071]2:13 [3072]2:13 [3073]2:13 [3074]2:13 [3075]2:13

[3076]2:14 [3077]2:15 [3078]2:16 [3079]2:19 [3080]2:20

[3081]3:3 [3082]3:3 [3083]4:1 [3084]4:1 [3085]4:1 [3086]4:4

[3087]4:4 [3088]4:5 [3089]4:5 [3090]4:7 [3091]4:9

[3092]4:10 [3093]4:13 [3094]4:14 [3095]4:17 [3096]4:17

[3097]4:17 [3098]4:17 [3099]4:18 [3100]5:8 [3101]5:8

[3102]5:9 [3103]5:10 [3104]5:10 [3105]5:23 [3106]5:23

[3107]5:23 [3108]5:24 [3109]5:24 [3110]5:24

2 Thessalonians

[3111]1:4 [3112]1:4 [3113]1:5 [3114]1:6-7 [3115]1:6-7

[3116]1:7 [3117]1:8 [3118]1:8 [3119]1:8 [3120]1:9 [3121]1:9

[3122]1:10 [3123]1:10 [3124]1:10 [3125]1:10 [3126]1:10

[3127]1:10 [3128]1:10 [3129]1:10 [3130]1:11 [3131]1:11

[3132]1:11 [3133]1:11 [3134]1:11 [3135]1:11 [3136]1:11

[3137]1:11 [3138]1:11 [3139]1:12 [3140]1:12 [3141]1:12

[3142]1:12 [3143]1:12 [3144]1:12 [3145]1:12 [3146]1:12

[3147]2:10 [3148]2:10 [3149]2:10 [3150]2:10-12 [3151]2:11

[3152]2:13 [3153]2:13 [3154]2:13 [3155]2:13 [3156]2:14

[3157]2:14 [3158]3:5 [3159]3:6 [3160]3:7 [3161]3:9

1 Timothy

[3162]1:8 [3163]1:12 [3164]1:13 [3165]1:15 [3166]1:15

[3167]1:15 [3168]1:15 [3169]2:6 [3170]2:8 [3171]3:6

[3172]3:6 [3173]3:6 [3174]3:6 [3175]3:9 [3176]3:16

[3177]3:16 [3178]4:4 [3179]4:5 [3180]4:8 [3181]4:8

[3182]4:16 [3183]5:6 [3184]5:8 [3185]5:21 [3186]5:22

[3187]6:1 [3188]6:3 [3189]6:9 [3190]6:9 [3191]6:9 [3192]6:9

[3193]6:10 [3194]6:10 [3195]6:14 [3196]6:19

2 Timothy

[3197]1:5 [3198]1:5 [3199]1:7 [3200]1:7 [3201]1:8 [3202]1:9

[3203]1:9 [3204]1:9 [3205]1:9 [3206]1:9 [3207]1:9 [3208]1:9

[3209]1:9 [3210]1:9 [3211]1:9 [3212]1:12 [3213]1:12

[3214]1:12 [3215]1:12 [3216]2:2 [3217]2:5 [3218]2:12

[3219]2:12 [3220]2:13 [3221]2:21 [3222]2:21 [3223]2:22

[3224]2:22 [3225]2:26 [3226]2:26 [3227]3:3 [3228]3:4

[3229]3:4 [3230]3:4 [3231]3:4 [3232]3:5 [3233]3:5 [3234]3:5

[3235]3:5 [3236]3:5 [3237]3:5 [3238]3:5 [3239]3:12

[3240]3:15 [3241]4:1 [3242]4:1 [3243]4:1 [3244]4:7

[3245]4:7 [3246]4:7 [3247]4:7 [3248]4:7 [3249]4:8 [3250]4:8

[3251]4:8 [3252]4:8 [3253]4:8 [3254]4:8 [3255]4:8 [3256]4:8

[3257]4:8 [3258]4:8 [3259]4:8 [3260]4:8 [3261]4:8 [3262]4:8

[3263]4:8 [3264]4:8 [3265]4:10 [3266]4:10 [3267]4:17

[3268]4:18 [3269]4:18 [3270]4:18

Titus

[3271]1:2 [3272]1:2 [3273]1:16 [3274]1:16 [3275]1:16

[3276]2:2 [3277]2:2 [3278]2:5 [3279]2:8 [3280]2:10

[3281]2:11 [3282]2:11-13 [3283]2:12 [3284]2:12 [3285]2:12

[3286]2:12 [3287]2:13 [3288]2:13 [3289]2:13 [3290]2:13

[3291]2:13 [3292]2:13 [3293]2:14 [3294]2:14 [3295]2:14

[3296]2:14 [3297]3:3 [3298]3:4 [3299]3:5 [3300]3:5

[3301]3:5 [3302]3:5 [3303]3:5 [3304]3:5 [3305]3:5 [3306]3:5

[3307]3:5 [3308]3:5 [3309]3:5 [3310]3:6 [3311]3:6 [3312]3:6

[3313]3:6 [3314]3:6 [3315]3:6 [3316]3:6 [3317]3:6

Philemon

[3318]1:19

Hebrews

[3319]1:2 [3320]1:2 [3321]1:3 [3322]1:4 [3323]1:6 [3324]1:6

[3325]1:7 [3326]1:8 [3327]1:10 [3328]1:10-12 [3329]1:14

[3330]1:14 [3331]2:1-3 [3332]2:1-3 [3333]2:2 [3334]2:3

[3335]2:3 [3336]2:3 [3337]2:3 [3338]2:3 [3339]2:3 [3340]2:3

[3341]2:3 [3342]2:4 [3343]2:10 [3344]2:10 [3345]2:10

[3346]2:10 [3347]2:10 [3348]2:13 [3349]2:13 [3350]2:13

[3351]2:14 [3352]2:15 [3353]2:16 [3354]3:1 [3355]3:1

[3356]3:1 [3357]3:1 [3358]3:1 [3359]3:1 [3360]3:4 [3361]3:6

[3362]3:6 [3363]3:12 [3364]3:14 [3365]3:14 [3366]4:1

[3367]4:1 [3368]4:9 [3369]4:9 [3370]4:9 [3371]4:11

[3372]4:13 [3373]4:15 [3374]4:16 [3375]5:8 [3376]5:8

[3377]5:8 [3378]5:9 [3379]5:9 [3380]5:9 [3381]5:9 [3382]5:9

[3383]5:9 [3384]5:9 [3385]5:13 [3386]5:13 [3387]5:13

[3388]5:14 [3389]5:14 [3390]6:4 [3391]6:4 [3392]6:5

[3393]6:5 [3394]6:10 [3395]6:10 [3396]6:10 [3397]6:10

[3398]6:10-12 [3399]6:11 [3400]6:11 [3401]6:11 [3402]6:11

[3403]6:12 [3404]6:12 [3405]6:12 [3406]6:12 [3407]6:12

[3408]6:18 [3409]6:18 [3410]6:18 [3411]6:18 [3412]6:19

[3413]7:22 [3414]7:25 [3415]7:25 [3416]7:25 [3417]7:26

[3418]8:10 [3419]8:10 [3420]8:11 [3421]8:11 [3422]9:12

[3423]9:12 [3424]9:12 [3425]9:14 [3426]9:15 [3427]9:15

[3428]9:24 [3429]9:24 [3430]9:28 [3431]9:28 [3432]10:12

[3433]10:13 [3434]10:19 [3435]10:19 [3436]10:22 [3437]10:23

[3438]10:29 [3439]10:29 [3440]10:30 [3441]10:30 [3442]10:31

[3443]10:31 [3444]10:32 [3445]10:32 [3446]10:32 [3447]10:32

[3448]10:34 [3449]10:34 [3450]10:35 [3451]10:36 [3452]10:36

[3453]10:37 [3454]10:39 [3455]10:39 [3456]10:39 [3457]10:39

[3458]11 [3459]11 [3460]11:1 [3461]11:1 [3462]11:1

[3463]11:1 [3464]11:6 [3465]11:6 [3466]11:6 [3467]11:7

[3468]11:7 [3469]11:7 [3470]11:7 [3471]11:7 [3472]11:7

[3473]11:7 [3474]11:7 [3475]11:7 [3476]11:7 [3477]11:7

[3478]11:10 [3479]11:12 [3480]11:13 [3481]11:13 [3482]11:13

[3483]11:13 [3484]11:13 [3485]11:13 [3486]11:14 [3487]11:14

[3488]11:16 [3489]11:16 [3490]11:24 [3491]11:24

[3492]11:24-26 [3493]11:25 [3494]11:25 [3495]11:25

[3496]11:25 [3497]11:25 [3498]11:25 [3499]11:26 [3500]11:26

[3501]11:26 [3502]11:26 [3503]11:26 [3504]11:26 [3505]11:26

[3506]11:34 [3507]11:35 [3508]11:35 [3509]11:35 [3510]11:35

[3511]11:35 [3512]12:1 [3513]12:1 [3514]12:1 [3515]12:1

[3516]12:1 [3517]12:1 [3518]12:2 [3519]12:2 [3520]12:2

[3521]12:2 [3522]12:3 [3523]12:4 [3524]12:5 [3525]12:5

[3526]12:5 [3527]12:5-10 [3528]12:6-10 [3529]12:9 [3530]12:9

[3531]12:9 [3532]12:9-10 [3533]12:10 [3534]12:10 [3535]12:10

[3536]12:10 [3537]12:11 [3538]12:14 [3539]12:14 [3540]12:14

[3541]12:14 [3542]12:14 [3543]12:14 [3544]12:16 [3545]12:16

[3546]12:16 [3547]12:16 [3548]12:22 [3549]12:22 [3550]12:22

[3551]12:22 [3552]12:23 [3553]12:23 [3554]12:23 [3555]12:23

[3556]12:23 [3557]12:23 [3558]12:23 [3559]12:23 [3560]12:24

[3561]12:24 [3562]12:25 [3563]12:25 [3564]12:25 [3565]12:28

[3566]12:29 [3567]13:3 [3568]13:5 [3569]13:7 [3570]13:7

[3571]13:7 [3572]13:17 [3573]13:18 [3574]13:20 [3575]13:21

[3576]13:21 [3577]13:21 [3578]13:21

James

[3579]1:2 [3580]1:2 [3581]1:3 [3582]1:4 [3583]1:4 [3584]1:5

[3585]1:8 [3586]1:8 [3587]1:8 [3588]1:9 [3589]1:10

[3590]1:12 [3591]1:12 [3592]1:13 [3593]1:14 [3594]1:14

[3595]1:15 [3596]1:17 [3597]1:18 [3598]1:21 [3599]1:21

[3600]1:22 [3601]1:27 [3602]1:27 [3603]1:27 [3604]2:1

[3605]2:1-3 [3606]2:5 [3607]2:6 [3608]2:12 [3609]2:13

[3610]2:14 [3611]2:14 [3612]2:19 [3613]2:20 [3614]2:23

[3615]3:2 [3616]3:10 [3617]3:15 [3618]3:15 [3619]4:3

[3620]4:4 [3621]4:4 [3622]4:4 [3623]4:5 [3624]4:6 [3625]4:8

[3626]4:8 [3627]4:8 [3628]4:12 [3629]4:17 [3630]5:10

[3631]5:17

1 Peter

[3632]1:2 [3633]1:2 [3634]1:3 [3635]1:3 [3636]1:3 [3637]1:3

[3638]1:3 [3639]1:3 [3640]1:3 [3641]1:4 [3642]1:5 [3643]1:5

[3644]1:5 [3645]1:6 [3646]1:6 [3647]1:6 [3648]1:7 [3649]1:7

[3650]1:7 [3651]1:7 [3652]1:8 [3653]1:8 [3654]1:8 [3655]1:8

[3656]1:8 [3657]1:8 [3658]1:9 [3659]1:12 [3660]1:12

[3661]1:12 [3662]1:13 [3663]1:13 [3664]1:13 [3665]1:13

[3666]1:13 [3667]1:13 [3668]1:13 [3669]1:13 [3670]1:14

[3671]1:14 [3672]1:14 [3673]1:14 [3674]1:14 [3675]1:15

[3676]1:15 [3677]1:15 [3678]1:15 [3679]1:15 [3680]1:15

[3681]1:15 [3682]1:16 [3683]1:17 [3684]1:17 [3685]1:17

[3686]1:17 [3687]1:17 [3688]1:17 [3689]1:18 [3690]1:18

[3691]1:19 [3692]1:19 [3693]1:22 [3694]1:22 [3695]1:23

[3696]2:2 [3697]2:2 [3698]2:2 [3699]2:2 [3700]2:2 [3701]2:3

[3702]2:3 [3703]2:3 [3704]2:3 [3705]2:3 [3706]2:3 [3707]2:3

[3708]2:7 [3709]2:7 [3710]2:8 [3711]2:8 [3712]2:9 [3713]2:9

[3714]2:9 [3715]2:9 [3716]2:9 [3717]2:9 [3718]2:11

[3719]2:11 [3720]2:12 [3721]2:12 [3722]2:12 [3723]2:21

[3724]2:21 [3725]2:21 [3726]3:1 [3727]3:3 [3728]3:4

[3729]3:6 [3730]3:9 [3731]3:10 [3732]3:15 [3733]3:18

[3734]3:18 [3735]3:18 [3736]3:19 [3737]3:19 [3738]3:19

[3739]3:19 [3740]3:19 [3741]3:20 [3742]3:21 [3743]3:21

[3744]3:21 [3745]3:21 [3746]3:22 [3747]4:1 [3748]4:1

[3749]4:3 [3750]4:4 [3751]4:4 [3752]4:4 [3753]4:4 [3754]4:4

[3755]4:4 [3756]4:5 [3757]4:11 [3758]4:12 [3759]4:13

[3760]4:13 [3761]4:13 [3762]4:13 [3763]4:13 [3764]4:13

[3765]4:14 [3766]4:14 [3767]4:14 [3768]4:14 [3769]4:14

[3770]4:15 [3771]4:17 [3772]4:17 [3773]4:18 [3774]5:2

[3775]5:3 [3776]5:4 [3777]5:7 [3778]5:8 [3779]5:8 [3780]5:8

[3781]5:9 [3782]5:9 [3783]5:9 [3784]5:9 [3785]5:9

[3786]5:10 [3787]5:10 [3788]5:10 [3789]5:10 [3790]5:10

[3791]5:10

2 Peter

[3792]1:3 [3793]1:3 [3794]1:3 [3795]1:3 [3796]1:3 [3797]1:4

[3798]1:4 [3799]1:4 [3800]1:4 [3801]1:4 [3802]1:4 [3803]1:4

[3804]1:5 [3805]1:5 [3806]1:5 [3807]1:5 [3808]1:5 [3809]1:6

[3810]1:6 [3811]1:8 [3812]1:8 [3813]1:8 [3814]1:9 [3815]1:9

[3816]1:9 [3817]1:10 [3818]1:10 [3819]1:10 [3820]1:10

[3821]1:11 [3822]1:16 [3823]1:17 [3824]1:19 [3825]2:3

[3826]2:4 [3827]2:4 [3828]2:4 [3829]2:7 [3830]2:7 [3831]2:8

[3832]2:8 [3833]2:9 [3834]2:17 [3835]2:18 [3836]2:19

[3837]2:19 [3838]2:20 [3839]2:20 [3840]2:20 [3841]3:2

[3842]3:3 [3843]3:3 [3844]3:3 [3845]3:4 [3846]3:4 [3847]3:4

[3848]3:9 [3849]3:10 [3850]3:10 [3851]3:11 [3852]3:11

[3853]3:11 [3854]3:11 [3855]3:11 [3856]3:11 [3857]3:12

[3858]3:12 [3859]3:12 [3860]3:14 [3861]3:14 [3862]3:14

[3863]3:14 [3864]3:14 [3865]3:14 [3866]3:14 [3867]3:14

[3868]3:14

1 John

[3869]1:1 [3870]1:1 [3871]1:3 [3872]1:4 [3873]1:7 [3874]1:7

[3875]1:7 [3876]1:7 [3877]1:8 [3878]1:9 [3879]1:9 [3880]1:9

[3881]1:9 [3882]1:9 [3883]1:10 [3884]1:10 [3885]1:12

[3886]2:1 [3887]2:1-2 [3888]2:2 [3889]2:3 [3890]2:3-5

[3891]2:4 [3892]2:4 [3893]2:4 [3894]2:4 [3895]2:6 [3896]2:6

[3897]2:6 [3898]2:7 [3899]2:7-11 [3900]2:10 [3901]2:11

[3902]2:12 [3903]2:12 [3904]2:12-14 [3905]2:13 [3906]2:13-14

[3907]2:13-14 [3908]2:13-14 [3909]2:13-14 [3910]2:13-14

[3911]2:15 [3912]2:15 [3913]2:15 [3914]2:15 [3915]2:15

[3916]2:16 [3917]2:16 [3918]2:17 [3919]2:18 [3920]2:20

[3921]2:21 [3922]2:25 [3923]2:25 [3924]2:25 [3925]2:27

[3926]2:28 [3927]2:28 [3928]2:28 [3929]2:28 [3930]2:29

[3931]3:1 [3932]3:1 [3933]3:1 [3934]3:1 [3935]3:1

[3936]3:1-2 [3937]3:1-4 [3938]3:2 [3939]3:2 [3940]3:2

[3941]3:2 [3942]3:2 [3943]3:2 [3944]3:2 [3945]3:2 [3946]3:2

[3947]3:2 [3948]3:2 [3949]3:2 [3950]3:2 [3951]3:2 [3952]3:2

[3953]3:2 [3954]3:2 [3955]3:3 [3956]3:3 [3957]3:3 [3958]3:3

[3959]3:3 [3960]3:3 [3961]3:3 [3962]3:3 [3963]3:3 [3964]3:3

[3965]3:3 [3966]3:4 [3967]3:4 [3968]3:5 [3969]3:6 [3970]3:7

[3971]3:8 [3972]3:8 [3973]3:9 [3974]3:10 [3975]3:12

[3976]3:16 [3977]3:19 [3978]3:19 [3979]3:23 [3980]3:23

[3981]4:4 [3982]4:4 [3983]4:5 [3984]4:9 [3985]4:9

[3986]4:10 [3987]4:10 [3988]4:10 [3989]4:10 [3990]4:10

[3991]4:17 [3992]4:17 [3993]4:17 [3994]4:17 [3995]4:17

[3996]4:18 [3997]4:19 [3998]4:19 [3999]4:19 [4000]5:1

[4001]5:3 [4002]5:3 [4003]5:3 [4004]5:3 [4005]5:3-10

[4006]5:4 [4007]5:4 [4008]5:4 [4009]5:5 [4010]5:5

[4011]5:9-11 [4012]5:10 [4013]5:10 [4014]5:10 [4015]5:10

[4016]5:10 [4017]5:18 [4018]5:18 [4019]5:18 [4020]5:19

2 John

[4021]1:8

3 John

[4022]1:2 [4023]1:11 [4024]1:11

Jude

[4025]1:4 [4026]1:4 [4027]1:4 [4028]1:5 [4029]1:9

[4030]1:14 [4031]1:14 [4032]1:14-15 [4033]1:15 [4034]1:20

[4035]1:20 [4036]1:21 [4037]1:21 [4038]1:21 [4039]1:21

[4040]1:24 [4041]1:24 [4042]1:24 [4043]1:24 [4044]1:24

[4045]1:24 [4046]1:25

Revelation

[4047]1 [4048]1:5 [4049]1:5 [4050]1:5 [4051]1:5 [4052]1:6

[4053]1:6 [4054]1:6 [4055]1:8 [4056]1:11 [4057]2:2

[4058]2:4 [4059]2:4 [4060]2:8 [4061]2:10 [4062]2:10

[4063]2:17 [4064]3:2 [4065]3:4 [4066]3:4 [4067]3:4

[4068]3:5 [4069]3:14 [4070]3:17 [4071]3:17 [4072]3:18

[4073]3:18 [4074]3:18 [4075]3:18 [4076]3:20 [4077]3:20

[4078]4:10 [4079]4:11 [4080]4:11 [4081]4:29 [4082]5:9

[4083]5:9 [4084]5:9 [4085]5:12 [4086]5:12 [4087]6:10

[4088]6:15 [4089]6:16 [4090]7:13 [4091]7:14 [4092]7:14

[4093]7:14 [4094]7:14 [4095]7:14 [4096]7:15 [4097]7:15

[4098]7:15 [4099]7:17 [4100]12:4 [4101]12:11 [4102]12:11

[4103]12:21 [4104]13:8 [4105]13:10 [4106]14:13 [4107]14:13

[4108]14:13 [4109]14:13 [4110]16:5 [4111]16:5 [4112]16:6

[4113]20:6 [4114]20:12 [4115]20:12 [4116]20:12 [4117]20:13

[4118]21:21 [4119]21:27 [4120]21:27 [4121]21:27 [4122]22:4

[4123]22:11 [4124]22:13 [4125]22:14 [4126]22:17 [4127]22:17

[4128]22:17 [4129]22:20

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Index of Greek Words and Phrases

\* agathosu'ne: [4130]1

\* brabeion: [4131]1

\* stere'mata Christou: [4132]1

\* Anakephalaio'sasthai: [4133]1

\* Analu'sai: [4134]1

\* Hatina en moi kerde: [4135]1

\* endeigma tes dika'ias kriseos tou theou: [4136]1

\* Eudoki'a: [4137]1

\* Hemon: [4138]1

\* hina humas axiose tes kleseos: [4139]1

\* Kata`: [4140]1

\* No'thoi: [4141]1

\* Summimetai' mou gi'nesthe: [4142]1

\* a'nesis: [4143]1 [4144]2

\* a'rreta re'mata: [4145]1

\* agathe` e'ris: [4146]1

\* agathopoion: [4147]1

\* aio'nion ba'ros do'xes: [4148]1

\* akata'lepton: [4149]1

\* alethos: [4150]1

\* ana'stasis: [4151]1

\* anakainoutai: [4152]1

\* anapsuxi's: [4153]1

\* anendee`s: [4154]1

\* anthropi'nes eme'ras: [4155]1

\* anomi'a: [4156]1

\* antan: [4157]1

\* axi'os tou euangeliou: [4158]1

\* axio'se: [4159]1

\* apoka'lupsin: [4160]1

\* apoka'lupsis: [4161]1

\* aposphra'gisma: [4162]1

\* apo'leian: [4163]1

\* asxalos: [4164]1

\* aisthe'sei: [4165]1

\* doron: [4166]1 [4167]2

\* dio'ko: [4168]1 [4169]2

\* dio'ko kata` skopo`n: [4170]1

\* doki'mion pi'steos: [4171]1

\* dorea`n: [4172]1

\* e'lethron ti'sousin: [4173]1

\* e'ndei'gma: [4174]1

\* e'ndeigma: [4175]1 [4176]2

\* e'rgon no'mou: [4177]1

\* e'rgon te'leion: [4178]1

\* ezemio'then ta` pa'nta: [4179]1

\* ela'chiston: [4180]1

\* elachiston: [4181]1

\* emoi gar to zen Christos: [4182]1

\* en aisthe'sei: [4183]1

\* en palingenesi'a: [4184]1

\* en puri` phlo'gos: [4185]1

\* exana'stasis: [4186]1

\* epekteino'menos: [4187]1

\* epipha'neia: [4188]1

\* eudo'kese: [4189]1

\* eudoki'a agathosu'nes: [4190]1

\* eue'lpistoi: [4191]1

\* euergeton: [4192]1

\* ellanodi'kai: [4193]1

\* ei ka`i katala'bo: [4194]1

\* ei' pos katante'so: [4195]1

\* euengeli'sato auto to`n Iesoun: [4196]1

\* zemi?a: [4197]1

\* zoe': [4198]1

\* elee'then: [4199]1

\* e a'no klesis: [4200]1

\* egoumai ta` pa'nta: [4201]1

\* eme'ras ton photon: [4202]1

\* kath' uperbole`n: [4203]1

\* kath' uperbole`n eis uperbole`n ba'ros do'xes: [4204]1

\* kalos ta'nta pepoi'eke: [4205]1

\* kano`n: [4206]1

\* kata` pro'sthesin: [4207]1

\* kata` prothe'sin: [4208]1

\* katerga'zetai: [4209]1

\* kauchomen: [4210]1

\* kaucha'stho: [4211]1

\* ke'rde: [4212]1

\* kerde'so: [4213]1

\* koino`n: [4214]1

\* le'go: [4215]1

\* moroi: [4216]1

\* me'nousan po'lin: [4217]1

\* me'tochoi Christou: [4218]1

\* meta` paratere'seos: [4219]1

\* metatithe'ntes: [4220]1

\* mi'sthos: [4221]1 [4222]2

\* mo'rxosin tes gno'seos en to no'mo: [4223]1

\* mo'rphosin te`s gno'seos en to no'mo: [4224]1

\* mo'rphosis tes gno'seos en to no'mo: [4225]1

\* neo'phuton: [4226]1

\* nomimos athlein: [4227]1

\* o ei'pon: [4228]1

\* o'ntos: [4229]1

\* oli'gos: [4230]1

\* orpha'nous: [4231]1

\* opsoni'a: [4232]1 [4233]2

\* o'ti katexio'thesan atimasthenai: [4234]1

\* oi de` amele'santes: [4235]1

\* olo'kleroi: [4236]1

\* oi te`n polia`n ma'ten phe'rontes: [4237]1

\* ou suniei: [4238]1

\* oude`n eimi`: [4239]1

\* ouk edoki'masan: [4240]1

\* ouk epilamba'netai: [4241]1

\* ouch o'ti e'de e'labon: [4242]1

\* ouch upeta'gesan: [4243]1

\* parresi'an kai` to` kauchema tes elpi'dos: [4244]1

\* paralogizo'menoi: [4245]1

\* paraste'sate eautou`s to Theo: [4246]1

\* perisso'teron krima: [4247]1

\* pi'stin parascho`n pasin: [4248]1

\* pneumatiko`i: [4249]1 [4250]2

\* poli'teuma: [4251]1

\* polle makrothumi'a: [4252]1

\* pollo mallon kreisson: [4253]1 [4254]2

\* pollo mallon kreitton: [4255]1

\* pollo ma?llon: [4256]1

\* polle`n a'thlesin: [4257]1 [4258]2

\* potamoi` ek tes koili'as: [4259]1

\* prosdokontes kai` speu'dontes: [4260]1

\* prosopole'ptes: [4261]1

\* proteuein: [4262]1

\* re'tores: [4263]1

\* soma tes tapeino'seos: [4264]1

\* sabba'tismos: [4265]1 [4266]2

\* se'meron: [4267]1

\* sko'pon: [4268]1

\* skopeite: [4269]1 [4270]2

\* skopountes: [4271]1

\* sku'bala: [4272]1

\* so'phoi: [4273]1

\* spe'udontas te`n parousi'an: [4274]1

\* su`n muria'sin agi'ais: [4275]1

\* te autou cha`riti: [4276]1

\* ta` e'mprosthen: [4277]1

\* ta` epigeia: [4278]1

\* ta` me`n ou pisteu'ousin oi ne'oi alla' le'gousi: [4279]1

\* ta` opi'so: [4280]1

\* ta` sarkos: [4281]1

\* ta` te`leia tois telei'ois dido'mena: [4282]1

\* ta`s aretas: [4283]1

\* ta`s areta`s: [4284]1

\* teleiothei`s: [4285]1

\* te`n do'xan tes ischu'os autou: [4286]1

\* to` brabeion tes a'no kle'seos: [4287]1

\* to` zen: [4288]1

\* to` theion: [4289]1

\* to` maka'rion kai` to` agathon: [4290]1

\* upereperi'sseusen: [4291]1

\* upo'dikoi to Theo: [4292]1

\* ustere'mata Christou: [4293]1 [4294]2

\* philanthropi'a: [4295]1

\* philo'sophoi: [4296]1

\* phobero`n: [4297]1

\* phroneite: [4298]1

\* photizei'n: [4299]1

\* photisthe'ntes: [4300]1 [4301]2

\* photismo`s: [4302]1

\* photiste'rion: [4303]1

\* cha'risma: [4304]1 [4305]2

\* cha'risma theou: [4306]1

\* psuchiko`i: [4307]1 [4308]2

\* oeophotistou`s: [4309]1

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Index of Latin Words and Phrases

\* Ab alienis parce servo tuo: [4310]1

\* Adepto fine, cessat motus.: [4311]1 [4312]2

\* Alieni facti expressio.: [4313]1

\* Alteri ne feceris quod tibi fieri non vis: [4314]1

\* Bene: [4315]1

\* Bonum: [4316]1

\* Crucifige: [4317]1

\* Cum rapiant mala fata bonos, ignoscite falso, sollicitor nullos

esse putare Deos: [4318]1

\* Cur non me quoque torque donas?: [4319]1

\* Dejectum, non ejectum: [4320]1

\* Deus donando debet.: [4321]1

\* Deus placabilis: [4322]1

\* Dignitas equalitatis: [4323]1

\* Ecce demonstrantis: [4324]1

\* Esse bonum facile est, ubi quod vetat esse remotum est.: [4325]1

\* Euge, bone serve: [4326]1

\* Factum: [4327]1

\* Finis est mensura mediorum: [4328]1

\* Finis operis: [4329]1

\* Fortiter per te, Domine, suaviter per me: [4330]1

\* Gratias ago Deo meo, quod dignus sum quem mundus oderit: [4331]1

\* In hoc successisti non Petro, sed Constantino: [4332]1

\* Laudavi a laudato: [4333]1

\* Longum iter per praecepta, breve per exempla: [4334]1

\* Maxima debetur puero reverentia: [4335]1

\* Media movent bonitate finis: [4336]1

\* Melior est impatientia boni: [4337]1

\* Nolumus hunc regnare: [4338]1

\* Omnes praeoccupati sumus: [4339]1

\* Optima : [4340]1

\* Optima demonstratio est a sensibus: [4341]1

\* Parce imperator, tu carcerem, ille Gehennam: [4342]1

\* Per modum suffragii: [4343]1

\* Pro eo quod jure fieri debet.: [4344]1

\* Pro eo quod jure fieri potest: [4345]1

\* Sanguis martyrum est semen ecclesiae: [4346]1

\* Si essem luscinia: [4347]1

\* Sic scriptum est: [4348]1

\* Sicut se habet simpliciter ad simpliciter, ita magis ad magis.:

[4349]1 [4350]2

\* Studium et proposition imitandi: [4351]1

\* Uxor fulget radiis mariti: [4352]1

\* Verba Dei sunt opera: [4353]1

\* a malo morali: [4354]1

\* a malo naturali: [4355]1

\* ad modum spiritus: [4356]1

\* ad nutum spiritus: [4357]1

\* aequalitas rei et pacti: [4358]1

\* bene: [4359]1

\* bonum: [4360]1

\* conclusio sequitur debiliorem partem: [4361]1

\* conspectum Dei: [4362]1

\* cum intentione fallendi: [4363]1

\* cura animarum: [4364]1

\* custodia corporis: [4365]1

\* de facto: [4366]1 [4367]2 [4368]3 [4369]4

\* de jure: [4370]1 [4371]2 [4372]3 [4373]4

\* desideravit guttam, qui non dedit micam: [4374]1

\* dignitas convenientiae, aptitudinis aut decentiae: [4375]1

\* dignitas dignationis: [4376]1 [4377]2

\* dilata: [4378]1

\* dominium jurisdictionis et proprietatis: [4379]1

\* durius creditur: [4380]1

\* ecce admirantis aut excitantis: [4381]1

\* ecce exultantis aut gratulantis: [4382]1

\* ex inhabili materia: [4383]1

\* expulsi a facie Domini: [4384]1

\* factum: [4385]1

\* falsum cum intentione fallendi: [4386]1

\* finis operis: [4387]1

\* gratia Dei: [4388]1

\* hodie: [4389]1

\* in conspectum Dei: [4390]1

\* in foece Romuli: [4391]1

\* in foro ecclesiae: [4392]1

\* in manu Dei: [4393]1 [4394]2

\* in orbitatis gratiam: [4395]1

\* in orbitatis solatium: [4396]1

\* in stercore: [4397]1

\* in termino: [4398]1 [4399]2

\* in via: [4400]1

\* inhaerentiam subjecti: [4401]1

\* inter regenerandum: [4402]1 [4403]2

\* jus civitatis Romanae: [4404]1

\* leves et breves: [4405]1

\* leviora delicta: [4406]1

\* lex remedians: [4407]1

\* mensura mensurans: [4408]1

\* mensura mensurata: [4409]1

\* mora culpae: [4410]1

\* mora poenae: [4411]1

\* non ad rationem sed ad similitudinem: [4412]1

\* non cogitur, sed cogit: [4413]1

\* non placet: [4414]1

\* non proponunt peccare: [4415]1

\* non qui rapit aliena, sed qui non dat sua: [4416]1

\* non si male nunc, et olim sic erit: [4417]1

\* non vacat: [4418]1

\* novum jus dominii, et novum jus imperii: [4419]1

\* operantis: [4420]1 [4421]2

\* optima demonstratio a sensibus: [4422]1

\* opus liberi consilii: [4423]1 [4424]2

\* poena damni: [4425]1 [4426]2

\* poena sensus: [4427]1 [4428]2 [4429]3

\* potestatem vitae et necis: [4430]1

\* principium esequens: [4431]1

\* principium imperans: [4432]1

\* principium universalissimum: [4433]1

\* pro tribunali: [4434]1 [4435]2

\* proponunt non peccare: [4436]1

\* proprietas divinae naturae: [4437]1

\* qua eundum est, sed qua itur: [4438]1

\* quando: [4439]1

\* quisquis dat operam peccato: [4440]1

\* quoad natur am peccati, et inhaerentiam in subjecto: [4441]1

\* quoad naturam peccati: [4442]1

\* quoad virtutem salvificam et quoad personam: [4443]1

\* ratione justitiae: [4444]1

\* rationem dati: [4445]1

\* reatus culpae: [4446]1

\* reatus poenae: [4447]1

\* satisfactione, merito, et efficacia: [4448]1

\* sententia lata: [4449]1

\* similes, non pares: [4450]1

\* sui juris: [4451]1 [4452]2

\* tanquam praedam hostibus ereptam: [4453]1

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Index of Pages of the Print Edition

[4454]i [4455]ii [4456]iii [4457]iv [4458]vi [4459]vii

[4460]viii [4461]1 [4462]2 [4463]4 [4464]5 [4465]6 [4466]7

[4467]8 [4468]9 [4469]10 [4470]11 [4471]12 [4472]13 [4473]14

[4474]15 [4475]16 [4476]17 [4477]18 [4478]19 [4479]20 [4480]21

[4481]22 [4482]23 [4483]24 [4484]25 [4485]26 [4486]27 [4487]28

[4488]29 [4489]30 [4490]31 [4491]32 [4492]33 [4493]34 [4494]35

[4495]36 [4496]37 [4497]38 [4498]39 [4499]40 [4500]41 [4501]42

[4502]43 [4503]44 [4504]45 [4505]46 [4506]47 [4507]48 [4508]49

[4509]50 [4510]51 [4511]52 [4512]53 [4513]54 [4514]55 [4515]56

[4516]57 [4517]58 [4518]59 [4519]60 [4520]61 [4521]62 [4522]63

[4523]64 [4524]65 [4525]66 [4526]67 [4527]68 [4528]69 [4529]70

[4530]71 [4531]72 [4532]73 [4533]74 [4534]75 [4535]76 [4536]77

[4537]78 [4538]79 [4539]80 [4540]81 [4541]82 [4542]83 [4543]84

[4544]85 [4545]86 [4546]87 [4547]88 [4548]89 [4549]90 [4550]91

[4551]92 [4552]93 [4553]94 [4554]95 [4555]96 [4556]97 [4557]98

[4558]99 [4559]100 [4560]101 [4561]102 [4562]103 [4563]104

[4564]105 [4565]106 [4566]107 [4567]108 [4568]109 [4569]110

[4570]111 [4571]112 [4572]113 [4573]114 [4574]115 [4575]116

[4576]117 [4577]118 [4578]119 [4579]120 [4580]121 [4581]122

[4582]123 [4583]124 [4584]125 [4585]126 [4586]127 [4587]128

[4588]129 [4589]130 [4590]131 [4591]132 [4592]133 [4593]134

[4594]135 [4595]136 [4596]137 [4597]138 [4598]139 [4599]140

[4600]141 [4601]142 [4602]143 [4603]144 [4604]145 [4605]146

[4606]147 [4607]148 [4608]149 [4609]150 [4610]151 [4611]152

[4612]153 [4613]154 [4614]155 [4615]156 [4616]157 [4617]158

[4618]159 [4619]160 [4620]161 [4621]162 [4622]163 [4623]164

[4624]165 [4625]166 [4626]167 [4627]168 [4628]169 [4629]170

[4630]171 [4631]172 [4632]173 [4633]174 [4634]175 [4635]176

[4636]177 [4637]178 [4638]179 [4639]180 [4640]181 [4641]182

[4642]183 [4643]184 [4644]185 [4645]186 [4646]187 [4647]188

[4648]181 [4649]190 [4650]191 [4651]192 [4652]193 [4653]194

[4654]195 [4655]196 [4656]197 [4657]198 [4658]199 [4659]200

[4660]201 [4661]202 [4662]203 [4663]204 [4664]205 [4665]206

[4666]207 [4667]208 [4668]209 [4669]210 [4670]211 [4671]212

[4672]213 [4673]214 [4674]215 [4675]216 [4676]217 [4677]218

[4678]219 [4679]220 [4680]221 [4681]222 [4682]223 [4683]224

[4684]225 [4685]226 [4686]227 [4687]228 [4688]229 [4689]230

[4690]231 [4691]232 [4692]233 [4693]234 [4694]235 [4695]236

[4696]237 [4697]238 [4698]239 [4699]240 [4700]241 [4701]242

[4702]243 [4703]244 [4704]245 [4705]246 [4706]247 [4707]248

[4708]249 [4709]250 [4710]251 [4711]252 [4712]253 [4713]254

[4714]255 [4715]256 [4716]257 [4717]258 [4718]259 [4719]260

[4720]261 [4721]262 [4722]263 [4723]264 [4724]265 [4725]266

[4726]267 [4727]268 [4728]269 [4729]270 [4730]271 [4731]272

[4732]273 [4733]274 [4734]275 [4735]276 [4736]277 [4737]278

[4738]279 [4739]280 [4740]281 [4741]282 [4742]283 [4743]284

[4744]285 [4745]286 [4746]287 [4747]288 [4748]289 [4749]290

[4750]291 [4751]292 [4752]293 [4753]294 [4754]295 [4755]296

[4756]297 [4757]298 [4758]299 [4759]300 [4760]301 [4761]302

[4762]302 [4763]303 [4764]304 [4765]305 [4766]306 [4767]307

[4768]308 [4769]309 [4770]310 [4771]311 [4772]312 [4773]313

[4774]314 [4775]315 [4776]316 [4777]317 [4778]318 [4779]319

[4780]320 [4781]321 [4782]322 [4783]323 [4784]324 [4785]325

[4786]326 [4787]327 [4788]328 [4789]329 [4790]330 [4791]331

[4792]332 [4793]333 [4794]334 [4795]335 [4796]336 [4797]337

[4798]338 [4799]339 [4800]340 [4801]341 [4802]342 [4803]343

[4804]344 [4805]345 [4806]346 [4807]347 [4808]348 [4809]349

[4810]350 [4811]351 [4812]352 [4813]353 [4814]354 [4815]355

[4816]356 [4817]357 [4818]358 [4819]359 [4820]360 [4821]361

[4822]362 [4823]363 [4824]364 [4825]365 [4826]366 [4827]367

[4828]368 [4829]369 [4830]370 [4831]371 [4832]372 [4833]373

[4834]374 [4835]375 [4836]376 [4837]377 [4838]378 [4839]379

[4840]380 [4841]381 [4842]382 [4843]383 [4844]384 [4845]385

[4846]386 [4847]387 [4848]388 [4849]389 [4850]390 [4851]391

[4852]392 [4853]393 [4854]394 [4855]395 [4856]396 [4857]397

[4858]398 [4859]399 [4860]490 [4861]401 [4862]402 [4863]403

[4864]404 [4865]405 [4866]406 [4867]407 [4868]408 [4869]409

[4870]410 [4871]411 [4872]412 [4873]413 [4874]414 [4875]415

[4876]416 [4877]417 [4878]418 [4879]419 [4880]420 [4881]421

[4882]422 [4883]423 [4884]424 [4885]425 [4886]426 [4887]427

[4888]428 [4889]429 [4890]430 [4891]432 [4892]433 [4893]434

[4894]435 [4895]436 [4896]437 [4897]438 [4898]439 [4899]440

[4900]441 [4901]442 [4902]443 [4903]444 [4904]445 [4905]446

[4906]447 [4907]448 [4908]449 [4909]450 [4910]451 [4911]452

[4912]453 [4913]454 [4914]455 [4915]456 [4916]457 [4917]458

[4918]459 [4919]460 [4920]461 [4921]462 [4922]465 [4923]464

[4924]465 [4925]466 [4926]467 [4927]468 [4928]469 [4929]470

[4930]471 [4931]472 [4932]473 [4933]474 [4934]475 [4935]476

[4936]477 [4937]478 [4938]479 [4939]480 [4940]481 [4941]482

[4942]483 [4943]484 [4944]485 [4945]486 [4946]487 [4947]488

[4948]489 [4949]490 [4950]491 [4951]492 [4952]493 [4953]494

[4954]495 [4955]496 [4956]497 [4957]498 [4958]499 [4959]500

[4960]501 [4961]502 [4962]503 [4963]504 [4964]505 [4965]506

[4966]507 [4967]508 [4968]509 [4969]510 [4970]511 [4971]512

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

This document is from the Christian Classics Ethereal

Library at Calvin College, http://www.ccel.org,

generated on demand from ThML source.

References

1. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=1&scrV=1#iii.vii.iii-p11.5

2. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=1&scrV=1#iii.vii.iii-p16.5

3. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=1&scrV=26#i\_4-p20.1

4. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=1&scrV=26#iii.viii.iii-p26.3

5. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=1&scrV=27#iii.viii.iii-p26.4

6. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=1&scrV=31#v\_2-p19.2

7. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=2&scrV=7#iii.ii.ii-p11.1

8. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=2&scrV=23#iii.ii.ii-p34.2

9. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=4#i\_6-p36.5

10. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=4#vii\_3-p20.1

11. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=4#vii\_3-p26.5

12. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=5#v\_1-p43.1

13. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=5#i\_6-p36.6

14. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=5#iii.viii.iii-p26.1

15. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=5#vii\_3-p20.2

16. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=6#xiv-p15.4

17. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=8#iii.viii.iii-p17.2

18. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=3&scrV=19#xvii-p29.1

19. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=4&scrV=21#v\_3-p43.5

20. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=5&scrV=22#iii.vii.ii-p10.9

21. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=6&scrV=3#iv\_2-p28.2

22. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=6&scrV=3#vii\_3-p28.1

23. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=6&scrV=5#vi-p41.5

24. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=9&scrV=26#xvii-p56.3

25. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=9&scrV=27#xii\_1-p33.6

26. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=14&scrV=0#i\_4-p25.6

27. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=15&scrV=1#xi-p28.1

28. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=18&scrV=19#vi\_3-p38.6

29. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=18&scrV=25#v-p27.1

30. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=18&scrV=27#xvii-p39.1

31. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=19&scrV=31#xii-p59.3

32. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=19&scrV=32#xii-p59.4

33. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=21&scrV=12#i\_7-p12.2

34. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=22&scrV=1#vii-p43.3

35. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=22&scrV=1#v\_3-p43.11

36. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=22&scrV=10#xii-p40.1

37. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=23&scrV=4#xvii-p37.1

38. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=24&scrV=50#i\_4-p31.6

39. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=29&scrV=20#vi\_2-p20.5

40. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=30&scrV=9#xii-p59.2

41. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=32&scrV=10#xi\_1-p10.5

42. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=32&scrV=19#iii.iii.iii-p25.1

43. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=39&scrV=7#v\_3-p24.19

44. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=39&scrV=9#xi-p16.4

45. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=39&scrV=9#v\_3-p37.3

46. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=39&scrV=9#v\_3-p49.1

47. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=42&scrV=21#iii.iii.iii-p50.4

48. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=42&scrV=22#iii.iii.iii-p50.5

49. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=47&scrV=8#iv\_3-p8.1

50. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=47&scrV=9#iv\_3-p8.2

51. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=48&scrV=0#iii.viii.ii-p66.1

52. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=48&scrV=15#iv\_3-p7.12

53. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=49&scrV=15#vii-p60.1

54. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gen&scrCh=49&scrV=44#v\_3-p34.2

55. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=3&scrV=14#iii.vii.iii-p15.2

56. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=5&scrV=2#vi\_1-p23.5

57. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=5&scrV=2#vii\_3-p16.3

58. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=8&scrV=17#xvii-p29.2

59. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=10&scrV=2#ix\_1-p30.7

60. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=12&scrV=11#vii-p51.2

61. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=12&scrV=26#ix\_1-p30.8

62. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=12&scrV=27#ix\_1-p30.9

63. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=12&scrV=35#xii-p40.2

64. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=15&scrV=11#iii.viii.iii-p38.1

65. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=17&scrV=18#v\_3-p24.13

66. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=21&scrV=21#i\_4-p24.3

67. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=21&scrV=32#i\_7-p37.2

68. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=22&scrV=22#iii.iii.iii-p49.2

69. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=22&scrV=24#iii.iii.iii-p49.3

70. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=23&scrV=0#iii.ii.ii-p33.6

71. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=23&scrV=2#xii-p63.1

72. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=30&scrV=15#iv\_1-p38.1

73. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=33&scrV=15#iii.ii.ii-p19.4

74. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=33&scrV=15#vii\_1-p30.3

75. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Exod&scrCh=34&scrV=29#iii.viii.iii-p36.1

76. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lev&scrCh=10&scrV=3#xiv\_1-p62.1

77. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lev&scrCh=10&scrV=3#xv\_1-p41.1

78. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lev&scrCh=14&scrV=6#v\_4-p34.1

79. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lev&scrCh=26&scrV=25#vii\_1-p36.1

80. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lev&scrCh=27&scrV=32#iv-p21.5

81. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=6&scrV=12#xi-p79.1

82. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=6&scrV=16#xvi-p17.4

83. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=11&scrV=4#xii-p60.4

84. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=14&scrV=41#vi\_4-p14.3

85. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=23&scrV=10#vii-p46.1

86. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=23&scrV=10#xv-p20.2

87. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=23&scrV=10#iii.iii.ii-p54.2

88. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=23&scrV=10#xii\_1-p28.6

89. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=23&scrV=10#iv\_2-p31.3

90. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=25&scrV=27#xii-p40.3

91. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Num&scrCh=28&scrV=1#iv\_1-p10.3

92. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=4&scrV=6#xiv\_1-p49.1

93. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=4&scrV=6#vii\_3-p15.3

94. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=4&scrV=9#iii.ii.ii-p17.2

95. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=5&scrV=20#ix\_1-p9.2

96. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=5&scrV=22#vi\_1-p18.2

97. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=5&scrV=23#vi\_1-p18.3

98. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=6&scrV=7#vi\_3-p38.4

99. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=6&scrV=24#vii\_3-p20.5

100. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=10&scrV=12#vii\_3-p24.4

101. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=21&scrV=19#i\_6-p36.4

102. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=23&scrV=12#vii\_3-p22.2

103. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=28&scrV=58#xiv\_1-p50.2

104. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=28&scrV=66#vii\_1-p51.1

105. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=28&scrV=67#vii\_1-p51.2

106. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=29&scrV=2#iv\_3-p17.1

107. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=29&scrV=9#iv-p21.6

108. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=29&scrV=10#vi\_3-p38.3

109. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=30&scrV=6#iii.vii.ii-p12.1

110. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=30&scrV=15#iii.iii.iii-p16.1

111. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=30&scrV=15#vii\_3-p26.1

112. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=32&scrV=4#iii.iii.iii-p14.1

113. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=32&scrV=4#v\_2-p28.4

114. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=32&scrV=29#xiv-p53.1

115. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=33&scrV=16#x\_1-p9.10

116. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Deut&scrCh=33&scrV=22#x\_1-p22.1

117. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Josh&scrCh=23&scrV=1#iv\_3-p7.11

118. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Josh&scrCh=23&scrV=14#iv\_3-p7.11

119. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Josh&scrCh=24&scrV=15#xii-p27.3

120. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Judg&scrCh=1&scrV=7#iii.iii.iii-p50.1

121. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Judg&scrCh=8&scrV=21#vii\_1-p45.2

122. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Judg&scrCh=16&scrV=15#xvi-p43.1

123. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ruth&scrCh=1&scrV=15#xii-p59.1

124. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=2&scrV=18#iii.vii.ii-p10.4

125. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=2&scrV=23#xv\_1-p16.2

126. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=2&scrV=30#xiv\_1-p59.1

127. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=2&scrV=30#xv\_1-p13.1

128. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=3&scrV=13#vi\_4-p35.7

129. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=3&scrV=18#iii.iii.ii-p32.9

130. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=4&scrV=20#iii.i.ii-p43.4

131. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=6&scrV=19#vii\_3-p19.2

132. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=6&scrV=20#v-p27.2

133. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=7&scrV=14#iii.iii.iii-p27.1

134. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=12&scrV=14#xii-p50.1

135. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=15&scrV=23#vi\_4-p35.6

136. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=16&scrV=7#iii.viii.ii-p66.3

137. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=17&scrV=39#xiv-p67.1

138. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Sam&scrCh=18&scrV=22#vi\_3-p24.3

139. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=2&scrV=9#vii\_3-p16.5

140. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=6&scrV=22#ix\_1-p2.9

141. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=7&scrV=2#i\_4-p33.4

142. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=7&scrV=2#iii.iii.ii-p32.7

143. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=11&scrV=2#v\_3-p24.17

144. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=11&scrV=3#v\_3-p24.18

145. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=12&scrV=10#xii-p50.2

146. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=12&scrV=10#iii.iii.iii-p50.6

147. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=14&scrV=32#vii\_1-p13.3

148. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=19&scrV=43#ix\_1-p4.3

149. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=20&scrV=0#ix\_1-p4.4

150. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=21&scrV=10#xvii-p57.2

151. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Sam&scrCh=23&scrV=5#xii\_1-p26.1

152. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=2&scrV=28#ix-p5.1

153. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=2&scrV=28#iv\_3-p14.5

154. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=13&scrV=4#ix-p6.1

155. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=13&scrV=4#iv\_3-p14.7

156. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=13&scrV=19#ix-p6.2

157. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=18&scrV=12#iii.vii.ii-p10.3

158. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=19&scrV=13#x-p17.4

159. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=21&scrV=3#i\_7-p44.3

160. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=22&scrV=8#iv\_2-p42.2

161. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=22&scrV=13#xii-p63.2

162. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Kgs&scrCh=22&scrV=14#xii-p63.3

163. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=1&scrV=10#xii-p40.4

164. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=3&scrV=14#xii\_1-p17.2

165. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=4&scrV=13#i\_5-p23.1

166. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=5&scrV=13#iii.vii.ii-p16.3

167. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=5&scrV=13#vii\_3-p24.1

168. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=5&scrV=26#xii-p48.2

169. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=6&scrV=14#v\_1-p44.1

170. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=6&scrV=15#v\_1-p44.2

171. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=6&scrV=16#v\_1-p44.3

172. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=6&scrV=17#v\_1-p44.4

173. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=6&scrV=33#iii.iii.ii-p32.10

174. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Kgs&scrCh=8&scrV=5#i\_5-p23.2

175. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Chr&scrCh=21&scrV=1#v\_3-p43.7

176. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Chr&scrCh=28&scrV=9#iii.i.iii-p26.11

177. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Chr&scrCh=28&scrV=9#iv\_2-p37.1

178. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Chr&scrCh=28&scrV=9#vi\_3-p38.7

179. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Chr&scrCh=29&scrV=6#xii-p61.1

180. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Chr&scrCh=29&scrV=15#iv\_3-p8.5

181. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=15&scrV=2#iv\_2-p37.2

182. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=17&scrV=3#viii-p40.3

183. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=17&scrV=3#iii.vii.ii-p31.1

184. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=17&scrV=3#iv\_3-p14.2

185. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=19&scrV=6#iii.iii.iii-p42.5

186. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=30&scrV=8#iv-p21.2

187. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=30&scrV=8#i\_4-p27.3

188. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=30&scrV=24#xii-p61.2

189. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Chr&scrCh=34&scrV=3#iii.vii.ii-p10.2

190. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezra&scrCh=9&scrV=13#iii.iii.iii-p25.2

191. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=1&scrV=11#i\_4-p33.3

192. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=1&scrV=11#xv\_1-p33.4

193. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=4&scrV=6#i\_7-p46.2

194. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=8&scrV=10#v\_1-p36.8

195. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=9&scrV=6#i\_4-p21.5

196. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=9&scrV=20#v\_2-p34.3

197. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=9&scrV=33#iii.iii.iii-p27.3

198. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Neh&scrCh=9&scrV=33#i\_6-p37.2

199. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Esth&scrCh=2&scrV=9#v\_4-p24.3

200. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Esth&scrCh=6&scrV=8#iii.viii.iii-p38.2

201. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Esth&scrCh=7&scrV=8#vii\_3-p22.1

202. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Esth&scrCh=7&scrV=10#iii.iii.iii-p50.2

203. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=3&scrV=13#iii.ii.ii-p4.7

204. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=4&scrV=18#v\_4-p9.5

205. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=4&scrV=19#xvii-p30.1

206. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=5&scrV=7#iii.ii.ii-p4.6

207. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=5&scrV=27#iv-p7.1

208. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=5&scrV=27#vi-p32.2

209. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=5&scrV=27#i\_7-p16.3

210. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=6&scrV=4#vii\_1-p38.1

211. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=7&scrV=15#vii\_3-p32.2

212. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=9&scrV=2#xi\_1-p38.3

213. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=9&scrV=3#xi\_1-p38.4

214. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=12&scrV=5#ix\_1-p2.4

215. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=12&scrV=12#iii.vii.iii-p37.1

216. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=13&scrV=7#vii\_3-p36.7

217. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=13&scrV=26#iii.vii.ii-p11.4

218. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=14&scrV=1#xvii-p32.1

219. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=14&scrV=1#iii.ii.ii-p24.2

220. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=14&scrV=4#iii.i.iii-p18.2

221. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=14&scrV=4#x\_1-p15.1

222. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=14&scrV=4#x\_1-p28.1

223. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=14&scrV=4#v\_4-p30.1

224. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=15&scrV=15#v\_4-p9.6

225. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=15&scrV=16#v\_4-p9.7

226. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=19&scrV=25#iv-p16.1

227. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=19&scrV=25#xvi-p49.2

228. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=19&scrV=25#iii.viii.iii-p46.1

229. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=19&scrV=26#xvii-p50.3

230. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=19&scrV=26#iii.viii.iii-p14.1

231. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=19&scrV=27#iii.viii.iii-p14.2

232. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=21&scrV=14#vii\_1-p28.3

233. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=21&scrV=26#xvii-p39.4

234. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=21&scrV=30#xv\_1-p5.2

235. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=22&scrV=14#xvi-p50.2

236. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=22&scrV=21#viii-p27.1

237. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=22&scrV=21#iii.vii.iii-p41.3

238. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=22&scrV=22#v\_3-p38.1

239. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=22&scrV=23#xi\_1-p39.1

240. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=24&scrV=15#vi\_4-p39.3

241. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=27&scrV=8#iii.i.ii-p36.1

242. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=27&scrV=8#iv-p41.4

243. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=27&scrV=8#iv-p52.1

244. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=27&scrV=8#vii\_3-p24.9

245. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=27&scrV=17#xiv-p37.3

246. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=30&scrV=31#xi\_1-p38.5

247. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=31&scrV=14#xiv\_1-p63.2

248. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=31&scrV=14#xv\_1-p42.2

249. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=32&scrV=1#iii.vii.ii-p16.4

250. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=32&scrV=7#iii.ii.ii-p15.1

251. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=32&scrV=7#iii.vii.ii-p16.6

252. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=33&scrV=24#v-p8.2

253. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=33&scrV=24#xvi\_1-p11.9

254. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=35&scrV=6#xvi\_1-p26.1

255. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=35&scrV=7#xi\_1-p39.2

256. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=35&scrV=8#xi\_1-p39.3

257. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=38&scrV=7#vi\_3-p23.1

258. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=41&scrV=11#xvi\_1-p30.2

259. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=42&scrV=5#x-p17.1

260. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=42&scrV=5#v\_4-p9.3

261. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=42&scrV=6#x-p17.2

262. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Job&scrCh=42&scrV=6#v\_4-p9.4

263. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=0#v-p26.3

264. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=0#viii\_1-p27.1

265. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=0#vi\_1-p18.4

266. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=0#xiv\_1-p24.1

267. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=1#vi\_4-p28.3

268. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=1#vii\_3-p31.6

269. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=2#vi\_4-p28.4

270. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=5#xvi-p19.1

271. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=1&scrV=5#iv\_2-p10.1

272. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=2&scrV=3#iii.i.iii-p46.4

273. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=2&scrV=3#ix-p36.6

274. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=2&scrV=3#xii\_1-p22.4

275. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=2&scrV=4#vii\_3-p20.3

276. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=2&scrV=12#vii\_1-p57.3

277. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=3#viii\_1-p47.1

278. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=4#x-p16.2

279. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#i\_3-p46.5

280. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#xiv-p27.2

281. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#xiv\_1-p23.6

282. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#iv\_2-p33.2

283. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#v\_2-p23.1

284. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#vi\_3-p11.1

285. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=6#iii.viii.iii-p40.1

286. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=7#i\_3-p46.6

287. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=7#xiv-p27.3

288. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=7#xiv\_1-p23.7

289. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=7#vi\_3-p11.2

290. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=4&scrV=7#iii.viii.iii-p40.2

291. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=5&scrV=4#iii.iii.iii-p13.3

292. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=8&scrV=3#iv\_3-p7.6

293. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=8&scrV=4#iv\_3-p7.7

294. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=8&scrV=6#i\_4-p20.2

295. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=9&scrV=10#vi\_1-p46.1

296. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=9&scrV=10#iii.vii.iii-p29.1

297. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=9&scrV=10#vi\_3-p16.1

298. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=9&scrV=17#vi\_1-p36.4

299. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=10&scrV=3#xiv-p50.1

300. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=10&scrV=4#xiv-p23.1

301. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=11&scrV=6#iii.iii.ii-p23.2

302. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=11&scrV=7#iii.iii.ii-p23.3

303. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=11&scrV=7#iii.iii.iii-p39.3

304. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=12&scrV=4#iii.i.iii-p46.2

305. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=12&scrV=4#vii-p40.1

306. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=12&scrV=4#i\_4-p38.2

307. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=12&scrV=4#vii\_3-p16.4

308. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=12&scrV=4#vii\_3-p18.1

309. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=14&scrV=2#iv\_4-p35.1

310. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=14&scrV=2#vi\_4-p35.10

311. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=14&scrV=3#vi\_4-p35.2

312. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=14&scrV=12#xiii\_1-p25.1

313. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=15&scrV=4#xiv-p50.4

314. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=0#xiv\_1-p49.3

315. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=2#iv-p21.11

316. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=3#xiv-p50.3

317. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=5#i\_7-p48.3

318. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=7#v\_3-p37.7

319. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=11#vii\_1-p30.1

320. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=11#v\_2-p23.3

321. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=16&scrV=11#iii.viii.iii-p37.1

322. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=2#vii\_1-p4.3

323. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=14#iv-p48.1

324. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=14#xv-p19.4

325. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=14#xiv-p33.2

326. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=14#iv\_1-p27.2

327. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=14#i\_7-p48.1

328. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#iv-p48.2

329. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#xv-p19.5

330. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#ix-p16.1

331. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#xi-p43.1

332. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#iv\_1-p9.5

333. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#vi\_2-p25.4

334. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#i\_7-p48.2

335. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=17&scrV=15#iii.viii.iii-p11.1

336. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=18&scrV=26#v\_4-p9.9

337. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=18&scrV=30#vi-p15.2

338. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=18&scrV=30#iv\_3-p17.12

339. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=1#vi\_1-p66.3

340. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=1#xiv\_1-p21.1

341. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=2#vi\_1-p66.4

342. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=2#xiv\_1-p21.2

343. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=8#iii.i.iii-p29.1

344. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=12#v-p27.3

345. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=12#vii\_3-p38.2

346. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=19&scrV=13#xii-p49.2

347. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=22&scrV=3#i\_5-p6.2

348. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=22&scrV=4#v\_2-p28.1

349. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=22&scrV=5#v\_2-p28.2

350. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=22&scrV=10#v\_2-p28.3

351. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=23&scrV=4#vii\_1-p64.1

352. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=23&scrV=5#v\_3-p25.4

353. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=24&scrV=3#v\_4-p6.5

354. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=24&scrV=4#v\_4-p6.6

355. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=24&scrV=6#iv-p17.4

356. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=24&scrV=6#iv\_1-p29.1

357. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=25&scrV=6#iv\_3-p7.13

358. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=25&scrV=7#vii\_3-p36.8

359. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=25&scrV=7#iii.vii.ii-p11.3

360. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=25&scrV=10#x-p18.1

361. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=25&scrV=11#i\_6-p24.3

362. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=26&scrV=8#iii.i.ii-p45.1

363. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=27&scrV=4#iii.i.ii-p41.2

364. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=27&scrV=4#xiv-p57.2

365. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=27&scrV=4#xi-p45.1

366. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=27&scrV=4#vi\_3-p11.3

367. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=27&scrV=8#x-p45.5

368. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=27&scrV=13#i\_5-p49.2

369. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=30&scrV=6#xv-p30.2

370. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=30&scrV=7#xiv-p27.6

371. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=30&scrV=7#xv-p30.3

372. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=31&scrV=19#xvi\_1-p46.2

373. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=31&scrV=20#iii.viii.ii-p44.1

374. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=31&scrV=22#v\_3-p17.1

375. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=32&scrV=1#vii\_3-p37.1

376. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=32&scrV=1#i\_6-p47.1

377. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=32&scrV=2#vii\_3-p37.2

378. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=32&scrV=2#i\_6-p47.2

379. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=33&scrV=5#v\_2-p27.1

380. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=34&scrV=7#v\_1-p38.9

381. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=34&scrV=8#vi-p27.1

382. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=34&scrV=8#xiv-p44.6

383. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=34&scrV=8#vi-p13.2

384. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=35&scrV=3#iv-p21.9

385. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=36&scrV=1#iii.vii.iii-p32.2

386. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=36&scrV=4#xiii\_1-p25.2

387. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=37&scrV=25#iv\_3-p7.10

388. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=37&scrV=31#v\_3-p37.1

389. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=37&scrV=34#iv\_3-p7.9

390. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=37&scrV=37#vii\_3-p24.12

391. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=39&scrV=1#v\_3-p16.3

392. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=39&scrV=1#v\_3-p19.3

393. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=39&scrV=4#iv-p33.2

394. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=39&scrV=11#iii.viii.iii-p39.1

395. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=40&scrV=8#x-p45.4

396. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=40&scrV=8#xi\_1-p48.3

397. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=42&scrV=5#i\_5-p49.3

398. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=44&scrV=17#iv\_1-p32.2

399. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=45&scrV=1#vi-p31.1

400. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=45&scrV=11#iii.i.iii-p41.1

401. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=45&scrV=13#iii.viii.ii-p41.1

402. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=46&scrV=1#iv\_3-p17.10

403. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=49&scrV=7#v-p29.1

404. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=49&scrV=8#v-p29.2

405. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=49&scrV=13#iv\_3-p8.4

406. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=49&scrV=14#viii\_1-p15.5

407. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=49&scrV=14#iii.viii.iii-p29.2

408. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=49&scrV=18#ix\_1-p6.1

409. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=51&scrV=5#iii.ii.ii-p4.3

410. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=51&scrV=6#iv\_3-p4.7

411. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=51&scrV=6#vi\_4-p49.1

412. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=51&scrV=10#ix-p28.1

413. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=51&scrV=10#iii.i.ii-p43.2

414. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=51&scrV=13#ix-p28.2

415. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=55&scrV=6#xii-p26.1

416. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=58&scrV=10#iv\_3-p7.8

417. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=58&scrV=11#iii.iii.iii-p22.2

418. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=58&scrV=11#i\_6-p19.3

419. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=62&scrV=10#xiv-p59.4

420. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=63&scrV=3#xiv\_1-p23.8

421. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=63&scrV=8#iv\_1-p31.1

422. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=67&scrV=4#iii.iii.iii-p16.2

423. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=67&scrV=6#iii.viii.iii-p18.1

424. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=68&scrV=13#iii.viii.ii-p47.1

425. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=68&scrV=17#v\_1-p40.1

426. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=68&scrV=21#xiii-p32.2

427. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=68&scrV=21#xvi\_1-p48.2

428. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=69&scrV=9#xiii-p15.1

429. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=0#iii.iii.ii-p21.1

430. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=1#iii.iii.ii-p23.1

431. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=1#v\_2-p30.1

432. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=1#v\_4-p6.4

433. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=1#v\_4-p9.8

434. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=13#iii.viii.ii-p67.3

435. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=14#iii.viii.ii-p67.4

436. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=25#iii.i.ii-p31.2

437. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=25#xiii-p61.1

438. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=25#xiv-p57.3

439. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=25#xiv\_1-p23.4

440. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=25#iii.viii.iii-p23.3

441. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=73&scrV=27#v\_3-p39.2

442. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=76&scrV=1#xiv\_1-p28.3

443. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=77&scrV=9#i\_5-p47.2

444. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=78&scrV=38#i\_6-p34.1

445. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=78&scrV=39#vii\_1-p46.3

446. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=80&scrV=3#iii.viii.ii-p52.2

447. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=81&scrV=10#xii\_1-p44.1

448. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=81&scrV=12#iii.iii.iii-p24.3

449. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=81&scrV=19#vii\_1-p32.1

450. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=84&scrV=7#ix-p20.3

451. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=84&scrV=10#xi-p40.1

452. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=84&scrV=10#iv\_3-p16.4

453. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=84&scrV=11#xvi\_1-p46.1

454. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=84&scrV=11#vi\_3-p13.3

455. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=86&scrV=4#iv\_3-p6.3

456. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=86&scrV=11#xv\_1-p26.1

457. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=90&scrV=2#iii.vii.iii-p25.1

458. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=90&scrV=4#vi\_2-p18.3

459. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=90&scrV=11#vii\_1-p45.1

460. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=91&scrV=1#iii.viii.ii-p44.2

461. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=92&scrV=2#iii.iii.iii-p29.1

462. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=92&scrV=13#iv\_3-p16.1

463. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=92&scrV=14#iii.vii.ii-p20.4

464. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=92&scrV=14#iv\_3-p16.2

465. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=94&scrV=1#iii.iii.ii-p19.1

466. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=94&scrV=2#iii.iii.ii-p19.2

467. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=94&scrV=19#xiv-p27.5

468. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=97&scrV=7#v\_1-p45.1

469. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=97&scrV=10#v\_4-p23.1

470. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=100&scrV=3#vii\_3-p17.1

471. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=102&scrV=25#iv\_3-p18.2

472. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=12#i\_6-p25.1

473. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=13#vi\_3-p28.1

474. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=13#i\_7-p29.2

475. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=13#vi\_4-p44.1

476. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=17#iv\_2-p63.3

477. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=18#x-p18.2

478. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=103&scrV=20#v\_1-p34.1

479. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=104&scrV=14#xvii-p31.1

480. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=104&scrV=14#iii.ii.ii-p12.1

481. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=104&scrV=34#iv\_3-p7.2

482. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=104&scrV=34#iii.viii.iii-p37.3

483. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=24#xv-p20.3

484. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=24#xv-p38.5

485. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=24#iii.iii.ii-p54.3

486. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=24#xii\_1-p28.7

487. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=25#xv-p20.4

488. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=25#iii.iii.ii-p54.4

489. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=25#xii\_1-p28.8

490. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=106&scrV=31#viii-p22.1

491. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=110&scrV=2#v\_1-p13.1

492. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=110&scrV=7#vi\_2-p9.2

493. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=110&scrV=96#iv\_3-p17.3

494. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=111&scrV=3#v\_2-p28.5

495. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=115&scrV=8#xiv-p41.1

496. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=115&scrV=8#iv\_4-p42.1

497. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=115&scrV=16#viii\_1-p50.2

498. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=116&scrV=1#iv\_3-p17.9

499. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=116&scrV=11#v\_3-p17.2

500. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=116&scrV=24#vii-p46.2

501. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=116&scrV=25#vii-p46.3

502. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=118&scrV=17#i\_4-p28.5

503. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=118&scrV=17#v\_2-p28.6

504. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=0#iii.vii.ii-p28.1

505. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=1#v\_4-p15.6

506. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=5#v\_3-p38.3

507. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=9#x\_1-p27.1

508. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=9#iii.vii.ii-p11.2

509. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=9#v\_3-p21.2

510. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=9#v\_4-p6.1

511. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=11#v\_3-p36.5

512. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=14#xiv-p27.4

513. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=16#xi-p48.1

514. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=17#i\_4-p28.3

515. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=18#i\_3-p39.4

516. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=32#ix-p28.9

517. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=32#xi-p70.6

518. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=47#xi-p48.2

519. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=48#xiii\_1-p36.2

520. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=56#iv\_3-p17.8

521. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=56#vii\_3-p27.1

522. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=57#i\_5-p17.2

523. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=57#xi\_1-p31.2

524. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=59#xv\_1-p34.1

525. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=59#iv\_2-p27.7

526. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=68#v\_2-p34.1

527. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=71#v\_2-p31.1

528. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=89#iii.iii.ii-p32.2

529. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=91#i\_7-p26.1

530. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=91#vii\_3-p25.1

531. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=94#iv-p24.1

532. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=97#iv\_3-p7.4

533. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=100#iii.vii.ii-p16.2

534. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=103#iv\_3-p7.5

535. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=105#xv\_1-p27.4

536. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=111#v\_3-p38.2

537. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=112#v\_3-p20.1

538. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=113#vi\_4-p37.1

539. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=126#xii-p27.4

540. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=127#xii-p27.5

541. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=133#iii.i.ii-p20.2

542. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=133#xii\_1-p39.2

543. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=133#vi\_4-p50.1

544. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=137#iii.iii.iii-p27.4

545. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=138#vii\_3-p24.6

546. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=140#v\_4-p15.1

547. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=146#xiv\_1-p31.2

548. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=165#xii-p65.1

549. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=165#vi\_4-p28.1

550. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=173#vii\_3-p24.5

551. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=119&scrV=176#xi\_1-p31.1

552. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=121&scrV=4#i\_7-p18.2

553. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=122&scrV=9#xiii-p16.1

554. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=123&scrV=4#ix\_1-p2.3

555. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=125&scrV=3#i\_5-p48.1

556. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=125&scrV=5#i\_5-p48.2

557. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=3#v-p28.5

558. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=3#vi\_1-p39.2

559. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=3#xv\_1-p22.1

560. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=4#v-p28.6

561. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=4#vi\_1-p39.3

562. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=4#i\_6-p43.1

563. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=130&scrV=4#vi\_4-p42.1

564. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=132&scrV=1#i\_6-p13.2

565. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=132&scrV=2#i\_6-p13.3

566. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=133&scrV=1#iv\_1-p42.1

567. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=137&scrV=6#xiii-p16.3

568. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=138&scrV=1#v\_1-p45.3

569. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=138&scrV=3#v\_3-p30.1

570. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=139&scrV=0#vii\_3-p21.3

571. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=139&scrV=7#vii\_3-p16.9

572. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=143&scrV=2#vi\_1-p39.4

573. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=143&scrV=2#vii\_3-p38.1

574. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=143&scrV=2#xi\_1-p38.2

575. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=143&scrV=3#v-p28.7

576. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=143&scrV=10#i\_7-p42.5

577. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=144&scrV=14#v\_3-p29.2

578. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=145&scrV=9#i\_7-p27.1

579. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=145&scrV=10#viii\_1-p26.1

580. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=145&scrV=10#xiv\_1-p21.3

581. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=146&scrV=4#xvii-p36.2

582. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=146&scrV=6#vii\_3-p25.4

583. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=147&scrV=19#vi\_4-p22.3

584. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=147&scrV=20#x\_1-p28.2

585. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ps&scrCh=165&scrV=17#iii.iii.iii-p24.4

586. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=1&scrV=17#vii\_3-p26.4

587. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=1&scrV=23#v\_1-p24.7

588. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=1&scrV=23#iv\_2-p35.1

589. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=1&scrV=24#x-p50.2

590. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=2&scrV=10#iii.i.iii-p9.1

591. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=2&scrV=10#vi\_1-p45.6

592. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=2&scrV=10#iii.vii.iii-p27.5

593. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=3&scrV=31#iii.i.iii-p16.5

594. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=7#iii.i.ii-p41.5

595. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=12#vii\_3-p28.3

596. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=13#vii\_3-p28.4

597. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=18#ix-p20.2

598. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=18#xii\_1-p48.1

599. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=25#xi-p6.1

600. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=4&scrV=26#x-p16.1

601. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=6&scrV=22#v\_3-p37.4

602. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=7&scrV=2#vii\_3-p19.3

603. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=7&scrV=22#vi\_4-p45.2

604. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=8&scrV=13#xiii\_1-p24.3

605. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=8&scrV=13#vi\_4-p36.2

606. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=8&scrV=22#iii.vii.iii-p16.1

607. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=8&scrV=22#iii.vii.iii-p16.2

608. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=8&scrV=23#iii.vii.iii-p11.6

609. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=8&scrV=36#vii\_3-p33.2

610. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=10&scrV=9#iv\_4-p35.2

611. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=10&scrV=12#x-p19.7

612. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=11&scrV=18#iii.iii.iii-p42.2

613. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=11&scrV=31#iii.iii.ii-p14.4

614. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=11&scrV=31#xiv\_1-p31.7

615. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=11&scrV=31#vi\_4-p31.1

616. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=12&scrV=36#vii\_3-p24.7

617. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=13&scrV=13#vii\_3-p16.7

618. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=13&scrV=22#xiv-p37.2

619. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=14&scrV=9#vii\_3-p31.1

620. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=15&scrV=26#v\_4-p26.6

621. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=16&scrV=4#i\_4-p19.1

622. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=16&scrV=4#xv\_1-p5.1

623. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=16&scrV=31#iii.vii.ii-p10.8

624. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=16&scrV=32#v\_3-p29.5

625. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=17&scrV=16#vi\_4-p35.12

626. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=18&scrV=14#iv-p33.3

627. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=18&scrV=14#vi\_2-p12.2

628. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=18&scrV=14#vii\_3-p32.1

629. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=19&scrV=2#iii.i.iii-p28.3

630. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=19&scrV=3#iv\_2-p29.1

631. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=20&scrV=29#v\_3-p3.1

632. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=20&scrV=29#v\_3-p29.1

633. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=21&scrV=8#v\_4-p26.10

634. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=22&scrV=3#xiii-p44.3

635. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=22&scrV=6#x\_1-p26.1

636. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=22&scrV=6#iii.vii.ii-p12.5

637. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=22&scrV=6#vi\_3-p38.1

638. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=23&scrV=4#xiv-p58.2

639. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=23&scrV=4#ix-p27.6

640. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=24&scrV=10#v\_3-p32.2

641. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=24&scrV=13#iii.i.iii-p29.2

642. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=24&scrV=13#xiii\_1-p39.2

643. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=24&scrV=14#iii.i.iii-p29.3

644. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=24&scrV=14#xiii\_1-p39.3

645. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=26&scrV=1#iii.iii.ii-p20.2

646. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=26&scrV=9#iii.iii.ii-p32.11

647. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=26&scrV=12#x-p21.1

648. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=26&scrV=18#vii\_3-p31.2

649. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=26&scrV=19#vii\_3-p31.3

650. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=28&scrV=8#xiv-p37.4

651. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=28&scrV=9#vii\_3-p17.5

652. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=28&scrV=14#viii-p41.1

653. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=30&scrV=2#x-p19.1

654. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=30&scrV=8#xv\_1-p29.2

655. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=30&scrV=9#xv\_1-p29.3

656. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=31&scrV=3#v\_3-p29.4

657. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Prov&scrCh=31&scrV=30#xvii-p39.3

658. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=2&scrV=2#xi-p16.3

659. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=2&scrV=26#xiv-p37.1

660. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=3&scrV=2#xv\_1-p32.1

661. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=6#v\_1-p46.2

662. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=10#xiv-p60.2

663. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=11#xiv-p67.3

664. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=12#xiv-p67.4

665. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=15#xiv-p66.1

666. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=18#xiv-p36.1

667. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=5&scrV=19#xiv-p36.2

668. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=7&scrV=1#iii.ii.ii-p4.2

669. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=8&scrV=11#i\_6-p22.3

670. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=8&scrV=11#vi\_4-p45.3

671. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=11&scrV=7#iii.ii.ii-p11.3

672. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=12&scrV=1#iii.vii.ii-p11.1

673. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=12&scrV=7#xi-p23.2

674. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=12&scrV=7#xv-p28.1

675. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=12&scrV=7#xvi-p15.1

676. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=12&scrV=7#xvii-p36.1

677. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eccl&scrCh=12&scrV=14#iii.iii.ii-p6.3

678. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#viii-p8.1

679. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#vi-p15.6

680. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#vii\_1-p58.1

681. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#iii.iii.ii-p32.3

682. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#iv\_1-p19.3

683. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#v\_1-p8.4

684. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#vii\_1-p10.2

685. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#viii\_1-p46.4

686. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#xi\_1-p10.4

687. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#xi\_1-p11.4

688. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#xii\_1-p20.3

689. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#xii\_1-p20.5

690. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#xiii\_1-p38.2

691. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#xiv\_1-p46.3

692. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=0#iii.vii.iii-p15.3

693. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=4#iii.i.ii-p44.1

694. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=4#iv-p26.1

695. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=4#ix-p28.8

696. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=4#xi\_1-p31.5

697. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=5#iii.viii.ii-p41.2

698. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=1&scrV=13#iv\_3-p7.3

699. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=0#xii-p14.4

700. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=0#iii.ii.ii-p19.5

701. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=0#iii.iii.ii-p42.2

702. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=0#xi\_1-p6.3

703. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=0#xiii\_1-p21.9

704. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=0#i\_6-p11.5

705. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=16#iv-p13.1

706. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=2&scrV=16#i\_4-p27.1

707. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=3&scrV=4#iv-p15.2

708. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=5&scrV=7#iv\_1-p32.1

709. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Song&scrCh=8&scrV=14#xvi-p30.1

710. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=3#vii\_3-p17.4

711. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=4#v\_4-p15.3

712. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=16#i\_3-p32.1

713. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=16#iv\_4-p31.1

714. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=16#vi\_4-p26.3

715. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=16#vii\_3-p36.1

716. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=17#i\_3-p32.2

717. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=17#vi\_4-p26.4

718. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=18#v\_4-p30.2

719. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=19#vi\_1-p50.1

720. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=1&scrV=20#vi\_1-p50.2

721. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=3&scrV=9#vi\_4-p39.4

722. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=4&scrV=11#i\_5-p51.1

723. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=5&scrV=8#xiv-p60.1

724. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=5&scrV=22#v\_3-p29.3

725. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=6&scrV=5#x-p17.5

726. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=6&scrV=5#v\_4-p9.2

727. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=6&scrV=5#v\_4-p26.7

728. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=9&scrV=6#iii.vii.iii-p21.2

729. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=9&scrV=6#iii.vii.iii-p24.1

730. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=10&scrV=8#v\_1-p36.7

731. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=11&scrV=9#vi\_1-p67.2

732. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=14&scrV=14#iii.viii.iii-p26.2

733. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=26&scrV=3#xiv\_1-p23.5

734. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=26&scrV=13#iii.i.iii-p48.1

735. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=26&scrV=18#viii\_1-p43.1

736. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=26&scrV=19#xvii-p59.2

737. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=26&scrV=19#viii\_1-p43.2

738. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=27&scrV=4#vi\_1-p26.1

739. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=27&scrV=9#vii\_3-p39.1

740. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=27&scrV=9#iv\_4-p34.2

741. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=28&scrV=16#i\_5-p48.3

742. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=30&scrV=20#iii.i.iii-p32.1

743. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=30&scrV=21#xi\_1-p31.4

744. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=33&scrV=14#xvi\_1-p7.1

745. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=35&scrV=4#v\_3-p34.3

746. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=38&scrV=3#xv\_1-p43.4

747. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=38&scrV=3#vii\_3-p24.11

748. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=38&scrV=4#xv\_1-p43.5

749. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=40&scrV=11#iii.vii.ii-p15.4

750. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=40&scrV=15#xvii-p39.2

751. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=40&scrV=24#xvii-p30.2

752. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=40&scrV=31#iv\_3-p16.3

753. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=42&scrV=8#iii.iii.iii-p13.2

754. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=42&scrV=8#xv\_1-p21.2

755. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=43&scrV=3#iii.viii.ii-p21.3

756. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=43&scrV=4#iii.viii.ii-p21.4

757. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=43&scrV=10#ix\_1-p30.5

758. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=43&scrV=25#i\_6-p24.2

759. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=43&scrV=30#xii-p51.2

760. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=44&scrV=8#xii-p51.3

761. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=45&scrV=9#x\_1-p11.3

762. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=45&scrV=9#vii\_3-p21.2

763. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=45&scrV=23#v\_1-p24.1

764. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=47&scrV=6#iii.iii.iii-p52.1

765. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=49&scrV=14#i\_5-p47.1

766. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=50&scrV=4#iv\_1-p26.1

767. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=51&scrV=12#xiv\_1-p23.2

768. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=51&scrV=13#xiv\_1-p23.3

769. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=51&scrV=22#iii.iii.iii-p52.2

770. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=52&scrV=3#i\_4-p23.1

771. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=52&scrV=3#i\_6-p24.1

772. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=1#x\_1-p30.2

773. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=3#ix\_1-p2.7

774. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=4#vii\_1-p42.2

775. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=5#iv-p25.1

776. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=5#xiii-p51.2

777. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=5#xii\_1-p32.1

778. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=5#xvi\_1-p35.2

779. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=5#v\_2-p25.1

780. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=10#ix-p36.3

781. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=10#vii\_1-p42.1

782. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=53&scrV=11#ix-p36.4

783. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=55&scrV=1#iv-p51.1

784. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=55&scrV=2#iii.i.iii-p22.4

785. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=55&scrV=2#xi-p51.2

786. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=55&scrV=7#vi\_4-p26.2

787. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=56&scrV=20#iii.vii.ii-p10.12

788. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=57&scrV=2#iv\_1-p16.1

789. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=57&scrV=19#viii\_1-p14.3

790. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=58&scrV=13#i\_7-p12.1

791. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=60&scrV=8#xii-p21.3

792. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=61&scrV=1#i\_3-p48.2

793. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=61&scrV=2#i\_3-p48.3

794. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=61&scrV=3#xiv\_1-p27.3

795. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=62&scrV=1#xiii-p16.2

796. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=63&scrV=8#vi\_3-p30.7

797. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=64&scrV=6#xi\_1-p38.1

798. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=64&scrV=6#xvi\_1-p32.3

799. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=64&scrV=6#v\_4-p9.10

800. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Isa&scrCh=66&scrV=1#viii\_1-p50.1

801. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=1&scrV=5#iii.vii.ii-p16.7

802. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=5#xi-p78.1

803. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=13#i\_3-p36.1

804. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=13#vii\_3-p29.3

805. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=19#xi-p33.1

806. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=19#i\_6-p31.2

807. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=19#iv\_3-p17.2

808. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=19#vii\_3-p27.4

809. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=26#vi\_4-p39.2

810. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=28#vii\_3-p23.1

811. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=31#i\_3-p36.2

812. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=31#i\_4-p38.1

813. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=2&scrV=32#vi\_4-p35.11

814. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=3&scrV=4#vi\_3-p31.3

815. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=3&scrV=5#vi\_3-p31.4

816. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=3&scrV=5#i\_7-p54.2

817. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=3&scrV=14#x\_1-p29.1

818. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=3&scrV=19#vi\_3-p34.2

819. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=3&scrV=22#x-p45.3

820. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=4&scrV=2#xiv-p45.3

821. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=4&scrV=14#v\_4-p15.2

822. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=4&scrV=18#vii\_3-p27.5

823. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=4&scrV=22#vi\_4-p45.7

824. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=5&scrV=22#vii\_3-p25.2

825. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=5&scrV=23#vii\_3-p25.3

826. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=6&scrV=16#iii.i.iii-p22.3

827. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=6&scrV=16#xii-p45.1

828. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=8&scrV=9#vii\_3-p15.4

829. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=8&scrV=20#vi\_2-p18.1

830. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=9&scrV=23#xiv-p44.1

831. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=9&scrV=23#xiv-p45.1

832. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=9&scrV=23#vi\_1-p63.1

833. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=9&scrV=24#xiv-p44.2

834. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=9&scrV=24#xiv-p45.2

835. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=9&scrV=24#vi\_1-p63.2

836. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=10&scrV=25#vi\_4-p35.1

837. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=12&scrV=0#iii.iii.ii-p21.2

838. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=12&scrV=1#iii.iii.ii-p18.1

839. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=12&scrV=5#i\_5-p31.2

840. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=13&scrV=13#v\_4-p30.3

841. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=13&scrV=17#xiii-p18.1

842. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=13&scrV=23#vi-p41.6

843. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=13&scrV=23#iv\_3-p3.5

844. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=13&scrV=23#vi\_4-p45.6

845. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=14&scrV=10#xi\_1-p31.3

846. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=17&scrV=11#xiv-p53.3

847. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=17&scrV=11#vii\_3-p24.10

848. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=17&scrV=13#xv-p19.2

849. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=17&scrV=13#xi-p39.1

850. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=17&scrV=14#x\_1-p36.1

851. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=22&scrV=0#iii.i.iii-p12.3

852. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=22&scrV=16#vi\_1-p46.4

853. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=22&scrV=16#iii.vii.iii-p32.1

854. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=24&scrV=7#iii.i.iii-p22.2

855. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=24&scrV=7#vi\_1-p68.1

856. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=24&scrV=7#x\_1-p32.1

857. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=24&scrV=7#vi\_3-p36.2

858. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=25&scrV=29#iii.iii.ii-p14.5

859. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=30&scrV=21#iv-p21.8

860. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=31&scrV=18#x\_1-p36.2

861. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=31&scrV=34#iii.i.iii-p22.1

862. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=35&scrV=5#vi\_3-p39.3

863. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=35&scrV=6#v\_3-p37.2

864. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=35&scrV=6#vi\_3-p39.4

865. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=35&scrV=6#i\_7-p54.3

866. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=35&scrV=6#vii\_3-p16.10

867. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=35&scrV=7#vii\_3-p16.11

868. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=44&scrV=4#vi\_4-p36.1

869. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=44&scrV=17#vi\_4-p45.4

870. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=44&scrV=28#iii.iii.iii-p41.3

871. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jer&scrCh=51&scrV=6#i\_4-p40.1

872. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=1&scrV=9#xiv-p53.2

873. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=1&scrV=12#i\_7-p17.2

874. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=1&scrV=14#i\_6-p26.3

875. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=3&scrV=4#x-p16.4

876. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=3&scrV=24#iv-p21.10

877. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=3&scrV=25#iv\_2-p38.2

878. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=3&scrV=27#v\_3-p24.20

879. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=3&scrV=40#iv\_2-p27.8

880. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Lam&scrCh=3&scrV=45#viii\_1-p32.1

881. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=6#xvi\_1-p32.1

882. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=8#iv-p21.3

883. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=8#viii\_1-p45.1

884. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=8#xi\_1-p26.1

885. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=20#iii.vii.ii-p12.4

886. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=30#v\_3-p29.6

887. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=52#xiv\_1-p56.1

888. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=16&scrV=63#i\_3-p49.2

889. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=18&scrV=4#x\_1-p29.3

890. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=20&scrV=37#iv-p21.4

891. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=22&scrV=14#vii\_3-p21.5

892. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=33&scrV=11#i\_3-p32.3

893. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=33&scrV=11#iv\_2-p33.3

894. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=33&scrV=13#x-p25.1

895. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=20#xiv\_1-p54.3

896. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=25#iv\_4-p32.1

897. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=25#v\_4-p15.4

898. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=25#v\_4-p30.4

899. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=26#ix-p28.4

900. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=26#x\_1-p13.2

901. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=26#v\_4-p15.5

902. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=27#ix-p28.5

903. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=36&scrV=27#x\_1-p32.2

904. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Ezek&scrCh=38&scrV=7#xii-p21.4

905. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=1&scrV=17#iii.vii.ii-p16.5

906. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=16#xiv\_1-p32.2

907. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=17#vii-p44.1

908. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=17#v\_1-p44.5

909. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=18#vii-p44.2

910. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=18#v\_1-p44.6

911. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=25#v\_1-p44.8

912. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=3&scrV=28#v\_1-p44.7

913. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=4&scrV=27#vii\_3-p36.6

914. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=5&scrV=22#xii-p56.1

915. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=6&scrV=10#xvi-p51.2

916. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=9&scrV=7#i\_6-p37.3

917. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Dan&scrCh=9&scrV=11#vi\_4-p14.4

918. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=1&scrV=10#i\_7-p26.3

919. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=2&scrV=19#xii\_1-p33.5

920. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=3&scrV=5#xvi\_1-p48.5

921. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=5&scrV=4#iv\_2-p27.6

922. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=6&scrV=1#i\_3-p32.4

923. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=6&scrV=3#vi\_1-p62.1

924. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=7&scrV=8#ix-p5.2

925. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=8&scrV=2#ix\_1-p20.3

926. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=10&scrV=1#xv\_1-p37.1

927. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=10&scrV=11#iii.i.iii-p46.5

928. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=10&scrV=11#xii\_1-p35.1

929. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=12&scrV=2#vii\_1-p36.2

930. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=13&scrV=9#iv\_2-p23.1

931. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=14&scrV=2#xvi\_1-p48.3

932. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hos&scrCh=14&scrV=4#xvi\_1-p44.1

933. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Amos&scrCh=6&scrV=3#vii\_1-p56.1

934. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jonah&scrCh=3&scrV=5#xii-p61.3

935. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jonah&scrCh=3&scrV=6#xii-p61.4

936. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jonah&scrCh=3&scrV=10#xii-p61.5

937. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jonah&scrCh=4&scrV=8#i\_5-p49.1

938. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=2&scrV=1#vi\_4-p45.1

939. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=2&scrV=7#iv\_3-p17.7

940. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=2&scrV=10#iii.iii.iii-p56.1

941. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=5&scrV=2#iii.vii.iii-p9.1

942. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=5&scrV=2#iii.vii.iii-p18.1

943. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=6&scrV=7#i\_6-p36.1

944. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=6&scrV=8#vi\_4-p22.1

945. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=6&scrV=8#vii\_3-p15.1

946. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mic&scrCh=7&scrV=18#i\_6-p25.2

947. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Nah&scrCh=1&scrV=6#vii\_1-p45.3

948. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=1&scrV=0#iii.iii.ii-p21.3

949. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=1&scrV=13#xiv\_1-p31.6

950. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=1&scrV=13#v\_4-p9.1

951. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=1&scrV=16#xiv-p33.1

952. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=3&scrV=2#vi\_2-p20.2

953. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=3&scrV=2#vi\_2-p20.3

954. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hab&scrCh=3&scrV=18#iv-p22.3

955. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zeph&scrCh=1&scrV=12#iii.iii.ii-p24.1

956. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zeph&scrCh=3&scrV=5#iii.iii.ii-p30.1

957. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zeph&scrCh=3&scrV=9#v\_4-p16.2

958. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Hag&scrCh=5&scrV=2#iii.iii.ii-p32.8

959. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=1&scrV=12#vi\_2-p18.2

960. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=1&scrV=15#vi\_2-p20.1

961. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=3&scrV=2#xii\_1-p52.2

962. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=3&scrV=5#iii.iii.iii-p13.4

963. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=4&scrV=10#iii.vii.ii-p26.1

964. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=8&scrV=6#xvii-p54.1

965. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=10&scrV=12#iii.viii.iii-p52.3

966. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=12&scrV=10#iv\_2-p54.1

967. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=12&scrV=10#vi\_3-p39.2

968. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=13&scrV=1#v\_4-p31.1

969. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=14&scrV=3#v\_1-p26.3

970. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=14&scrV=20#i\_4-p33.2

971. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=14&scrV=20#xiv\_1-p34.2

972. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=14&scrV=20#xv\_1-p31.1

973. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Zech&scrCh=14&scrV=21#xv\_1-p31.2

974. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=1&scrV=2#x\_1-p29.4

975. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=1&scrV=6#vi\_3-p15.1

976. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=1&scrV=6#i\_7-p39.1

977. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=1&scrV=11#v\_4-p26.9

978. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=3&scrV=17#iii.iii.iii-p24.6

979. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=3&scrV=17#i\_7-p29.1

980. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=3&scrV=17#vi\_4-p44.2

981. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=3&scrV=18#iii.iii.iii-p24.7

982. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mal&scrCh=3&scrV=27#vi\_3-p28.2

983. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=1&scrV=21#viii\_1-p40.5

984. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=1&scrV=21#xii\_1-p10.2

985. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=1&scrV=21#v\_2-p22.1

986. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=2&scrV=6#iii.vii.iii-p18.2

987. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=3&scrV=0#v\_1-p22.1

988. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=3&scrV=7#vii\_1-p59.1

989. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=3&scrV=8#iii.iii.ii-p43.3

990. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=3&scrV=8#xiii\_1-p24.1

991. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=3&scrV=15#vi\_4-p32.6

992. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=3&scrV=17#v-p8.5

993. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=4&scrV=0#xiv-p15.5

994. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=4&scrV=1#v\_3-p24.12

995. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=4&scrV=7#v\_3-p36.4

996. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=1#i\_5-p30.1

997. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=6#iv\_2-p55.1

998. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#ix-p16.3

999. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#viii\_1-p40.13

1000. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#viii\_1-p51.1

1001. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#v\_3-p38.5

1002. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#iii.viii.iii-p21.1

1003. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#iii.viii.iii-p33.1

1004. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=8#iv\_4-p27.1

1005. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=9#xii-p69.1

1006. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=9#i\_7-p12.3

1007. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=10#iii.iii.ii-p50.2

1008. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=11#vi-p47.2

1009. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=11#xi-p15.3

1010. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=11#iii.viii.ii-p57.2

1011. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=12#vi-p47.3

1012. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=12#xi-p15.4

1013. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=12#xiv\_1-p40.2

1014. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=12#vi\_2-p28.1

1015. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=12#iii.viii.ii-p57.3

1016. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=13#xii-p28.4

1017. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=14#xii-p28.5

1018. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=16#xii-p43.3

1019. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=16#ix-p19.2

1020. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=16#xvi-p20.3

1021. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=16#xii\_1-p47.3

1022. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=16#xiv\_1-p46.1

1023. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=16#iii.viii.ii-p65.1

1024. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=17#vi\_4-p32.7

1025. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=18#vii\_3-p19.1

1026. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=29#vii-p53.1

1027. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=29#xvii-p63.1

1028. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=30#vii-p53.2

1029. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=30#xvii-p63.2

1030. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=44#v\_2-p34.9

1031. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=44#vi\_3-p30.3

1032. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=45#vi\_3-p30.4

1033. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=46#i\_4-p34.2

1034. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=48#ix-p14.2

1035. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=5&scrV=48#iii.vii.ii-p29.4

1036. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=8#xi-p15.2

1037. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=9#xiv\_1-p28.1

1038. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=9#vi\_3-p34.1

1039. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=10#xiv\_1-p28.2

1040. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=12#i\_6-p26.4

1041. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=12#i\_6-p31.1

1042. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=19#xv-p38.2

1043. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=20#xi\_1-p13.4

1044. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=21#xi-p8.1

1045. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=21#xi\_1-p13.5

1046. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=22#xi-p16.2

1047. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=24#i\_3-p46.3

1048. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=24#iii.i.ii-p31.3

1049. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=24#xiii-p38.2

1050. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=24#xiv-p58.1

1051. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=24#xi-p56.1

1052. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=25#xiv-p61.1

1053. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=25#iii.ii.ii-p17.1

1054. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=25#vi\_3-p28.3

1055. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=25#i\_7-p43.1

1056. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=26#xiv-p61.2

1057. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=30#vi\_3-p9.7

1058. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=30#vi\_3-p28.4

1059. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=30#i\_7-p43.2

1060. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=32#xiv-p61.3

1061. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=32#v\_2-p32.1

1062. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=32#vi\_3-p28.5

1063. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=32#iii.viii.iii-p52.4

1064. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#iii.i.ii-p41.1

1065. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#xiv-p24.1

1066. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#x-p51.10

1067. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#xi-p54.1

1068. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#iii.iii.ii-p46.1

1069. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#iv\_1-p31.2

1070. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#ix\_1-p11.1

1071. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=6&scrV=33#vii\_3-p27.2

1072. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=8#iv\_2-p27.2

1073. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=12#ix\_1-p8.3

1074. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=13#iv\_1-p25.1

1075. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=13#vii\_1-p10.3

1076. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=14#ix-p20.1

1077. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=14#iv\_1-p25.2

1078. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=14#v\_3-p26.2

1079. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=16#xiii\_1-p30.1

1080. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=20#i\_5-p52.5

1081. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=21#xiii-p33.2

1082. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=21#iii.i.iii-p46.8

1083. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=21#xiii\_1-p25.4

1084. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=23#vii\_1-p26.2

1085. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=7&scrV=24#xiii\_1-p36.1

1086. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=2#v\_4-p36.1

1087. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=9#vii\_3-p16.8

1088. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=10#iii.vii.ii-p30.1

1089. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=11#iii.ii.ii-p33.3

1090. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=11#iv\_1-p41.1

1091. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=26#vi\_3-p9.8

1092. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=27#vi\_1-p58.1

1093. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=27#i\_7-p14.1

1094. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=29#iv-p22.2

1095. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=29#vii\_1-p41.2

1096. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=29#vii\_1-p44.2

1097. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=8&scrV=29#xvi-p13.5

1098. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=9&scrV=13#i\_3-p47.3

1099. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=9&scrV=13#x-p45.2

1100. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=9&scrV=15#iii.i.ii-p43.1

1101. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=3#xv\_1-p9.1

1102. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=10#xi\_1-p10.3

1103. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=23#xiii-p44.2

1104. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=28#vii\_1-p44.1

1105. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=28#xvii-p64.4

1106. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=37#iii.i.ii-p31.4

1107. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=10&scrV=37#i\_5-p42.2

1108. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=12#iv\_1-p33.2

1109. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=25#iv\_2-p60.5

1110. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=26#x\_1-p9.8

1111. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=26#xvi\_1-p9.3

1112. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=26#iv\_2-p49.2

1113. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=27#ix\_1-p23.1

1114. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#i\_3-p48.1

1115. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#iii.i.iii-p22.5

1116. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#iii.i.iii-p30.2

1117. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#v-p42.1

1118. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#iv\_1-p26.2

1119. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#xii\_1-p29.1

1120. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=28#vi\_4-p42.2

1121. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=29#iii.i.iii-p22.6

1122. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=29#xiii-p66.2

1123. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=29#v-p42.2

1124. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=29#xii\_1-p29.2

1125. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=11&scrV=30#iii.vii.ii-p20.3

1126. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=20#iii.vii.ii-p26.2

1127. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=24#v\_2-p13.1

1128. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=25#v\_2-p13.2

1129. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=31#iv\_3-p7.1

1130. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=34#v\_3-p37.5

1131. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=35#v\_3-p37.6

1132. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=36#vi\_4-p38.1

1133. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=42#xii-p56.2

1134. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=44#v\_3-p46.1

1135. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=12&scrV=45#v\_3-p46.2

1136. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=0#iii.vii.ii-p14.1

1137. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=9#i\_3-p41.8

1138. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=19#ix\_1-p33.1

1139. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=19#v\_3-p41.3

1140. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=19#v\_3-p49.2

1141. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=21#i\_5-p38.1

1142. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=23#iii.vii.ii-p14.2

1143. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=41#xvi-p19.2

1144. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=41#iii.ii.ii-p34.7

1145. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=41#v\_1-p39.1

1146. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=42#xvi-p19.3

1147. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=42#v\_1-p39.2

1148. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=42#vi\_1-p19.1

1149. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=43#viii\_1-p21.4

1150. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#i\_3-p26.1

1151. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#iii.i.ii-p41.3

1152. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#xiv-p40.6

1153. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#xv-p38.3

1154. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#xiii\_1-p21.3

1155. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#iii.vii.iii-p30.3

1156. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=45#v\_3-p24.21

1157. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#i\_3-p26.2

1158. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#iii.i.ii-p41.4

1159. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#iv-p56.1

1160. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#xiv-p40.7

1161. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#xv-p38.4

1162. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#xiii\_1-p21.4

1163. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#iii.vii.iii-p30.4

1164. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=13&scrV=46#v\_3-p24.22

1165. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=15&scrV=19#v\_4-p26.2

1166. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=15&scrV=20#v\_4-p26.3

1167. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=8#vi\_3-p9.9

1168. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=16#iii.i.iii-p16.1

1169. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=17#iii.i.iii-p16.2

1170. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=23#x-p14.2

1171. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=24#iii.i.ii-p33.4

1172. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=24#xiii-p55.1

1173. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=24#i\_5-p42.1

1174. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=24#xii\_1-p28.10

1175. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=24#iv\_4-p19.3

1176. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=25#vii-p36.1

1177. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=26#iv-p44.1

1178. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=16&scrV=26#xi-p35.2

1179. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=17&scrV=2#viii\_1-p21.2

1180. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=17&scrV=3#xvii-p44.2

1181. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=17&scrV=3#iii.ii.ii-p34.3

1182. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=17&scrV=4#xiv-p40.3

1183. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=17&scrV=16#viii\_1-p51.4

1184. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=18&scrV=1#i\_6-p13.1

1185. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=18&scrV=3#i\_6-p11.1

1186. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=18&scrV=10#iii.viii.iii-p19.1

1187. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=18&scrV=27#i\_6-p34.2

1188. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=18&scrV=34#i\_6-p34.3

1189. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=18&scrV=35#i\_6-p19.1

1190. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=8#iii.vii.iii-p11.3

1191. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=24#xiv-p67.2

1192. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=26#x\_1-p19.4

1193. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=27#i\_4-p43.1

1194. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=28#xvi-p18.4

1195. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=28#i\_4-p43.2

1196. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=28#iii.iii.iii-p53.1

1197. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=28#xiv\_1-p61.1

1198. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=19&scrV=28#xv\_1-p13.4

1199. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=20&scrV=15#vii-p40.2

1200. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=20&scrV=15#x\_1-p11.1

1201. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=20&scrV=15#vi\_4-p21.1

1202. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=20&scrV=16#iii.vii.ii-p27.1

1203. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=20&scrV=21#x-p51.5

1204. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=20&scrV=21#v\_3-p15.4

1205. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=21&scrV=3#xvi\_1-p26.4

1206. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=21&scrV=15#v\_1-p24.8

1207. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=21&scrV=15#iii.vii.ii-p10.6

1208. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=21&scrV=16#iii.vii.ii-p10.7

1209. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=21&scrV=31#i\_3-p47.1

1210. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=3#x-p41.2

1211. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=5#i\_3-p43.2

1212. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=5#i\_4-p31.3

1213. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=11#x-p41.3

1214. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=12#xvi-p52.4

1215. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=14#i\_1-p35.5

1216. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=14#x-p40.1

1217. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=14#xi\_1-p28.2

1218. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=14#iv\_2-p1.1

1219. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=22#iii.iii.ii-p55.1

1220. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=23#iii.iii.ii-p55.2

1221. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=29#xvii-p21.4

1222. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=30#viii\_1-p22.5

1223. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=30#xvii-p47.1

1224. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=30#iii.ii.ii-p34.1

1225. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=31#xvii-p56.1

1226. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=32#xv-p10.8

1227. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=32#xvii-p56.2

1228. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=37#vii\_3-p24.14

1229. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=22&scrV=61#i\_4-p31.4

1230. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=23&scrV=13#iii.iii.iii-p34.3

1231. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=23&scrV=23#i\_3-p50.1

1232. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=23&scrV=26#v\_4-p26.4

1233. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=23&scrV=33#vii\_1-p57.2

1234. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=23&scrV=37#iv\_2-p26.3

1235. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=14#ix\_1-p31.1

1236. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=30#xvi-p20.1

1237. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=31#v\_1-p38.1

1238. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=41#x\_1-p29.2

1239. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=46#v-p15.3

1240. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=46#xvi-p39.1

1241. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=24&scrV=49#v\_1-p25.4

1242. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=0#v\_1-p25.1

1243. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=1#iv\_1-p37.1

1244. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=21#iii.ii.ii-p24.4

1245. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=21#xiii\_1-p41.4

1246. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=21#iii.vii.ii-p15.1

1247. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=28#iv\_2-p41.1

1248. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=30#vi\_4-p35.5

1249. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=31#v\_1-p32.2

1250. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=34#xv-p10.2

1251. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=34#xv-p14.1

1252. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=34#iii.iii.ii-p38.1

1253. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=41#viii\_1-p32.3

1254. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=41#vi\_1-p19.2

1255. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=41#vii\_1-p5.2

1256. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=41#vii\_1-p13.1

1257. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=41#iii.viii.iii-p16.1

1258. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=41#iii.viii.iii-p37.2

1259. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=42#vi\_4-p35.3

1260. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=46#v-p23.3

1261. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=25&scrV=46#vii\_1-p13.2

1262. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=8#xii-p60.1

1263. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=15#i\_7-p37.1

1264. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=27#v\_1-p32.1

1265. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=29#iii.ii.ii-p37.1

1266. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=35#i\_5-p15.2

1267. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=38#vii\_3-p32.4

1268. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=41#viii-p39.1

1269. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=26&scrV=64#iii.viii.iii-p15.1

1270. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=28&scrV=18#iii.i.iii-p38.1

1271. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=28&scrV=19#ix\_1-p30.2

1272. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=28&scrV=20#xvi-p8.1

1273. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Matt&scrCh=28&scrV=20#ix\_1-p30.3

1274. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=3&scrV=37#x-p24.1

1275. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=4&scrV=24#iv\_2-p38.3

1276. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=6&scrV=6#iii.vii.ii-p30.2

1277. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=6&scrV=20#xiv\_1-p55.1

1278. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=7&scrV=37#i\_1-p35.11

1279. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=7&scrV=37#v\_2-p1.1

1280. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=16#iii.vii.ii-p12.2

1281. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=21#iii.i.ii-p20.1

1282. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=26#v\_3-p15.1

1283. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=29#iii.i.ii-p32.3

1284. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=29#iv-p47.2

1285. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=29#xi-p15.5

1286. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=30#iii.i.ii-p32.4

1287. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=30#iv-p47.3

1288. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=30#xi-p15.6

1289. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=30#iii.viii.ii-p58.1

1290. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=38#iii.iii.ii-p49.1

1291. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=10&scrV=49#iv\_2-p25.1

1292. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=12&scrV=34#xii\_1-p50.2

1293. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=12&scrV=34#iv\_2-p28.1

1294. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=13&scrV=9#ix\_1-p31.2

1295. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=13&scrV=37#v\_3-p19.1

1296. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=16&scrV=16#v-p32.1

1297. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=16&scrV=16#vi\_1-p36.1

1298. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=16&scrV=16#ix\_1-p17.1

1299. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=16&scrV=16#xii\_1-p31.1

1300. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Mark&scrCh=16&scrV=16#iv\_2-p20.1

1301. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=2#iii.vii.iii-p11.2

1302. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=17#xii-p36.2

1303. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=35#i\_7-p12.4

1304. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=46#xiv\_1-p23.1

1305. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=47#iv-p22.4

1306. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=74#vi\_4-p32.4

1307. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=75#ix\_1-p9.1

1308. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=1&scrV=75#vi\_4-p32.5

1309. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=2&scrV=13#v\_1-p38.2

1310. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=2&scrV=14#v\_1-p38.3

1311. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=2&scrV=14#x\_1-p9.4

1312. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=2&scrV=29#vii-p9.1

1313. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=2&scrV=34#iii.viii.ii-p52.1

1314. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=2&scrV=52#vi\_4-p28.7

1315. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=3&scrV=38#vi\_3-p23.2

1316. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=5&scrV=5#iv-p52.2

1317. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=6&scrV=22#ix\_1-p2.5

1318. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=6&scrV=35#vi\_3-p30.5

1319. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=6&scrV=36#vi\_3-p30.6

1320. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=6&scrV=46#xiii-p33.1

1321. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=6&scrV=46#iii.i.iii-p46.7

1322. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=6&scrV=46#xiii\_1-p25.5

1323. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=7&scrV=44#i\_3-p47.5

1324. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=7&scrV=47#i\_3-p49.1

1325. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=7&scrV=47#v-p45.1

1326. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=7&scrV=47#i\_6-p42.3

1327. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=13#xiii-p44.1

1328. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=14#xiii-p45.1

1329. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=14#xiv-p15.6

1330. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=14#xiv-p24.2

1331. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=14#xi-p51.3

1332. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=14#iv\_2-p27.4

1333. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=15#xvi-p46.1

1334. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=15#ix\_1-p12.1

1335. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=15#vi\_3-p12.1

1336. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=8&scrV=18#xiii\_1-p34.1

1337. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=23#xiii-p35.1

1338. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=26#xvi-p53.4

1339. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=29#iii.viii.iii-p36.2

1340. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=31#iii.ii.ii-p33.7

1341. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=54#xii-p40.5

1342. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=54#v\_2-p11.1

1343. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=55#xii-p40.6

1344. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=55#v\_2-p11.2

1345. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=56#v\_2-p16.3

1346. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=9&scrV=62#xi-p75.1

1347. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=7#iii.iii.ii-p40.2

1348. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=16#x\_1-p33.1

1349. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=20#xv-p19.3

1350. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=20#iv\_2-p63.1

1351. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=42#iv-p41.1

1352. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=42#xiv-p69.1

1353. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=42#xiv-p23.8

1354. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=10&scrV=42#xi-p45.2

1355. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=11&scrV=13#iv\_2-p38.1

1356. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=11&scrV=21#i\_4-p25.4

1357. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=11&scrV=22#i\_4-p25.5

1358. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=4#vii-p49.1

1359. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=4#vii\_1-p65.1

1360. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=4#xvii-p17.2

1361. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=4#iii.iii.iii-p48.1

1362. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=5#vii-p49.2

1363. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=5#vii\_1-p65.2

1364. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=5#xvii-p17.3

1365. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=5#vii\_1-p12.1

1366. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=8#viii\_1-p16.1

1367. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=8#v\_1-p46.3

1368. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=8#iii.viii.iii-p45.3

1369. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=19#xiv-p27.1

1370. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=20#iv-p41.2

1371. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=20#vii\_1-p63.5

1372. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=20#xiv-p40.1

1373. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=20#xvi-p52.3

1374. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=21#iv-p41.3

1375. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=21#xiv-p62.1

1376. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=21#xiii-p71.1

1377. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=21#xiv-p23.9

1378. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=21#xi-p39.3

1379. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=32#iv\_1-p12.1

1380. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=32#x\_1-p9.11

1381. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=32#vi\_3-p27.4

1382. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=32#i\_7-p44.4

1383. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=37#vi\_2-p22.4

1384. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=47#vi\_1-p28.1

1385. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=12&scrV=48#xiv-p67.6

1386. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=13&scrV=24#xv-p24.6

1387. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=13&scrV=25#vii\_1-p22.1

1388. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=13&scrV=26#xii\_1-p16.3

1389. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=13&scrV=38#vii\_1-p30.4

1390. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=14#vii-p6.6

1391. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=20#iv\_4-p19.4

1392. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#iii.i.ii-p23.1

1393. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#iii.i.ii-p24.1

1394. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#vii-p10.1

1395. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#vii-p36.2

1396. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#i\_5-p31.1

1397. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#i\_5-p55.1

1398. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=26#xii\_1-p28.11

1399. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=28#iii.i.ii-p33.5

1400. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=28#xiii-p65.1

1401. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=28#i\_5-p54.1

1402. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=29#iii.i.ii-p33.6

1403. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=32#vii\_1-p59.3

1404. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=14&scrV=33#xiv-p63.1

1405. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=15&scrV=7#i\_3-p47.4

1406. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=15&scrV=7#v\_1-p38.6

1407. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=15&scrV=10#v\_1-p38.7

1408. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=0#vii\_1-p66.1

1409. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=0#iii.ii.ii-p34.4

1410. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=2#xiv-p67.5

1411. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=8#iv\_3-p4.2

1412. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=9#xiv-p62.2

1413. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=9#iii.ii.ii-p34.6

1414. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=14#xiii-p40.3

1415. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=22#xvi-p15.7

1416. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=22#iii.ii.ii-p19.16

1417. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=22#v\_1-p38.10

1418. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=24#vi\_4-p35.13

1419. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=25#iv-p44.2

1420. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=25#vii-p32.1

1421. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=25#xi-p39.2

1422. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=25#xv-p26.1

1423. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=25#iv\_1-p27.1

1424. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=25#v\_1-p27.3

1425. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=26#vii\_1-p22.2

1426. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=27#vii\_1-p30.5

1427. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=16&scrV=30#vii\_1-p55.1

1428. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=3#xii-p68.3

1429. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=10#iii.iii.iii-p38.1

1430. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=10#xi\_1-p39.4

1431. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=10#xv\_1-p20.3

1432. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=10#xvi\_1-p32.2

1433. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=20#v\_1-p13.2

1434. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=17&scrV=20#iii.viii.iii-p42.4

1435. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=18&scrV=9#xii\_1-p27.4

1436. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=18&scrV=13#i\_3-p47.6

1437. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=18&scrV=23#xiii-p63.1

1438. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=18&scrV=31#iii.vii.ii-p29.1

1439. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=14#iii.i.iii-p46.3

1440. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=14#v\_1-p24.9

1441. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=19#xii\_1-p22.5

1442. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=22#xvi-p52.5

1443. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=23#i\_4-p40.2

1444. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=23#viii\_1-p46.5

1445. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=23#xiv\_1-p63.1

1446. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=23#xv\_1-p42.1

1447. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=27#xiii-p32.1

1448. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=19&scrV=41#xiii-p17.2

1449. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=20&scrV=36#vii-p6.3

1450. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=20&scrV=37#xvi-p15.8

1451. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=20&scrV=37#iv\_1-p23.1

1452. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=20&scrV=38#xvi-p15.9

1453. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=20&scrV=38#iv\_1-p23.2

1454. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=21&scrV=28#vii-p29.2

1455. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=21&scrV=28#xvi-p18.3

1456. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=21&scrV=36#vii-p33.2

1457. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=21&scrV=36#xv-p24.5

1458. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=21&scrV=36#iii.iii.ii-p44.2

1459. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=21&scrV=36#xi\_1-p14.3

1460. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=22&scrV=21#v\_3-p15.2

1461. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=22&scrV=24#v\_3-p15.3

1462. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=22&scrV=30#viii\_1-p15.4

1463. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=22&scrV=31#iii.vii.ii-p18.1

1464. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=22&scrV=32#i\_5-p45.3

1465. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=23&scrV=8#v\_2-p12.1

1466. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=23&scrV=9#v\_2-p12.2

1467. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=23&scrV=31#iii.iii.ii-p14.3

1468. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=23&scrV=43#xvi-p15.3

1469. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=23&scrV=43#iii.ii.ii-p19.7

1470. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=23&scrV=45#iv\_1-p22.1

1471. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=24&scrV=45#i\_3-p39.1

1472. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Luke&scrCh=24&scrV=47#i\_6-p27.5

1473. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=1#iii.vii.iii-p7.1

1474. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=1#iii.vii.iii-p16.3

1475. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=2#iii.vii.iii-p7.2

1476. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=2#iii.vii.iii-p16.4

1477. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=3#xvi\_1-p5.2

1478. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=3#v\_2-p19.1

1479. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=5#iii.ii.ii-p11.2

1480. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=11#v\_1-p11.1

1481. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=11#iii.viii.iii-p42.3

1482. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#iv-p15.1

1483. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#vii-p28.1

1484. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#v-p39.1

1485. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#x-p45.1

1486. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#ix\_1-p16.3

1487. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#xiii\_1-p18.1

1488. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#vi\_3-p24.1

1489. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#vi\_3-p35.1

1490. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#i\_7-p52.1

1491. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#iii.viii.ii-p21.1

1492. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=12#vi\_4-p43.1

1493. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=13#i\_7-p52.2

1494. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=13#vi\_4-p43.2

1495. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=14#xvi\_1-p6.1

1496. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=29#i\_7-p16.2

1497. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=1&scrV=32#iii.i.iii-p26.6

1498. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=2&scrV=1#v\_2-p12.3

1499. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=2&scrV=5#xiii\_1-p38.3

1500. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=2&scrV=6#xii\_1-p20.4

1501. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=2#v\_2-p15.5

1502. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=3#iii.viii.iii-p51.1

1503. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=6#viii\_1-p22.2

1504. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=6#xvii-p46.1

1505. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=9#iv-p26.3

1506. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=13#iii.ii.ii-p19.11

1507. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=15#viii\_1-p41.1

1508. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#ix\_1-p16.1

1509. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#ix\_1-p23.4

1510. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#xii\_1-p11.1

1511. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#xii\_1-p31.2

1512. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#xvi\_1-p11.1

1513. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#xvi\_1-p37.1

1514. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#iv\_2-p15.1

1515. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#iv\_2-p19.1

1516. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#i\_7-p13.1

1517. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#iii.i.iii-p39.4

1518. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=16#v-p32.2

1519. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=17#v\_2-p16.1

1520. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=18#vi\_1-p36.2

1521. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=18#i\_6-p20.1

1522. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=18#i\_6-p41.4

1523. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#iii.i.iii-p8.3

1524. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#iii.iii.iii-p20.2

1525. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#v\_1-p24.6

1526. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#vi\_1-p36.3

1527. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#vi\_1-p50.3

1528. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#xi\_1-p27.1

1529. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=19#iv\_2-p40.1

1530. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=20#iv\_2-p42.1

1531. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=33#xii-p24.2

1532. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=33#ix\_1-p26.2

1533. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=36#ix\_1-p17.2

1534. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=36#xii\_1-p27.1

1535. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=3&scrV=36#iv\_2-p21.3

1536. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=4&scrV=10#iii.i.ii-p36.2

1537. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=4&scrV=10#iii.i.iii-p28.2

1538. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=4&scrV=10#iii.vii.iii-p31.1

1539. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=4&scrV=14#xiii\_1-p28.1

1540. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=4&scrV=17#xii\_1-p20.6

1541. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=4#iv-p26.4

1542. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=23#iii.i.ii-p31.1

1543. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=24#viii-p33.2

1544. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=24#ix\_1-p16.4

1545. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=24#i\_6-p20.2

1546. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=27#i\_6-p22.4

1547. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=28#xvii-p50.1

1548. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=29#vii-p6.2

1549. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=29#xvii-p50.2

1550. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=29#xiii\_1-p40.3

1551. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=44#xiv-p15.7

1552. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=44#ix\_1-p2.10

1553. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=44#xiv\_1-p60.1

1554. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=44#xv\_1-p18.1

1555. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=44#iv\_2-p27.3

1556. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=5&scrV=44#iii.viii.ii-p35.1

1557. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=0#iii.vii.iii-p14.3

1558. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=27#xiv-p23.7

1559. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=27#xi-p17.3

1560. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=27#xi-p51.1

1561. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=27#xv-p24.4

1562. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=27#ix\_1-p11.2

1563. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=29#iv-p17.3

1564. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=29#iv\_2-p19.2

1565. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=33#iii.vii.iii-p14.1

1566. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=37#xii\_1-p31.4

1567. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=38#iii.vii.iii-p14.2

1568. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=39#vii-p55.1

1569. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=39#xvii-p57.1

1570. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=40#vii-p55.2

1571. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=40#iii.viii.iii-p45.1

1572. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=41#iii.vii.iii-p14.4

1573. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=42#iii.vii.iii-p14.5

1574. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=44#x\_1-p31.1

1575. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=44#xii\_1-p24.1

1576. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=44#xii\_1-p33.1

1577. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=45#iii.i.iii-p16.3

1578. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=45#x\_1-p31.2

1579. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=45#xii\_1-p24.2

1580. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=45#xii\_1-p33.2

1581. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=54#vii-p56.1

1582. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=56#iv-p15.5

1583. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=69#i\_3-p42.5

1584. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=6&scrV=69#iii.i.iii-p10.1

1585. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=7&scrV=7#vii\_3-p28.6

1586. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=7&scrV=17#xiii\_1-p41.2

1587. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=7&scrV=17#xv\_1-p27.5

1588. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=7&scrV=17#iv\_3-p5.4

1589. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=7&scrV=24#iii.viii.ii-p67.1

1590. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=7&scrV=38#xiii\_1-p28.2

1591. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=7#i\_3-p47.7

1592. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=24#vi\_1-p40.1

1593. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=31#ix\_1-p18.1

1594. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=31#xiii\_1-p25.3

1595. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=32#vi-p15.4

1596. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=34#vi\_4-p9.3

1597. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=37#v\_3-p41.1

1598. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=39#xii-p35.2

1599. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=44#iii.vii.iii-p11.4

1600. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=44#v\_3-p43.4

1601. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=50#xv\_1-p34.2

1602. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=8&scrV=58#iii.vii.iii-p15.1

1603. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=10&scrV=28#viii-p32.1

1604. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=11&scrV=25#xi-p36.1

1605. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=11&scrV=26#xv-p17.1

1606. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=11&scrV=26#iii.ii.ii-p41.3

1607. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=11&scrV=35#xiii-p17.1

1608. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=4#xii-p60.2

1609. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=5#xii-p60.3

1610. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=16#iii.ii.ii-p41.2

1611. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=16#v\_1-p29.3

1612. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=26#viii\_1-p37.3

1613. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=26#xv\_1-p13.2

1614. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=26#vi\_2-p22.3

1615. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=26#i\_7-p44.8

1616. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=28#xiv\_1-p44.1

1617. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=32#xvi\_1-p45.1

1618. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=42#i\_3-p46.4

1619. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=42#xiv-p40.10

1620. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=42#ix\_1-p2.11

1621. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=43#i\_3-p37.2

1622. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=43#xiv-p40.11

1623. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=43#ix\_1-p2.12

1624. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=12&scrV=47#v\_2-p16.2

1625. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=2#v\_3-p43.6

1626. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=5#xii\_1-p20.1

1627. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=8#xii\_1-p27.2

1628. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=8#v\_4-p18.2

1629. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=10#x-p23.1

1630. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=10#iv\_4-p35.3

1631. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=13&scrV=33#i\_6-p3.4

1632. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=1#iii.vii.iii-p21.3

1633. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=2#xv-p17.5

1634. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=2#xvi-p13.8

1635. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=2#vi\_2-p22.9

1636. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=2#iv\_4-p19.2

1637. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=3#xvi-p13.9

1638. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=3#xvi-p35.1

1639. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=3#v\_1-p16.3

1640. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=3#v\_1-p23.3

1641. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=6#i\_3-p37.3

1642. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=6#xi-p42.1

1643. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=6#xii\_1-p28.2

1644. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=9#iii.vii.ii-p29.6

1645. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=13#xv\_1-p12.3

1646. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=13#xvi\_1-p5.3

1647. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=14#xvi\_1-p5.4

1648. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=17#iii.viii.ii-p16.11

1649. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=18#v\_2-p27.2

1650. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=20#iii.viii.iii-p19.4

1651. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=21#iii.i.ii-p33.1

1652. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=21#iii.i.iii-p28.4

1653. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=21#viii-p30.1

1654. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=21#xiii\_1-p24.4

1655. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=22#iv\_2-p60.3

1656. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=23#iii.i.ii-p33.2

1657. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=14&scrV=23#viii-p30.2

1658. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=2#v-p18.1

1659. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=3#iv\_4-p34.1

1660. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=3#v\_4-p33.2

1661. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=8#ix-p19.1

1662. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=8#i\_4-p12.1

1663. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=8#xii\_1-p47.1

1664. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=8#xiii\_1-p31.1

1665. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=8#iii.vii.ii-p29.3

1666. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=10#iii.i.ii-p33.3

1667. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=10#vi\_1-p58.3

1668. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=11#xii\_1-p46.4

1669. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=11#xiii\_1-p41.3

1670. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=15#iii.i.iii-p16.6

1671. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=19#xvii-p32.2

1672. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=19#iv\_3-p17.4

1673. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=19#iii.viii.ii-p36.1

1674. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=20#iii.viii.ii-p33.1

1675. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=15&scrV=21#iii.viii.ii-p16.9

1676. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=1#i\_5-p22.1

1677. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=2#iii.iii.iii-p51.1

1678. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=3#iii.viii.ii-p16.10

1679. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=7#v\_1-p10.1

1680. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=9#vi\_1-p40.2

1681. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=12#vi\_3-p9.10

1682. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=14#i\_4-p35.2

1683. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=14#xii\_1-p13.1

1684. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=14#xv\_1-p12.6

1685. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=18#xvi\_1-p11.2

1686. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=20#iv\_1-p26.5

1687. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=27#xv\_1-p12.2

1688. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=16&scrV=33#i\_5-p16.1

1689. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=2#iii.i.iii-p47.3

1690. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=2#iii.i.iii-p38.2

1691. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=3#iii.i.iii-p30.1

1692. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=3#vi\_1-p9.1

1693. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=3#vi\_1-p64.1

1694. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=3#iii.vii.iii-p33.1

1695. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=4#xv\_1-p7.1

1696. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=4#xv\_1-p33.1

1697. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=4#xv\_1-p43.1

1698. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=5#xv\_1-p7.2

1699. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=5#iii.vii.iii-p9.2

1700. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=5#iii.vii.iii-p17.1

1701. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=8#i\_3-p42.3

1702. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=8#iii.i.iii-p10.3

1703. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=8#xv\_1-p12.1

1704. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=9#i\_4-p42.1

1705. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=10#i\_4-p42.2

1706. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=10#xiv\_1-p58.1

1707. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=10#xv\_1-p10.1

1708. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=17#iii.i.iii-p26.5

1709. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=17#vi-p15.5

1710. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=17#x-p47.10

1711. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=17#v\_4-p15.9

1712. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=19#v\_4-p15.10

1713. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=19#v\_4-p21.3

1714. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=20#ix\_1-p27.11

1715. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=22#xv\_1-p21.1

1716. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=24#v\_1-p12.2

1717. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=24#xv\_1-p14.2

1718. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=17&scrV=24#iii.viii.iii-p13.1

1719. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=18&scrV=8#vi-p51.1

1720. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=18&scrV=11#vi\_3-p32.3

1721. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=18&scrV=11#i\_7-p56.3

1722. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=18&scrV=37#xi-p23.1

1723. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=18&scrV=37#xv\_1-p26.3

1724. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=20&scrV=17#vi\_3-p35.2

1725. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=20&scrV=28#iv-p5.2

1726. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=21&scrV=15#iii.vii.ii-p15.2

1727. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=21&scrV=16#iii.vii.ii-p15.3

1728. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=21&scrV=19#iii.ii.ii-p2.2

1729. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=21&scrV=19#xiv\_1-p36.1

1730. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=John&scrCh=62&scrV=0#iii.vii.iii-p14.3

1731. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=1&scrV=8#ix\_1-p27.1

1732. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=1&scrV=10#xvi-p13.3

1733. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=1&scrV=11#xvi-p13.4

1734. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=17#iii.vii.ii-p10.11

1735. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=32#ix\_1-p27.2

1736. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=36#i\_3-p42.1

1737. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=36#iii.i.iii-p10.2

1738. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=36#iii.i.iii-p40.2

1739. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=36#v-p31.2

1740. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=36#xii\_1-p22.1

1741. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=37#x\_1-p30.3

1742. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=37#iv\_2-p28.4

1743. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=39#iv\_1-p39.1

1744. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=40#xii\_1-p10.5

1745. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=41#xii\_1-p16.1

1746. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=2&scrV=41#xiii\_1-p18.2

1747. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#vii-p27.1

1748. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#viii\_1-p14.1

1749. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#xvi-p18.6

1750. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#iii.iii.ii-p30.2

1751. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#iii.iii.iii-p55.7

1752. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#v\_1-p29.2

1753. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#vii\_1-p27.1

1754. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#i\_6-p21.2

1755. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#i\_6-p27.4

1756. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=19#iii.viii.iii-p43.1

1757. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=21#xvi-p8.2

1758. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=21#iv\_1-p10.4

1759. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=21#v\_1-p10.2

1760. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=26#vi\_1-p40.3

1761. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=3&scrV=26#viii\_1-p40.4

1762. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=4&scrV=12#xii\_1-p12.1

1763. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=4&scrV=13#xiv\_1-p39.2

1764. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=4&scrV=20#xiv\_1-p39.3

1765. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=4&scrV=33#ix\_1-p27.9

1766. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=31#iv-p7.4

1767. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=31#iii.i.iii-p39.2

1768. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=31#vi-p43.2

1769. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=31#vi\_1-p56.1

1770. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=31#xii\_1-p22.2

1771. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=32#vi\_1-p12.2

1772. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=32#ix\_1-p29.1

1773. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#iii.i.ii-p47.2

1774. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#xiv-p46.2

1775. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#xiv-p51.2

1776. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#vi-p10.1

1777. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#i\_4-p36.1

1778. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#xi\_1-p14.2

1779. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=5&scrV=41#xiv\_1-p10.1

1780. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=6&scrV=7#vi\_1-p53.4

1781. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=30#vi\_1-p18.1

1782. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=50#x\_1-p30.4

1783. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=51#iv\_2-p28.3

1784. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=55#v\_1-p44.9

1785. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=56#v\_1-p44.10

1786. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=59#iii.ii.ii-p11.5

1787. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=7&scrV=60#i\_6-p19.2

1788. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=8&scrV=35#xii\_1-p25.1

1789. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=9&scrV=0#viii\_1-p21.3

1790. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=9&scrV=0#xvii-p44.4

1791. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=9&scrV=4#vi-p49.4

1792. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=9&scrV=4#x-p42.2

1793. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=9&scrV=6#x-p45.6

1794. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=9&scrV=31#i\_5-p27.1

1795. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=36#iii.i.iii-p39.1

1796. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=38#v\_2-p8.2

1797. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=38#v\_2-p15.4

1798. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=38#i\_6-p27.2

1799. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=39#i\_5-p25.4

1800. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=39#i\_6-p27.3

1801. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=39#ix\_1-p27.3

1802. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=43#iv-p57.2

1803. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=43#viii\_1-p14.2

1804. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=43#xiv\_1-p11.2

1805. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=43#i\_6-p4.3

1806. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=10&scrV=43#i\_6-p27.1

1807. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=11&scrV=21#x\_1-p30.1

1808. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=11&scrV=24#v\_2-p34.11

1809. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=12&scrV=20#vii\_3-p17.3

1810. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=11#vii\_3-p15.2

1811. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=26#iv-p7.3

1812. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=26#ix\_1-p16.2

1813. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=26#iv\_2-p20.4

1814. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=46#iv\_2-p27.1

1815. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=48#xv\_1-p12.4

1816. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=13&scrV=48#iv\_2-p49.1

1817. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=17#v\_2-p15.1

1818. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=17#i\_6-p35.3

1819. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=19#iii.iii.iii-p50.7

1820. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=20#iii.iii.iii-p50.8

1821. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=22#i\_5-p13.2

1822. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=22#i\_5-p41.1

1823. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=14&scrV=22#vi\_2-p9.3

1824. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=15&scrV=9#viii\_1-p40.1

1825. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=15&scrV=9#x\_1-p27.2

1826. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=15&scrV=9#v\_4-p21.1

1827. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=15&scrV=18#iv\_2-p48.1

1828. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=16&scrV=14#i\_3-p43.1

1829. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=16&scrV=14#ix-p27.3

1830. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=16&scrV=14#ix\_1-p33.3

1831. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=16&scrV=14#xii\_1-p24.3

1832. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=16&scrV=14#xii\_1-p33.3

1833. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=3#xvi\_1-p14.2

1834. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=4#xvi\_1-p14.3

1835. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=4#iv\_2-p21.1

1836. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=5#iv\_2-p21.2

1837. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=25#xvi\_1-p26.3

1838. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=27#vi\_1-p66.1

1839. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=28#i\_4-p21.3

1840. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=28#vi\_1-p66.2

1841. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=28#x\_1-p18.1

1842. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=28#vii\_3-p17.2

1843. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=30#vi\_4-p43.3

1844. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=31#v-p34.1

1845. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=31#xvi-p13.2

1846. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=31#iii.iii.ii-p7.1

1847. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=31#iii.iii.iii-p23.2

1848. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=31#v\_1-p26.1

1849. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=31#vi\_4-p43.4

1850. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=32#xvii-p21.1

1851. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=17&scrV=34#xii-p56.3

1852. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=19&scrV=38#vii\_1-p30.2

1853. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=21#ix\_1-p7.1

1854. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=21#xii\_1-p14.1

1855. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=21#i\_6-p27.6

1856. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=21#i\_6-p38.1

1857. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=22#vii-p44.3

1858. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=23#xiii-p48.3

1859. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=24#xiii-p48.4

1860. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=24#vii-p44.4

1861. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=24#vii-p66.4

1862. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=24#i\_4-p28.4

1863. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=28#iii.i.iii-p19.1

1864. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=28#i\_5-p6.1

1865. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=28#iii.vii.iii-p20.2

1866. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=20&scrV=32#viii\_1-p41.3

1867. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=21&scrV=13#vii-p54.1

1868. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=21&scrV=13#vii-p58.2

1869. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=21&scrV=13#i\_5-p42.3

1870. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=21&scrV=16#iii.vii.ii-p10.1

1871. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=22&scrV=16#v\_4-p17.1

1872. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=22&scrV=20#iii.iii.iii-p50.9

1873. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=22&scrV=28#xv-p3.3

1874. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=15#vii-p6.1

1875. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=15#vii-p33.3

1876. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=15#xv-p21.2

1877. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=16#vii-p33.4

1878. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=16#xv-p21.3

1879. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=16#iv\_4-p25.1

1880. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=24&scrV=25#xvi-p27.3

1881. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=5#i\_3-p17.1

1882. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=6#xv-p21.4

1883. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=6#iv\_4-p25.2

1884. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#xi-p5.3

1885. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#xiv-p26.2

1886. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#xv-p21.5

1887. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#xvii-p64.2

1888. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#xiii\_1-p27.5

1889. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#iii.viii.iii-p38.5

1890. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=7#iv\_4-p25.3

1891. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#i\_3-p39.2

1892. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#iii.i.iii-p45.6

1893. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#ix-p27.4

1894. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#iii.iii.iii-p34.2

1895. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#viii\_1-p40.2

1896. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#viii\_1-p41.4

1897. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#i\_6-p41.2

1898. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#iv\_4-p43.1

1899. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=18#vi\_4-p26.1

1900. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=20#iii.iii.ii-p43.4

1901. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Acts&scrCh=26&scrV=20#xiii\_1-p24.2

1902. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=4#v\_4-p12.1

1903. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=5#vi\_1-p53.2

1904. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=6#xi\_1-p19.2

1905. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=7#xi\_1-p7.1

1906. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=12#xii-p42.1

1907. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=12#viii\_1-p16.5

1908. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=16#iv\_1-p39.6

1909. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=17#v-p10.1

1910. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=18#v-p10.2

1911. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=18#iii.iii.iii-p22.1

1912. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=18#vi\_4-p30.1

1913. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=20#vi\_1-p11.2

1914. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=21#vi\_1-p11.3

1915. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=21#vi\_1-p23.4

1916. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=21#vi\_1-p45.1

1917. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=28#vii\_1-p28.1

1918. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=32#xvi-p13.1

1919. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=32#iii.iii.ii-p20.1

1920. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=32#iii.iii.iii-p41.4

1921. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=1&scrV=32#iv\_2-p33.1

1922. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=4#xvi-p52.6

1923. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=4#v\_1-p30.1

1924. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=4#vi\_1-p23.3

1925. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=4#xvi\_1-p48.1

1926. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=4#i\_6-p35.1

1927. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=4#vii\_3-p27.3

1928. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=5#iii.iii.iii-p23.1

1929. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=6#iii.iii.iii-p17.1

1930. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#iv-p57.3

1931. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#xv-p20.5

1932. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#ix\_1-p3.1

1933. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#xii\_1-p28.4

1934. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#xiv\_1-p60.2

1935. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#xv\_1-p18.2

1936. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#iii.viii.ii-p64.1

1937. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=7#iii.iii.iii-p20.1

1938. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=8#iii.iii.iii-p33.1

1939. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=9#vii\_1-p44.3

1940. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=9#iii.iii.iii-p44.1

1941. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=10#vii\_1-p44.4

1942. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=12#vi\_1-p23.1

1943. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=12#vi\_1-p39.1

1944. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=14#iv\_2-p31.1

1945. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=14#vi\_4-p22.2

1946. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=14#vii\_3-p24.8

1947. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=14#vi\_1-p23.2

1948. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=15#i\_3-p36.4

1949. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=15#iv\_2-p32.1

1950. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=15#vii\_3-p28.2

1951. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=18#iii.i.ii-p9.1

1952. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=18#xv-p38.1

1953. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=18#xiii\_1-p27.2

1954. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=18#iv\_2-p31.2

1955. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=19#vi\_1-p45.2

1956. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=20#iii.i.iii-p26.1

1957. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=20#vi\_1-p45.3

1958. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=20#xiii\_1-p7.5

1959. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=20#iii.vii.iii-p27.2

1960. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=2&scrV=24#xiv\_1-p54.1

1961. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=5#iii.iii.ii-p18.2

1962. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=6#iii.iii.ii-p18.3

1963. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=10#xvii-p66.2

1964. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=12#v-p10.5

1965. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=19#iv\_2-p14.1

1966. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=20#v-p10.3

1967. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=20#vii\_3-p36.4

1968. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=21#v-p9.1

1969. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=22#iv-p17.1

1970. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=22#v-p9.2

1971. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=22#iv\_1-p38.3

1972. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=23#v-p28.2

1973. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=23#xv\_1-p21.3

1974. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=23#iv\_2-p14.2

1975. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=23#iv\_2-p14.4

1976. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=24#xii\_1-p16.8

1977. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=24#xvi\_1-p4.7

1978. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=24#xvi\_1-p11.7

1979. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=24#xvi\_1-p35.1

1980. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=25#iii.iii.iii-p39.1

1981. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=25#xii\_1-p16.9

1982. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=25#xvi\_1-p11.8

1983. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=25#i\_6-p36.2

1984. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=3&scrV=26#iii.iii.iii-p39.2

1985. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=3#v-p22.1

1986. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=15#vi\_4-p33.1

1987. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=15#vii\_3-p36.5

1988. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=16#v-p38.1

1989. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=17#x-p44.1

1990. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=21#xvii-p21.3

1991. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=23#iv\_1-p39.2

1992. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=24#iv\_1-p39.3

1993. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=4&scrV=27#i\_6-p36.3

1994. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=1#xv-p12.5

1995. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=1#v\_2-p23.2

1996. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=2#xi-p18.1

1997. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=2#xv\_1-p6.2

1998. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=2#iv\_4-p21.1

1999. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=3#xi-p18.2

2000. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=3#xvi-p32.1

2001. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=3#xiv\_1-p51.2

2002. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=3#vi\_2-p32.2

2003. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=3#viii-p29.1

2004. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=3#iv\_3-p17.11

2005. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=4#vi-p16.5

2006. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=4#vi\_2-p32.3

2007. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=5#iv-p19.2

2008. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=5#vii-p45.2

2009. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=5#vi-p16.6

2010. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=6#v-p29.3

2011. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=6#v\_3-p30.3

2012. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=7#v\_2-p38.1

2013. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=8#xv\_1-p35.1

2014. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=8#xvi\_1-p23.1

2015. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=9#vii\_1-p62.2

2016. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=10#viii\_1-p35.3

2017. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=10#xvi-p25.4

2018. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=11#iv-p20.2

2019. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=12#vi-p41.3

2020. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=12#v-p28.3

2021. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=12#i\_6-p41.3

2022. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=13#vi\_4-p33.2

2023. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=14#vii\_3-p32.3

2024. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=18#v-p20.1

2025. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=19#vi-p41.4

2026. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=19#v-p20.2

2027. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=19#vi\_1-p58.2

2028. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=19#xvi\_1-p11.3

2029. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=5&scrV=20#xvi\_1-p44.2

2030. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=2#iii.iii.ii-p32.6

2031. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=4#vi-p11.1

2032. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=4#vi-p25.1

2033. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=5#vi-p25.2

2034. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=5#vi-p11.2

2035. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=6#i\_6-p11.2

2036. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=13#viii\_1-p16.6

2037. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=13#xvii-p62.1

2038. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=13#viii\_1-p44.2

2039. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=13#v\_3-p24.23

2040. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=16#vi\_1-p57.1

2041. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=21#i\_3-p33.1

2042. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=21#xiv-p54.3

2043. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=23#xiv-p54.4

2044. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=23#xvi\_1-p20.1

2045. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=6&scrV=23#i\_6-p33.2

2046. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=0#ix-p14.1

2047. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=4#xiii\_1-p42.2

2048. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=9#i\_3-p41.4

2049. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=9#v\_3-p26.1

2050. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=12#vii\_3-p24.2

2051. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=13#vi\_2-p4.2

2052. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=14#i\_3-p36.8

2053. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=14#i\_3-p47.2

2054. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=14#i\_4-p25.2

2055. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=18#x-p13.1

2056. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=19#v\_3-p16.2

2057. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=21#v\_3-p16.2

2058. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=22#vi\_4-p46.2

2059. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=23#v\_3-p16.2

2060. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#x-p13.2

2061. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#xv-p30.1

2062. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#iii.ii.ii-p25.5

2063. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#iv\_1-p7.1

2064. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#v\_3-p26.3

2065. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#iv\_4-p21.5

2066. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#v\_4-p23.2

2067. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=7&scrV=24#vi\_4-p48.1

2068. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=1#v-p18.2

2069. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=1#xvi-p53.1

2070. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=1#vi\_4-p28.2

2071. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=1#vi\_4-p47.1

2072. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=3#vi\_4-p24.1

2073. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=5#xiv-p23.2

2074. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=5#x-p51.4

2075. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=5#xiv-p35.1

2076. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=5#iii.viii.iii-p51.5

2077. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=5#iv\_4-p17.2

2078. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=6#xiv-p54.8

2079. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=7#xiv-p42.1

2080. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=7#iii.iii.iii-p41.2

2081. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=7#xv\_1-p13.3

2082. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=7#iv\_2-p44.2

2083. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=7#vii\_3-p20.4

2084. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=11#vi-p40.1

2085. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=11#xvii-p50.4

2086. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=11#xvii-p60.2

2087. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=11#xvii-p66.3

2088. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#xiii-p48.5

2089. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#vii-p32.2

2090. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#xiv-p54.6

2091. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#viii\_1-p35.2

2092. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#xvii-p68.1

2093. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#vii\_1-p16.1

2094. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#v\_3-p39.1

2095. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#i\_7-p42.4

2096. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=13#v\_4-p36.2

2097. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=14#xv\_1-p27.2

2098. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=14#vi\_3-p26.3

2099. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=15#iii.viii.iii-p52.2

2100. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=16#vi\_3-p26.4

2101. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=16#i\_7-p42.8

2102. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#iv-p37.1

2103. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#xiii-p57.3

2104. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#vi-p46.1

2105. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#viii\_1-p25.1

2106. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#iii.iii.ii-p42.1

2107. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#vi\_2-p27.2

2108. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#vi\_3-p27.1

2109. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=17#i\_7-p44.1

2110. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#iii.i.ii-p32.1

2111. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#iii.i.iii-p22.7

2112. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#vii-p50.1

2113. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#viii\_1-p17.1

2114. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#xi-p13.2

2115. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#xv-p22.1

2116. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#iii.ii.ii-p30.1

2117. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#i\_5-p43.4

2118. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#iii.iii.ii-p40.4

2119. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#vi\_2-p12.1

2120. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=18#i\_7-p44.5

2121. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=19#xvi-p17.1

2122. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=19#v\_1-p14.3

2123. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=19#i\_7-p44.7

2124. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=19#iii.viii.ii-p24.1

2125. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#xiii-p62.1

2126. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#vii-p28.2

2127. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#vi-p19.2

2128. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#ix-p30.2

2129. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#xvi-p18.5

2130. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#xvi-p51.1

2131. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#xvii-p57.5

2132. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#iii.iii.ii-p28.1

2133. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#v\_1-p19.1

2134. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#i\_7-p44.6

2135. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=23#iii.viii.ii-p22.3

2136. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=25#xvi-p32.8

2137. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=25#iv\_4-p22.2

2138. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=26#vi\_3-p26.6

2139. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=26#i\_7-p42.7

2140. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=28#iii.i.iii-p10.4

2141. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=28#xi\_1-p20.1

2142. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=28#iv\_2-p9.2

2143. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=28#iv\_2-p63.2

2144. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=28#v\_2-p33.1

2145. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=29#vi-p50.1

2146. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=29#viii\_1-p38.2

2147. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=29#iv\_4-p40.1

2148. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=30#xii\_1-p36.2

2149. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=30#iv\_2-p7.1

2150. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=31#iv-p7.2

2151. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=31#vi-p32.1

2152. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=31#v\_2-p15.6

2153. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=32#iv-p40.4

2154. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=32#xvi\_1-p37.3

2155. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=32#iv\_2-p17.1

2156. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=33#xv-p12.1

2157. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=35#i\_5-p9.1

2158. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=36#xvi\_1-p17.1

2159. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=37#vi\_2-p13.2

2160. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=38#iv\_1-p18.1

2161. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=39#viii-p32.2

2162. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=39#iv\_1-p18.2

2163. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=8&scrV=39#vi\_2-p22.7

2164. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=4#iv\_2-p49.4

2165. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=5#iii.vii.iii-p22.1

2166. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=11#xi\_1-p22.1

2167. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=11#iv\_2-p49.3

2168. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=16#x\_1-p12.2

2169. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=16#v\_3-p24.15

2170. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=18#x\_1-p12.1

2171. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=22#vii\_1-p46.1

2172. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=22#iii.iii.iii-p28.1

2173. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=22#vii\_1-p10.4

2174. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=23#xv-p14.2

2175. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=23#ix-p15.4

2176. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=23#iii.iii.ii-p43.1

2177. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=9&scrV=24#ix-p15.5

2178. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=0#xv\_1-p35.3

2179. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=3#i\_3-p36.5

2180. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=3#v-p9.3

2181. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=9#xiii\_1-p21.1

2182. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=14#iv\_2-p20.2

2183. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=15#iv\_2-p20.3

2184. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=16#vi\_1-p53.1

2185. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=10&scrV=16#x\_1-p27.3

2186. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=11&scrV=5#xvi\_1-p4.4

2187. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=11&scrV=35#xvi\_1-p30.1

2188. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=11&scrV=36#viii\_1-p34.1

2189. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=11&scrV=36#i\_4-p19.2

2190. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=11&scrV=36#x\_1-p24.1

2191. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=11&scrV=36#xv\_1-p39.5

2192. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=12&scrV=1#i\_4-p32.1

2193. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=12&scrV=1#viii\_1-p44.3

2194. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=12&scrV=1#i\_6-p42.2

2195. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=12&scrV=2#ix-p28.10

2196. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=12&scrV=21#v\_2-p39.1

2197. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=13&scrV=4#xv\_1-p33.3

2198. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=13&scrV=4#v\_2-p34.10

2199. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=13&scrV=11#iv\_1-p25.4

2200. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=13&scrV=11#iv\_3-p10.4

2201. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=13&scrV=14#iv-p15.3

2202. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=13&scrV=14#xvii-p17.1

2203. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=1#iii.vii.ii-p15.5

2204. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=1#iii.vii.ii-p27.3

2205. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=1#vi\_3-p9.6

2206. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=7#viii\_1-p45.2

2207. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=7#xv\_1-p39.3

2208. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=7#i\_4-p13.2

2209. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=8#viii\_1-p45.3

2210. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=8#xiv\_1-p34.3

2211. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=8#xv\_1-p39.4

2212. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=9#iii.i.iii-p40.1

2213. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=9#v-p31.1

2214. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=9#vi\_4-p43.5

2215. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=10#v\_1-p24.2

2216. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=11#v\_1-p24.3

2217. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=14&scrV=12#v-p26.1

2218. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=15&scrV=3#xiii-p15.2

2219. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=15&scrV=4#i\_5-p36.2

2220. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=15&scrV=5#i\_5-p36.1

2221. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=15&scrV=13#viii-p44.1

2222. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=15&scrV=14#v\_2-p34.12

2223. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=17#xii-p11.2

2224. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=18#xiii-p63.3

2225. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=18#xiv-p11.1

2226. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=19#i\_6-p14.2

2227. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=19#iv\_3-p4.1

2228. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=20#v\_3-p50.1

2229. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=26#vi\_1-p53.3

2230. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rom&scrCh=16&scrV=26#xiii\_1-p22.3

2231. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=2#x-p47.1

2232. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=2#iv\_1-p38.2

2233. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=6#vi-p15.3

2234. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=6#iv\_3-p5.2

2235. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=7#xvi-p32.9

2236. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=9#iv-p28.1

2237. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=9#viii-p33.3

2238. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=9#x-p41.1

2239. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=9#xi\_1-p53.3

2240. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=21#x\_1-p9.7

2241. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=22#vi-p19.1

2242. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=26#xi\_1-p28.1

2243. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=29#iv\_2-p60.4

2244. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=30#iii.i.ii-p38.1

2245. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=30#iv-p36.1

2246. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=30#v-p8.3

2247. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=30#xiv-p45.4

2248. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=1&scrV=31#xiv-p45.5

2249. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=2#iii.i.iii-p17.1

2250. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=2#xiii-p42.1

2251. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=8#xv\_1-p20.2

2252. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=9#vi\_2-p22.2

2253. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=9#iii.viii.ii-p50.1

2254. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=12#xiii-p62.4

2255. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#i\_3-p41.1

2256. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#ix-p27.5

2257. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#ix\_1-p2.1

2258. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#iv\_2-p44.1

2259. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#v\_3-p41.2

2260. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#iii.viii.ii-p31.1

2261. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=2&scrV=14#iii.viii.iii-p51.4

2262. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=1#iii.vii.ii-p17.1

2263. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=2#vi\_3-p9.11

2264. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=3#i\_4-p34.1

2265. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=3#vi\_3-p9.12

2266. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=13#vi\_1-p42.1

2267. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=13#xii\_1-p46.2

2268. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=16#v\_4-p13.1

2269. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=21#i\_4-p35.1

2270. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=22#iv-p40.1

2271. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=22#iii.ii.ii-p4.1

2272. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=3&scrV=23#iv-p40.2

2273. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=3#xiii-p48.2

2274. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=3#ix\_1-p2.14

2275. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=5#iii.viii.ii-p63.1

2276. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=7#x\_1-p29.5

2277. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=7#iv\_2-p43.1

2278. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=7#iii.vii.ii-p27.2

2279. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=9#vi-p51.2

2280. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=9#xiv\_1-p43.1

2281. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=15#xii-p32.2

2282. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=16#xii-p32.3

2283. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=16#xii-p14.1

2284. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=4&scrV=20#vi-p23.1

2285. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=2#viii\_1-p15.1

2286. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=2#iii.viii.iii-p29.1

2287. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=3#viii\_1-p15.2

2288. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=9#xiii\_1-p11.1

2289. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=11#viii\_1-p40.6

2290. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=11#viii\_1-p47.2

2291. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=11#i\_6-p41.1

2292. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=11#v\_4-p32.1

2293. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=12#iv\_1-p8.2

2294. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=15#xvii-p59.1

2295. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=15#i\_4-p26.1

2296. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=15#i\_4-p33.1

2297. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=15#viii\_1-p46.3

2298. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=17#iv\_1-p9.3

2299. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=17#vi\_2-p25.1

2300. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=19#xvii-p60.1

2301. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=19#xv\_1-p39.1

2302. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=20#xvii-p57.4

2303. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=20#i\_4-p22.1

2304. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=20#xiv\_1-p34.1

2305. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=6&scrV=20#xv\_1-p39.2

2306. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=7&scrV=5#v\_3-p43.9

2307. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=7&scrV=19#i\_3-p34.4

2308. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=7&scrV=29#xiv-p59.1

2309. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=7&scrV=29#vii-p61.1

2310. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=7&scrV=30#xiv-p59.2

2311. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=7&scrV=31#iii.ii.ii-p40.1

2312. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=8&scrV=1#iii.vii.iii-p31.2

2313. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=8&scrV=2#iii.i.iii-p11.1

2314. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=8&scrV=3#vi\_1-p46.2

2315. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=8&scrV=3#iv\_2-p51.1

2316. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=8&scrV=6#xvi\_1-p5.1

2317. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=9&scrV=24#xi-p17.2

2318. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=9&scrV=24#xi-p73.2

2319. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=9&scrV=24#x\_1-p12.3

2320. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=9&scrV=27#vii-p53.3

2321. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=9&scrV=27#ix-p10.4

2322. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=0#xiii-p24.3

2323. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=12#viii-p47.4

2324. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=12#iii.vii.ii-p18.3

2325. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=13#vii-p43.1

2326. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=13#xii-p45.3

2327. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=13#i\_5-p43.3

2328. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=13#vi\_2-p32.1

2329. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=16#iv-p55.1

2330. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=22#vii\_3-p21.1

2331. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=31#xiv\_1-p27.1

2332. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=10&scrV=32#xii-p68.2

2333. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=1#xii-p39.3

2334. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=1#iv\_4-p40.2

2335. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=10#v\_1-p38.4

2336. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=10#v\_1-p46.1

2337. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=19#xiii-p8.3

2338. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=26#xvi-p13.10

2339. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=26#v\_1-p18.1

2340. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=26#ix\_1-p30.4

2341. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=28#x-p16.3

2342. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=31#i\_6-p34.7

2343. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=32#iii.iii.iii-p27.2

2344. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=11&scrV=32#i\_6-p31.3

2345. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=12&scrV=9#iii.viii.ii-p50.2

2346. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=12&scrV=12#vi-p49.5

2347. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=12&scrV=12#i\_5-p14.3

2348. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=12&scrV=13#xii\_1-p16.2

2349. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=1#xiii\_1-p32.1

2350. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=3#i\_5-p52.4

2351. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=7#x-p19.6

2352. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=9#viii\_1-p33.1

2353. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#vii-p25.1

2354. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#viii\_1-p27.6

2355. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#iii.ii.ii-p27.1

2356. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#iv\_1-p9.2

2357. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#v\_1-p12.1

2358. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#vi\_2-p25.2

2359. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=12#iii.viii.iii-p23.1

2360. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=13&scrV=32#iii.iii.ii-p32.4

2361. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=14&scrV=20#i\_6-p14.1

2362. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=9#x-p19.2

2363. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=10#xiv-p44.5

2364. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=10#x\_1-p33.3

2365. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=15#ix\_1-p27.6

2366. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=19#iii.iii.ii-p25.1

2367. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=19#xv\_1-p6.1

2368. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=19#iv\_4-p19.1

2369. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=20#vi-p43.3

2370. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=20#xvii-p52.1

2371. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=24#viii\_1-p16.10

2372. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=26#iii.ii.ii-p25.1

2373. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=28#vii\_1-p39.1

2374. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=28#iv\_1-p26.4

2375. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=28#iii.viii.iii-p22.1

2376. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=29#xvii-p55.1

2377. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=32#xvii-p63.3

2378. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=42#viii\_1-p20.1

2379. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=42#xvii-p43.1

2380. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=42#vii-p24.3

2381. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=43#viii\_1-p21.1

2382. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=43#xvii-p44.1

2383. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=44#viii\_1-p22.1

2384. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=44#xvii-p45.1

2385. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=49#iii.viii.iii-p28.1

2386. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=50#xvii-p18.1

2387. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=51#viii\_1-p19.1

2388. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=53#xvii-p50.5

2389. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=56#iii.ii.ii-p42.1

2390. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=56#vii\_3-p24.13

2391. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=56#vii\_3-p31.4

2392. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#vii-p30.1

2393. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#xi-p17.1

2394. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#xv-p21.1

2395. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#xii\_1-p28.5

2396. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#iv\_3-p6.5

2397. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#iii.viii.iii-p46.3

2398. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=15&scrV=58#vii\_3-p26.3

2399. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=16&scrV=13#v\_3-p19.2

2400. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=16&scrV=22#v\_1-p27.2

2401. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Cor&scrCh=16&scrV=22#vi\_4-p35.9

2402. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=4#vi-p27.2

2403. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=5#iii.ii.ii-p16.1

2404. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=5#i\_5-p16.2

2405. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=5#vi\_2-p13.1

2406. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=12#viii-p24.2

2407. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=12#viii-p44.2

2408. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=12#xiv-p44.4

2409. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=12#ix-p31.2

2410. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=12#xi-p15.1

2411. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=12#iii.viii.ii-p37.1

2412. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=17#xv\_1-p30.1

2413. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=22#vi\_3-p26.5

2414. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=22#i\_7-p42.9

2415. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=22#iii.viii.ii-p22.2

2416. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=1&scrV=22#v\_4-p13.2

2417. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=2&scrV=11#x-p14.1

2418. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=2&scrV=11#iv\_3-p4.6

2419. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=2&scrV=11#iv\_3-p17.5

2420. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=3#xi\_1-p49.2

2421. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=16#i\_3-p39.5

2422. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=17#ix-p28.6

2423. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#iii.i.iii-p20.2

2424. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#vii-p25.3

2425. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#ix-p28.7

2426. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#iii.ii.ii-p28.1

2427. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#v\_1-p30.3

2428. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#xi\_1-p18.2

2429. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#xv\_1-p21.4

2430. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#vi\_3-p26.2

2431. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#i\_7-p42.2

2432. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#iii.viii.iii-p26.5

2433. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#iii.viii.iii-p35.2

2434. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=3&scrV=18#v\_4-p27.1

2435. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=2#iii.viii.iii-p48.5

2436. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=3#vi-p30.3

2437. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=4#vi-p30.4

2438. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=4#iii.viii.ii-p34.1

2439. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=5#iii.i.iii-p34.1

2440. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=6#x-p44.3

2441. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=6#x\_1-p15.6

2442. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=6#v\_3-p24.10

2443. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=7#iii.iii.iii-p55.2

2444. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=9#iii.viii.ii-p58.2

2445. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=10#xiii-p68.3

2446. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=10#vi-p50.2

2447. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=12#i\_5-p52.3

2448. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=13#xiii-p60.1

2449. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=13#viii\_1-p32.2

2450. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=13#i\_5-p52.2

2451. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=13#xiv\_1-p39.1

2452. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=14#xvii-p52.2

2453. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#ix-p20.4

2454. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#iii.ii.ii-p15.2

2455. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#vi\_2-p2.1

2456. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#iv\_3-p10.1

2457. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#iv\_3-p12.2

2458. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#vi\_3-p13.2

2459. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#iv\_4-p44.3

2460. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=16#vii\_3-p29.4

2461. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#i\_1-p35.17

2462. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#iii.i.ii-p32.2

2463. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#iii.i.iii-p22.8

2464. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#vii-p50.2

2465. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#xi-p34.2

2466. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#xv-p22.2

2467. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#i\_5-p43.5

2468. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#ix\_1-p4.1

2469. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#xv\_1-p13.5

2470. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=17#vi\_2-p1.1

2471. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=18#xiv-p25.1

2472. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=18#x-p51.7

2473. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=18#xi-p5.1

2474. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=18#xi\_1-p13.8

2475. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=18#xiv\_1-p40.1

2476. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=4&scrV=18#vi\_2-p30.2

2477. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=0#iv\_1-p19.2

2478. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#iii.i.iii-p10.6

2479. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#iv-p11.2

2480. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#vii-p7.1

2481. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#xiv-p22.1

2482. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#xvii-p64.1

2483. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#xvii-p69.1

2484. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#vi\_2-p22.11

2485. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=1#iii.viii.iii-p46.2

2486. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=2#xvi-p32.2

2487. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=2#xvii-p69.2

2488. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=2#iv\_4-p21.2

2489. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=3#v-p15.1

2490. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=3#vii\_1-p63.4

2491. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=3#xvi-p52.2

2492. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=4#xvi-p32.3

2493. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=4#iv\_4-p21.3

2494. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=5#ix-p15.2

2495. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=5#xv-p29.2

2496. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=5#iii.iii.ii-p28.2

2497. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=5#iii.viii.iii-p49.3

2498. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=6#vii-p65.2

2499. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=6#iii.ii.ii-p19.6

2500. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=7#v\_1-p11.2

2501. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=7#iii.viii.iii-p19.5

2502. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=8#xv-p19.6

2503. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=8#xvi-p15.6

2504. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=8#i\_4-p32.2

2505. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=8#iv\_1-p19.4

2506. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=9#iii.i.iii-p23.1

2507. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=9#viii-p24.3

2508. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=9#xi-p5.4

2509. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=9#iii.viii.ii-p61.1

2510. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=10#iii.i.iii-p23.2

2511. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=10#xvii-p51.1

2512. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=13#xiv\_1-p28.4

2513. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=14#ix-p23.1

2514. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=14#xiii\_1-p27.3

2515. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=14#xv\_1-p38.1

2516. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=14#xvi\_1-p50.1

2517. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=14#v\_2-p36.1

2518. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=14#i\_6-p42.1

2519. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=15#vi-p44.1

2520. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=15#ix-p23.2

2521. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=15#viii\_1-p46.2

2522. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=15#xiii\_1-p27.4

2523. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=15#xv\_1-p38.2

2524. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=15#xvi\_1-p50.2

2525. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=16#i\_3-p41.2

2526. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=17#i\_3-p34.1

2527. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=17#i\_3-p41.3

2528. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=17#viii-p31.4

2529. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=17#x\_1-p15.2

2530. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=17#iii.viii.ii-p20.2

2531. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=19#xii\_1-p16.10

2532. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=19#xii\_1-p31.3

2533. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=19#xvi\_1-p37.2

2534. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=20#iv\_2-p26.1

2535. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=21#iii.i.ii-p39.3

2536. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=21#v-p8.4

2537. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=5&scrV=21#xvi\_1-p7.3

2538. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=6&scrV=3#xii-p68.1

2539. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=6&scrV=4#xvi\_1-p48.4

2540. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=6&scrV=7#xii\_1-p40.2

2541. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=6&scrV=8#iii.viii.ii-p48.1

2542. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=6&scrV=18#i\_7-p26.4

2543. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=7&scrV=1#iv\_4-p30.1

2544. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=7&scrV=1#iv\_4-p35.4

2545. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=7&scrV=1#v\_4-p15.7

2546. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=7&scrV=1#v\_4-p27.3

2547. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=7&scrV=1#vi\_4-p48.2

2548. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=8&scrV=5#iii.i.iii-p43.1

2549. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=8&scrV=5#i\_4-p27.2

2550. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=8&scrV=5#viii\_1-p44.1

2551. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=8&scrV=9#iii.i.ii-p39.1

2552. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=8&scrV=12#xiii\_1-p33.1

2553. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=9&scrV=2#xii-p29.1

2554. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=9&scrV=13#iv-p21.7

2555. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=10&scrV=18#ix\_1-p2.16

2556. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=10&scrV=18#iii.viii.ii-p61.2

2557. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=11&scrV=3#viii\_1-p16.8

2558. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=11&scrV=15#xiv-p54.7

2559. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=2#iii.ii.ii-p18.1

2560. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=2#iii.ii.ii-p19.9

2561. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=2#iv\_1-p10.5

2562. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=4#iii.ii.ii-p19.8

2563. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=4#iii.ii.ii-p19.10

2564. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=4#iii.ii.ii-p33.5

2565. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=4#iv\_1-p22.2

2566. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=7#xii-p39.4

2567. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=7#xvii-p33.1

2568. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=7#iv\_1-p7.3

2569. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=9#xiv-p46.3

2570. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=9#xvii-p33.2

2571. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=10#xiv-p46.4

2572. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=12&scrV=10#v\_3-p24.16

2573. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=13&scrV=5#x-p19.5

2574. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Cor&scrCh=13&scrV=9#viii-p9.2

2575. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=1&scrV=4#xiii-p52.1

2576. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=1&scrV=14#xii-p54.1

2577. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=1&scrV=16#viii\_1-p17.2

2578. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=13#xii-p62.1

2579. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=17#xvi\_1-p36.2

2580. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=17#i\_6-p40.1

2581. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=17#vi\_4-p43.6

2582. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=18#i\_6-p40.2

2583. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=19#i\_3-p36.7

2584. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#iii.i.ii-p42.1

2585. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#iv-p5.1

2586. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#iv-p16.2

2587. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#iv-p19.1

2588. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#vi-p16.3

2589. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#i\_4-p9.4

2590. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#x\_1-p33.2

2591. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#xiii\_1-p42.3

2592. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#xvi\_1-p11.5

2593. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#iv\_2-p62.1

2594. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=20#iii.viii.ii-p46.1

2595. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=2&scrV=21#xiii-p23.1

2596. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=2#v\_4-p15.11

2597. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=4#ix-p10.1

2598. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=4#xi-p79.3

2599. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=10#v-p28.1

2600. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=13#iii.i.ii-p39.4

2601. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=13#vi-p42.1

2602. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=14#vi-p42.2

2603. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=21#vi\_4-p24.2

2604. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=26#i\_7-p53.1

2605. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=3&scrV=27#iv-p15.4

2606. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=1#i\_7-p26.2

2607. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=4#vi\_3-p24.5

2608. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=4#vi\_4-p25.1

2609. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=5#vi\_3-p24.6

2610. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=5#vi\_4-p25.2

2611. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=6#viii-p25.1

2612. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=6#vi\_3-p26.1

2613. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=6#vi\_3-p39.1

2614. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=6#i\_7-p42.1

2615. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=6#iii.viii.ii-p22.1

2616. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=6#iii.viii.iii-p52.1

2617. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=19#iii.vii.ii-p23.2

2618. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=4&scrV=19#vi\_3-p9.2

2619. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=5#iv-p57.1

2620. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=5#iii.viii.iii-p49.4

2621. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=6#viii-p23.2

2622. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=6#xiii\_1-p22.1

2623. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=6#xiii\_1-p29.2

2624. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=6#v\_4-p21.4

2625. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=7#viii-p40.2

2626. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=11#xiii-p24.2

2627. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=16#i\_3-p34.3

2628. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=17#viii-p38.1

2629. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=17#x\_1-p19.1

2630. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=18#iii.i.iii-p45.1

2631. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=24#xiii-p67.1

2632. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=25#vi-p18.1

2633. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=5&scrV=26#xi\_1-p12.2

2634. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=1#iii.vii.ii-p17.7

2635. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=1#iii.vii.ii-p18.2

2636. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=8#vii-p32.3

2637. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=8#xiv-p54.5

2638. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=8#xiv-p16.4

2639. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=8#xvii-p68.2

2640. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=8#iii.ii.ii-p41.1

2641. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=8#vii\_1-p10.8

2642. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=9#v\_2-p37.1

2643. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=10#i\_5-p29.1

2644. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=10#xiv\_1-p51.4

2645. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=10#v\_2-p34.8

2646. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=12#xiii-p24.1

2647. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=14#xiii-p56.2

2648. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=14#xiii-p66.1

2649. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=14#vi-p9.2

2650. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=14#xiv-p44.3

2651. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=14#xiv-p47.1

2652. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=15#i\_3-p34.2

2653. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=16#x-p47.7

2654. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=16#xi-p70.5

2655. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=16#iv\_1-p39.5

2656. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=16#x\_1-p13.3

2657. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Gal&scrCh=6&scrV=16#xv\_1-p27.1

2658. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=3#xi-p25.1

2659. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=3#xii\_1-p36.1

2660. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=3#xvi\_1-p40.1

2661. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=4#xvi\_1-p43.1

2662. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=4#iv\_2-p53.1

2663. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=5#xv-p12.2

2664. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=5#vi\_3-p24.4

2665. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=6#iv-p11.1

2666. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=6#xv\_1-p29.4

2667. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=6#xvi\_1-p23.2

2668. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=6#xvi\_1-p47.1

2669. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=7#viii\_1-p27.5

2670. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=7#i\_6-p29.2

2671. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=8#xiv\_1-p49.4

2672. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=10#i\_4-p21.1

2673. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=11#xvi\_1-p28.1

2674. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=11#iv\_2-p48.2

2675. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=12#xii-p52.2

2676. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=12#viii\_1-p26.2

2677. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=12#xvi-p20.2

2678. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=12#xiii\_1-p19.1

2679. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=12#xiv\_1-p21.4

2680. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#iv-p19.3

2681. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#viii-p25.2

2682. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#v-p46.1

2683. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#viii\_1-p40.8

2684. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#xiii\_1-p19.2

2685. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#iv\_2-p62.2

2686. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=13#v\_4-p11.1

2687. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=14#vii-p29.3

2688. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=14#viii-p25.3

2689. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=14#ix-p36.5

2690. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=14#viii\_1-p35.1

2691. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=14#xvi-p18.2

2692. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=17#i\_3-p41.10

2693. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=17#xv-p17.2

2694. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=17#ix-p27.1

2695. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=17#iii.viii.iii-p49.1

2696. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=18#i\_3-p41.11

2697. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=18#xv-p17.3

2698. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=18#ix-p27.2

2699. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=18#x-p37.2

2700. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=18#xi\_1-p21.1

2701. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=18#iii.viii.iii-p49.2

2702. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=19#vi-p29.3

2703. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=19#viii\_1-p27.4

2704. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=20#vi-p29.4

2705. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=1&scrV=22#v\_1-p36.2

2706. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=2#vi\_1-p33.1

2707. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=3#v-p28.4

2708. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=3#iv\_2-p46.2

2709. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=3#i\_6-p45.1

2710. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=4#i\_7-p13.3

2711. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=4#i\_7-p27.2

2712. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=5#vi-p43.1

2713. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=5#xvi\_1-p4.6

2714. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=5#i\_7-p27.3

2715. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=6#xv-p13.5

2716. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=8#x\_1-p28.3

2717. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=8#xii\_1-p10.4

2718. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=8#xii\_1-p16.6

2719. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=8#xvi\_1-p14.1

2720. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=8#xvi\_1-p36.1

2721. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=8#iv\_2-p47.1

2722. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=9#xvi\_1-p4.3

2723. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=9#iv\_2-p61.1

2724. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=10#ix-p28.3

2725. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=10#x\_1-p15.3

2726. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=10#xiii\_1-p37.1

2727. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=10#xv\_1-p37.2

2728. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=10#v\_2-p34.4

2729. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=18#vi\_2-p22.10

2730. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=19#xv-p11.1

2731. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=19#xv-p13.3

2732. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=19#iv\_1-p41.4

2733. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=2&scrV=22#i\_5-p6.3

2734. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=6#vi\_1-p33.2

2735. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=6#v\_3-p30.2

2736. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=8#x-p19.3

2737. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=10#iii.i.iii-p8.2

2738. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=10#viii\_1-p31.2

2739. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=10#ix\_1-p23.6

2740. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=12#viii-p28.2

2741. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=12#i\_4-p31.7

2742. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=15#iv\_1-p41.5

2743. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=16#x\_1-p21.2

2744. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=17#iii.i.ii-p42.4

2745. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=18#iii.vii.iii-p40.1

2746. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=18#i\_7-p58.1

2747. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=19#xvi\_1-p47.2

2748. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=19#iii.vii.iii-p40.2

2749. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=3&scrV=19#iii.viii.iii-p23.2

2750. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=1#x-p47.4

2751. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=1#iii.iii.ii-p43.6

2752. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=1#xi\_1-p11.3

2753. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=7#xiv\_1-p12.2

2754. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=10#xvi-p11.1

2755. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=10#v\_2-p26.2

2756. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=11#xv\_1-p27.3

2757. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=14#iv\_3-p5.1

2758. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=14#vi\_3-p9.4

2759. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=19#iii.iii.iii-p24.2

2760. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=19#vii\_3-p31.5

2761. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=22#iii.i.ii-p22.1

2762. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=22#i\_6-p11.3

2763. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=24#x\_1-p15.4

2764. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=24#xiv\_1-p31.3

2765. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=24#i\_6-p11.4

2766. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=24#vi\_4-p27.3

2767. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=27#v\_3-p43.8

2768. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=28#xiv-p62.3

2769. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=30#iii.i.ii-p43.3

2770. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=30#vii-p29.1

2771. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=30#vii-p66.2

2772. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=30#vi-p20.1

2773. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=4&scrV=30#xvi-p18.1

2774. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=1#vi\_3-p30.2

2775. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=1#vi\_3-p31.1

2776. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=1#i\_7-p29.4

2777. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=1#iii.viii.iii-p53.3

2778. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=2#xiii-p51.1

2779. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=2#v-p30.1

2780. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=5#xiv-p38.2

2781. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=8#viii-p31.1

2782. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=8#xi\_1-p42.1

2783. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=9#xiv\_1-p51.3

2784. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=9#v\_2-p34.5

2785. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=15#xiv\_1-p49.2

2786. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=23#iii.i.iii-p46.6

2787. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=23#xii\_1-p22.3

2788. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=25#xv-p12.3

2789. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=25#iv\_4-p32.2

2790. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=25#v\_4-p10.2

2791. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=26#xv-p12.4

2792. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=26#xii\_1-p17.1

2793. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=26#v\_4-p33.1

2794. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#viii\_1-p16.4

2795. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#viii\_1-p35.4

2796. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#iii.ii.ii-p25.2

2797. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#iii.ii.ii-p39.1

2798. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#iv\_1-p7.2

2799. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#vi\_2-p24.2

2800. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#iii.viii.iii-p27.3

2801. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#v\_4-p27.2

2802. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=5&scrV=27#vi\_4-p29.1

2803. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=4#vi\_3-p38.5

2804. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=8#v\_2-p34.13

2805. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=10#x\_1-p23.2

2806. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=10#xiii\_1-p45.1

2807. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=10#v\_3-p34.1

2808. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=11#xii\_1-p40.1

2809. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=11#v\_3-p47.2

2810. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=12#xii\_1-p39.1

2811. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=12#v\_3-p20.2

2812. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=13#v\_3-p20.3

2813. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=15#vii-p58.1

2814. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=15#i\_5-p19.1

2815. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=16#i\_5-p46.2

2816. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=16#v\_3-p43.2

2817. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=16#v\_3-p47.3

2818. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Eph&scrCh=6&scrV=17#v\_3-p36.2

2819. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=6#x\_1-p13.4

2820. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=6#xi\_1-p53.4

2821. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=6#xii\_1-p34.1

2822. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=8#xiii-p17.3

2823. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=9#iii.i.iii-p26.3

2824. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=9#vi-p16.1

2825. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=9#iii.vii.ii-p29.2

2826. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=9#iii.vii.iii-p41.2

2827. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=10#xii-p67.1

2828. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=11#xii-p43.1

2829. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=11#xii\_1-p47.2

2830. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=11#xiii\_1-p31.2

2831. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=11#xvi\_1-p19.1

2832. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=12#xiii\_1-p31.3

2833. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=12#xiv\_1-p40.5

2834. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=16#xiii-p10.1

2835. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=20#iii.i.ii-p46.1

2836. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=20#i\_5-p36.4

2837. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#i\_1-p17.5

2838. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#iii.i.ii-p46.2

2839. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#iv-p39.1

2840. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#i\_4-p1.1

2841. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#iii.ii.ii-p1.1

2842. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#xiv\_1-p36.2

2843. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#xiv\_1-p61.2

2844. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=21#xv\_1-p8.2

2845. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#vii-p65.1

2846. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#xv-p29.3

2847. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#xvi-p15.2

2848. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#i\_4-p28.1

2849. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#iii.ii.ii-p19.1

2850. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#iv\_1-p20.3

2851. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=23#iv\_4-p22.1

2852. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=27#iii.iii.ii-p43.5

2853. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=28#iii.iii.ii-p6.1

2854. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=28#iii.iii.ii-p50.1

2855. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=28#xiv\_1-p42.1

2856. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=29#vi-p9.1

2857. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=29#i\_4-p36.4

2858. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=29#i\_5-p8.2

2859. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=29#xvi\_1-p18.1

2860. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=1&scrV=29#iv\_2-p47.2

2861. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=6#iii.vii.iii-p22.2

2862. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=7#iii.i.ii-p39.2

2863. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=7#xvi\_1-p11.4

2864. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=7#v-p31.3

2865. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=8#vi\_1-p55.4

2866. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=10#iii.i.iii-p42.1

2867. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=11#iii.i.iii-p38.3

2868. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=11#xiv\_1-p11.1

2869. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#viii-p36.4

2870. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#xiv-p26.1

2871. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#xi-p17.4

2872. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#xv-p24.3

2873. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#ix\_1-p11.3

2874. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#xvi\_1-p15.2

2875. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=12#iv\_2-p52.1

2876. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=13#x\_1-p9.9

2877. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=13#xvi\_1-p15.3

2878. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=14#viii\_1-p40.9

2879. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=15#xii-p27.1

2880. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=15#viii\_1-p40.10

2881. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=16#xii-p27.2

2882. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=16#xi\_1-p49.1

2883. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=20#iv\_3-p3.6

2884. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=21#xv\_1-p8.1

2885. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=2&scrV=29#iii.i.ii-p45.2

2886. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=0#xiv-p40.5

2887. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=2#iii.viii.iii-p28.3

2888. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=6#v-p8.1

2889. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=7#i\_3-p1.1

2890. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=7#viii-p31.2

2891. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=7#i\_1-p0.14

2892. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=7#i\_2-p0.2

2893. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#iii.i.ii-p1.1

2894. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#iii.i.iii-p1.1

2895. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#iv-p1.1

2896. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#viii-p31.3

2897. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#xiv\_1-p38.1

2898. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#iii.vii.iii-p30.1

2899. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=8#xi-p42.2

2900. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=9#v-p1.1

2901. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=9#iii.vii.iii-p30.2

2902. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=10#iii.i.iii-p8.4

2903. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=10#vi-p1.1

2904. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=10#i\_5-p14.5

2905. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=10#xiv\_1-p38.2

2906. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=10#iii.vii.iii-p41.1

2907. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#vii-p1.1

2908. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#vi-p9.3

2909. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#xv-p20.1

2910. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#xv-p38.6

2911. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#iii.iii.ii-p54.1

2912. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#iv\_1-p33.1

2913. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#xii\_1-p28.9

2914. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=11#xv\_1-p26.5

2915. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=12#viii-p1.1

2916. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=12#ix-p1.1

2917. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=13#x-p1.1

2918. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=14#xiv-p25.3

2919. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=14#xi-p1.1

2920. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=14#ix\_1-p11.4

2921. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=14#xi\_1-p13.7

2922. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=14#xi\_1-p21.2

2923. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=15#xi-p80.1

2924. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=15#iii.vii.ii-p27.4

2925. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=16#xi-p70.4

2926. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=16#xi-p81.1

2927. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=16#iii.vii.ii-p27.5

2928. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=17#xii-p1.1

2929. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=18#xiii-p1.1

2930. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=18#xii-p2.1

2931. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=19#i\_3-p46.2

2932. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=19#xiii-p27.1

2933. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=19#xiv-p1.1

2934. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=19#vii\_1-p10.6

2935. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=19#v\_3-p39.3

2936. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#viii-p24.1

2937. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#xv-p1.1

2938. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#x-p51.8

2939. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#xi-p9.1

2940. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#xi-p12.3

2941. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#xvi-p1.1

2942. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#xi\_1-p13.9

2943. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=20#xiv\_1-p33.1

2944. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=21#vii-p24.2

2945. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=21#xvii-p1.1

2946. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=21#v\_1-p30.2

2947. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=21#viii\_1-p38.4

2948. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=3&scrV=21#xiv\_1-p33.2

2949. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=5#xiv-p61.4

2950. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=6#xiv-p61.5

2951. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=7#xii\_1-p46.5

2952. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=8#vii\_3-p24.3

2953. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=12#xiv-p59.3

2954. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=12#ix-p5.3

2955. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=12#iv\_3-p14.6

2956. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=13#x\_1-p21.1

2957. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phil&scrCh=4&scrV=13#v\_3-p33.1

2958. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=4#i\_5-p39.4

2959. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=6#iii.i.iii-p26.8

2960. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=6#vi-p14.1

2961. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=6#iv\_3-p3.4

2962. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=6#iii.viii.iii-p48.6

2963. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=10#iii.i.iii-p49.1

2964. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=10#xi\_1-p11.1

2965. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=10#iii.viii.iii-p51.3

2966. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=11#ix-p10.7

2967. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=11#xiii\_1-p21.8

2968. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=11#v\_3-p32.1

2969. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#ix-p15.1

2970. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#xv-p13.1

2971. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#xv-p34.1

2972. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#iii.iii.ii-p43.2

2973. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#iv\_1-p9.1

2974. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#xi\_1-p11.5

2975. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#iv\_4-p42.2

2976. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=12#v\_4-p24.2

2977. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=13#iii.i.iii-p45.2

2978. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=13#xv-p13.2

2979. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=13#i\_4-p25.3

2980. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=14#iii.i.iii-p45.3

2981. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=14#iv-p33.1

2982. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=14#i\_6-p29.1

2983. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=15#iii.viii.iii-p19.2

2984. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=18#vi-p43.4

2985. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=18#iii.iii.iii-p34.1

2986. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=19#x\_1-p9.5

2987. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=20#xiii-p23.2

2988. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=20#iii.i.iii-p19.2

2989. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=20#xvi-p15.10

2990. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=20#iv\_1-p23.3

2991. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=20#x\_1-p9.6

2992. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=21#iii.i.iii-p18.1

2993. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=21#xi\_1-p27.2

2994. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=21#iv\_2-p45.1

2995. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=22#viii\_1-p16.2

2996. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=22#iii.ii.ii-p25.4

2997. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=22#iii.viii.iii-p27.2

2998. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=22#vi\_4-p29.2

2999. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=23#iv\_3-p6.2

3000. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=24#xiii-p55.2

3001. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=24#vi-p49.2

3002. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=24#i\_5-p14.1

3003. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=27#iii.i.ii-p42.3

3004. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=27#iii.i.iii-p19.6

3005. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=28#xv\_1-p27.6

3006. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=28#iv\_2-p26.2

3007. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=1&scrV=29#xiii\_1-p9.1

3008. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=2&scrV=2#iii.i.iii-p10.7

3009. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=2&scrV=6#v-p47.1

3010. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=2&scrV=8#iii.i.iii-p34.2

3011. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=2&scrV=9#v\_2-p15.7

3012. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=2&scrV=9#iii.vii.iii-p23.1

3013. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=2&scrV=15#v\_3-p48.1

3014. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xiii-p36.1

3015. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#x-p51.1

3016. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xi-p12.1

3017. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xv-p24.1

3018. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xv-p29.5

3019. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xv-p33.1

3020. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xvi-p35.2

3021. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#xi\_1-p13.1

3022. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=1#ix-p31.1

3023. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#xiv-p68.1

3024. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#xv-p19.1

3025. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#xiv-p23.5

3026. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#x-p51.2

3027. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#xi-p12.2

3028. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#xvi-p17.2

3029. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=2#xi\_1-p13.2

3030. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=3#v\_1-p14.1

3031. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=3#iii.viii.ii-p24.2

3032. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=3#iii.viii.ii-p42.1

3033. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=3#iii.viii.ii-p45.1

3034. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=4#v\_1-p20.2

3035. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=4#viii\_1-p38.3

3036. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=4#iii.viii.ii-p24.3

3037. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=4#iii.viii.iii-p28.2

3038. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=5#xiv-p38.1

3039. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=5#xvi-p35.3

3040. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=5#v\_3-p16.1

3041. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=10#iii.i.iii-p20.1

3042. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=10#iii.viii.iii-p35.1

3043. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=12#xvi-p34.1

3044. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Col&scrCh=3&scrV=12#viii\_1-p41.2

3045. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=3#viii-p23.1

3046. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=3#xvi-p32.7

3047. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=4#vi-p29.1

3048. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=4#iv\_2-p50.2

3049. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=4#vi-p28.3

3050. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=5#i\_3-p44.1

3051. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=5#vi-p29.2

3052. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=5#ix\_1-p18.2

3053. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=5#xiii\_1-p9.2

3054. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=5#iv\_2-p50.3

3055. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=6#xii-p14.2

3056. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=7#xii-p43.5

3057. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=7#xii-p52.1

3058. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=8#i\_5-p4.1

3059. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=9#i\_3-p31.1

3060. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=10#iii.i.iii-p18.4

3061. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=10#iii.i.iii-p45.4

3062. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=10#xvi-p23.1

3063. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=10#xvi-p32.10

3064. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=1&scrV=13#vii\_1-p62.1

3065. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=12#xv-p14.3

3066. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=12#ix-p18.1

3067. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=12#x-p37.1

3068. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=12#x-p51.9

3069. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=12#xi\_1-p43.1

3070. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=12#iv\_4-p45.1

3071. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=13#i\_3-p42.6

3072. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=13#vi-p30.2

3073. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=13#ix\_1-p20.1

3074. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=13#xiii\_1-p8.1

3075. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=13#v\_4-p21.2

3076. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=14#xii-p14.3

3077. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=15#vi\_1-p40.4

3078. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=16#vi\_1-p40.5

3079. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=19#iii.ii.ii-p34.5

3080. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=2&scrV=20#i\_5-p5.2

3081. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=3&scrV=3#vii-p66.5

3082. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=3&scrV=3#i\_5-p36.3

3083. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=1#vi\_3-p13.1

3084. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=1#iv\_4-p45.2

3085. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=1#vi\_4-p48.3

3086. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=4#xvii-p35.1

3087. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=4#iv\_4-p38.1

3088. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=5#vi\_1-p11.1

3089. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=5#iv\_4-p38.2

3090. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=7#xi\_1-p6.1

3091. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=9#xvi-p24.1

3092. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=10#xvi-p24.2

3093. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=13#iii.ii.ii-p4.4

3094. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=14#iii.ii.ii-p4.5

3095. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=17#xv-p29.4

3096. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=17#iii.ii.ii-p38.1

3097. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=17#vi\_2-p22.6

3098. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=17#iii.viii.iii-p16.2

3099. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=4&scrV=18#vi\_2-p39.1

3100. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=8#v\_1-p27.10

3101. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=8#iv\_4-p24.1

3102. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=9#xiii-p53.1

3103. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=10#xiii-p53.2

3104. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=10#xvii-p57.3

3105. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=23#viii-p33.4

3106. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=23#xi\_1-p53.1

3107. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=23#xii\_1-p51.2

3108. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=24#viii-p33.5

3109. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=24#xi\_1-p29.2

3110. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Thess&scrCh=5&scrV=24#xi\_1-p53.2

3111. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=4#i\_1-p19.5

3112. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=4#i\_5-p1.1

3113. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=5#iii.iii.ii-p1.1

3114. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=6#iii.iii.iii-p1.1

3115. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=6#iv\_1-p1.1

3116. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=7#v\_1-p1.1

3117. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=8#xvi-p27.4

3118. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=8#v\_1-p25.5

3119. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=8#vi\_1-p1.1

3120. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=9#vi\_1-p3.1

3121. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=9#vii\_1-p1.1

3122. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#viii\_1-p1.1

3123. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#xvi-p20.4

3124. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#ix\_1-p1.1

3125. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#xiii\_1-p6.1

3126. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#xv\_1-p14.1

3127. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#v\_2-p22.2

3128. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#iii.viii.iii-p28.4

3129. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=10#iii.viii.iii-p44.1

3130. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#vi-p28.1

3131. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#xv-p35.3

3132. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#i\_4-p31.1

3133. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#i\_5-p52.1

3134. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#ix\_1-p34.2

3135. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#x\_1-p1.1

3136. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#xi\_1-p1.1

3137. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#xii\_1-p1.1

3138. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=11#xiii\_1-p1.1

3139. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#vi-p28.2

3140. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#xv-p35.4

3141. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#i\_4-p31.2

3142. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#ix\_1-p34.3

3143. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#xiv\_1-p1.1

3144. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#xv\_1-p1.1

3145. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#xvi\_1-p1.1

3146. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=1&scrV=12#iii.viii.ii-p65.2

3147. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=10#xiii-p8.1

3148. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=10#vi\_1-p45.7

3149. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=10#iii.vii.iii-p27.6

3150. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=10#vi\_1-p42.2

3151. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=11#xiii-p8.2

3152. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=13#xi\_1-p12.4

3153. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=13#xv\_1-p16.3

3154. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=13#iv\_2-p60.1

3155. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=13#v\_4-p12.2

3156. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=14#x-p48.1

3157. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=2&scrV=14#iv\_2-p60.2

3158. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=3&scrV=5#iv\_3-p6.4

3159. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=3&scrV=6#ix-p10.5

3160. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=3&scrV=7#ix-p10.6

3161. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Thess&scrCh=3&scrV=9#xii-p14.5

3162. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=8#xv\_1-p12.5

3163. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=12#xvi\_1-p40.2

3164. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=13#xvi\_1-p44.4

3165. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=15#iii.i.ii-p28.1

3166. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=15#iv-p10.1

3167. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=15#x-p19.4

3168. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=1&scrV=15#xiii\_1-p17.1

3169. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=2&scrV=6#v-p30.2

3170. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=2&scrV=8#v\_4-p16.1

3171. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=6#xiv-p15.3

3172. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=6#x-p12.1

3173. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=6#iv\_3-p4.3

3174. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=6#v\_3-p43.10

3175. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=9#v\_4-p6.3

3176. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=16#xiii\_1-p7.1

3177. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=3&scrV=16#xvi\_1-p6.2

3178. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=4&scrV=4#xiv-p71.1

3179. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=4&scrV=5#xiv-p71.2

3180. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=4&scrV=8#iv-p40.3

3181. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=4&scrV=8#xiii\_1-p29.1

3182. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=4&scrV=16#xii\_1-p10.7

3183. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=5&scrV=6#xiv-p41.2

3184. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=5&scrV=8#ix\_1-p34.1

3185. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=5&scrV=21#v\_1-p38.5

3186. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=5&scrV=22#xii-p49.3

3187. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=1#xiv\_1-p52.2

3188. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=3#xiii\_1-p7.2

3189. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=9#xiv-p54.1

3190. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=9#xiv-p57.1

3191. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=9#xiv-p16.3

3192. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=9#vii\_1-p10.7

3193. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=10#iv-p42.1

3194. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=10#xiv-p54.2

3195. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=14#v\_1-p25.2

3196. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Tim&scrCh=6&scrV=19#xi-p55.1

3197. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=5#iii.vii.ii-p12.3

3198. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=5#v\_4-p26.1

3199. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=7#xiv\_1-p50.1

3200. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=7#v\_3-p30.4

3201. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=8#x\_1-p19.3

3202. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#x-p46.1

3203. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#xvi-p25.2

3204. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#xi\_1-p4.1

3205. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#xi\_1-p22.2

3206. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#xii\_1-p10.1

3207. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#xvi\_1-p4.5

3208. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#xvi\_1-p13.1

3209. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#iv\_2-p9.3

3210. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#iv\_2-p59.1

3211. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=9#iii.vii.iii-p10.2

3212. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=12#iii.i.iii-p28.1

3213. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=12#i\_5-p43.1

3214. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=12#xiii\_1-p45.3

3215. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=1&scrV=12#iii.vii.iii-p29.2

3216. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=2#ix\_1-p30.1

3217. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=5#xi-p70.3

3218. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=12#vi-p46.2

3219. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=12#iv\_1-p12.2

3220. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=13#iii.iii.iii-p13.1

3221. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=21#viii\_1-p46.1

3222. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=21#iv\_4-p30.2

3223. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=22#v\_3-p23.1

3224. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=22#v\_4-p26.8

3225. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=26#iii.i.iii-p18.3

3226. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=2&scrV=26#xiii-p68.2

3227. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=3#iii.iii.iii-p41.1

3228. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=4#i\_3-p37.1

3229. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=4#xiv-p40.9

3230. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=4#xiii-p70.1

3231. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=4#vii\_3-p29.2

3232. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#i\_3-p32.5

3233. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#iii.i.iii-p9.2

3234. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#vi-p23.2

3235. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#xvi-p42.1

3236. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#vi\_1-p45.5

3237. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#xiii\_1-p7.3

3238. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=5#iii.vii.iii-p27.3

3239. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=12#i\_5-p13.1

3240. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=3&scrV=15#iii.vii.ii-p10.5

3241. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=1#xvi-p39.2

3242. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=1#v\_1-p18.2

3243. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=1#v\_1-p25.3

3244. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=7#viii-p9.4

3245. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=7#xvi-p53.5

3246. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=7#iv\_1-p26.6

3247. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=7#xv\_1-p43.2

3248. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=7#iv\_3-p10.2

3249. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#vii-p66.1

3250. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#viii-p9.5

3251. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#xi-p72.1

3252. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#xvi-p27.6

3253. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#xvi-p53.6

3254. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#iii.iii.ii-p53.1

3255. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#iii.iii.iii-p19.2

3256. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#iv\_1-p26.7

3257. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#iv\_1-p39.4

3258. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#v\_1-p8.6

3259. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#v\_1-p27.6

3260. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#ix\_1-p16.5

3261. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#xv\_1-p16.1

3262. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#xv\_1-p43.3

3263. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#iv\_3-p10.3

3264. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=8#iv\_4-p20.2

3265. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=10#xiv-p40.4

3266. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=10#vii\_3-p29.5

3267. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=17#vii-p44.5

3268. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=18#vii-p44.6

3269. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=18#xi-p69.1

3270. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Tim&scrCh=4&scrV=18#i\_5-p43.2

3271. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=1&scrV=2#iii.vii.iii-p10.1

3272. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=1&scrV=2#iv\_4-p18.1

3273. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=1&scrV=16#vi\_1-p27.1

3274. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=1&scrV=16#ix\_1-p20.2

3275. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=1&scrV=16#iii.vii.iii-p32.3

3276. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=2#iv\_3-p9.1

3277. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=2#iv\_3-p11.1

3278. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=5#xiv\_1-p52.3

3279. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=8#vii\_3-p24.15

3280. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=10#xiv\_1-p52.1

3281. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=11#xvi\_1-p4.10

3282. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=11#vi\_4-p28.5

3283. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=12#xvi-p35.6

3284. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=12#vi\_1-p52.1

3285. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=12#ix\_1-p8.1

3286. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=12#iv\_4-p37.4

3287. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=13#vii-p64.2

3288. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=13#xv-p18.1

3289. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=13#xvi-p27.5

3290. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=13#xvi-p35.7

3291. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=13#v\_1-p8.7

3292. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=13#iv\_4-p20.1

3293. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=14#viii\_1-p40.7

3294. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=14#v\_2-p34.7

3295. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=14#iv\_4-p32.3

3296. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=2&scrV=14#v\_4-p31.5

3297. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=3#iv\_2-p46.1

3298. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=4#xvi\_1-p4.1

3299. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#iv-p35.1

3300. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#iii.i.iii-p19.3

3301. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#vi-p41.1

3302. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#xvi-p25.1

3303. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#vii\_3-p37.3

3304. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#xii\_1-p10.3

3305. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#i\_7-p42.3

3306. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#iii.viii.ii-p20.1

3307. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#v\_4-p17.2

3308. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#v\_4-p32.2

3309. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=5#vi\_4-p27.1

3310. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#iv-p35.2

3311. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#iii.i.iii-p19.4

3312. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#vi-p41.2

3313. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#vii\_3-p37.4

3314. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#xvi\_1-p5.5

3315. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#v\_2-p26.1

3316. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#v\_4-p32.3

3317. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Titus&scrCh=3&scrV=6#vi\_4-p27.2

3318. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Phlm&scrCh=1&scrV=19#i\_4-p32.3

3319. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=2#i\_4-p15.1

3320. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=2#iii.vii.iii-p16.6

3321. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=3#i\_4-p21.4

3322. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=4#v\_1-p36.3

3323. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=6#v\_1-p36.4

3324. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=6#v\_1-p45.2

3325. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=7#v\_1-p36.5

3326. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=8#iii.vii.iii-p17.3

3327. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=10#iii.vii.iii-p17.2

3328. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=10#iv\_3-p18.1

3329. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=14#v\_1-p36.6

3330. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=1&scrV=14#v\_1-p38.8

3331. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=1#v\_1-p42.1

3332. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=1#iii.vii.iii-p23.2

3333. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=2#vi\_4-p30.2

3334. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#vii\_1-p57.1

3335. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#xvi-p52.7

3336. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#vi\_1-p51.2

3337. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#ix\_1-p20.4

3338. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#ix\_1-p27.7

3339. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#ix\_1-p33.4

3340. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#iv\_2-p25.2

3341. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=3#vi\_4-p35.8

3342. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=4#ix\_1-p27.8

3343. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=10#iii.i.iii-p18.5

3344. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=10#iii.i.iii-p19.5

3345. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=10#i\_5-p14.4

3346. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=10#viii\_1-p37.2

3347. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=10#i\_7-p56.2

3348. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=13#viii\_1-p16.9

3349. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=13#v\_1-p23.4

3350. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=13#iii.viii.iii-p45.2

3351. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=14#v\_3-p48.2

3352. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=15#iii.iii.iii-p24.1

3353. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=2&scrV=16#iv\_2-p14.5

3354. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=1#iii.i.iii-p30.3

3355. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=1#x-p46.2

3356. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=1#v\_1-p22.4

3357. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=1#xi\_1-p4.2

3358. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=1#xii\_1-p21.1

3359. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=1#xiii\_1-p21.2

3360. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=4#iii.viii.iii-p48.3

3361. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=6#viii-p36.1

3362. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=6#xiii\_1-p21.5

3363. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=12#vii\_1-p65.3

3364. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=14#iv-p28.3

3365. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=3&scrV=14#viii-p36.2

3366. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=1#viii-p47.1

3367. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=1#iii.iii.iii-p55.3

3368. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=9#iii.iii.iii-p55.4

3369. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=9#iv\_1-p10.1

3370. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=9#vi\_2-p22.5

3371. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=11#iii.iii.ii-p46.2

3372. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=13#vii\_1-p57.4

3373. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=15#v\_1-p20.1

3374. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=4&scrV=16#xvi\_1-p39.1

3375. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=8#vi\_1-p55.1

3376. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=8#xii\_1-p27.3

3377. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=8#vi\_4-p32.8

3378. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#iii.i.iii-p46.1

3379. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#xvi-p25.3

3380. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#iv\_1-p11.1

3381. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#vi\_1-p12.1

3382. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#vi\_1-p55.2

3383. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#xiii\_1-p12.1

3384. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=9#vi\_4-p32.9

3385. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=13#iii.vii.ii-p15.6

3386. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=13#iii.vii.ii-p29.5

3387. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=13#v\_3-p21.1

3388. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=14#iii.vii.ii-p15.7

3389. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=5&scrV=14#iv\_3-p4.5

3390. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=4#iii.vii.iii-p27.7

3391. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=4#v\_3-p24.8

3392. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=5#v\_2-p34.6

3393. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=5#iii.vii.iii-p27.8

3394. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=10#ix-p10.2

3395. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=10#iii.iii.ii-p6.2

3396. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=10#iii.iii.iii-p19.1

3397. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=10#iv\_1-p26.3

3398. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=10#iv-p17.5

3399. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=11#vii-p66.3

3400. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=11#viii-p36.3

3401. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=11#viii-p46.2

3402. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=11#ix-p10.3

3403. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=12#xii-p45.4

3404. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=12#xii-p21.1

3405. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=12#i\_5-p8.1

3406. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=12#viii\_1-p52.2

3407. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=12#ix\_1-p12.2

3408. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=18#vii\_1-p59.2

3409. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=18#xii\_1-p46.3

3410. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=18#vi\_2-p36.1

3411. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=18#iii.viii.iii-p48.1

3412. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=6&scrV=19#iv\_4-p24.2

3413. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=7&scrV=22#iv-p21.1

3414. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=7&scrV=25#i\_4-p31.8

3415. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=7&scrV=25#xii\_1-p28.3

3416. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=7&scrV=25#v\_2-p25.3

3417. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=7&scrV=26#v\_4-p10.1

3418. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=8&scrV=10#iii.i.iii-p45.5

3419. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=8&scrV=10#vi\_4-p27.4

3420. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=8&scrV=11#vi\_1-p67.1

3421. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=8&scrV=11#vi\_3-p36.1

3422. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=12#xv-p10.3

3423. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=12#xi-p24.3

3424. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=12#xvi-p9.2

3425. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=14#iii.vii.iii-p20.1

3426. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=15#x-p41.4

3427. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=15#xi\_1-p7.2

3428. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=24#xvi-p9.1

3429. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=24#iv\_1-p10.6

3430. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=28#xvi-p26.1

3431. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=9&scrV=28#v\_1-p22.5

3432. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=12#xvi-p12.1

3433. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=13#xvi-p12.2

3434. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=19#iv-p34.1

3435. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=19#iv\_1-p12.3

3436. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=22#iv\_1-p13.1

3437. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=23#xiii\_1-p21.7

3438. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=29#iii.iii.iii-p20.3

3439. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=29#v\_1-p24.4

3440. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=30#vii\_1-p37.1

3441. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=30#xii-p25.2

3442. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=31#vii\_1-p37.2

3443. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=31#vii\_3-p21.4

3444. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=32#vii-p43.2

3445. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=32#i\_5-p15.3

3446. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=32#i\_5-p39.1

3447. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=32#v\_3-p24.1

3448. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=34#vii-p9.3

3449. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=34#xi-p35.1

3450. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=35#i\_5-p8.3

3451. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=36#i\_5-p8.4

3452. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=36#iii.iii.ii-p47.1

3453. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=37#xvi-p29.1

3454. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=39#v-p36.1

3455. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=39#ix-p22.1

3456. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=39#xi-p20.1

3457. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=10&scrV=39#vi\_1-p34.1

3458. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=0#i\_5-p25.3

3459. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=0#vi\_1-p38.1

3460. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=1#xiii-p18.2

3461. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=1#vii-p63.1

3462. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=1#v-p41.1

3463. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=1#vi\_2-p20.4

3464. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=6#iii.iii.ii-p17.1

3465. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=6#xiii\_1-p42.1

3466. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=6#vii\_3-p26.2

3467. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#xiii-p18.3

3468. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#xii-p43.2

3469. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#xv-p17.6

3470. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#xii-p56.4

3471. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#viii\_1-p15.6

3472. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#xv-p35.1

3473. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#ix\_1-p34.4

3474. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#xiv\_1-p56.2

3475. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#iii.viii.ii-p23.3

3476. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#iii.viii.iii-p29.3

3477. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=7#vii\_3-p28.5

3478. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=10#iii.vii.iii-p24.2

3479. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=12#iii.vii.ii-p10.10

3480. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=13#iii.i.iii-p11.2

3481. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=13#vii-p51.1

3482. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=13#xv-p17.4

3483. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=13#x-p51.6

3484. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=13#xii-p25.1

3485. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=13#xi\_1-p13.6

3486. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=14#xv-p20.6

3487. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=14#xv-p24.2

3488. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=16#xv-p10.7

3489. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=16#xvii-p56.4

3490. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=24#iii.i.ii-p25.1

3491. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=24#iv\_3-p12.1

3492. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=24#xi-p19.1

3493. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=25#iii.i.ii-p25.2

3494. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=25#iii.i.iii-p22.9

3495. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=25#xiv-p68.2

3496. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=25#xi-p38.1

3497. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=25#vii\_1-p16.2

3498. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=25#iii.viii.ii-p67.2

3499. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#iii.i.ii-p47.1

3500. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#iv-p47.1

3501. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#iii.i.iii-p22.10

3502. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#xiv-p46.1

3503. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#xiv-p51.1

3504. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#xi-p11.1

3505. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=26#xv\_1-p23.1

3506. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=34#i\_5-p15.4

3507. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=35#vii-p38.1

3508. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=35#vii\_1-p65.4

3509. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=35#xvii-p63.4

3510. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=35#i\_5-p25.5

3511. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=11&scrV=35#i\_5-p48.4

3512. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=1#xiii-p47.1

3513. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=1#xiii-p57.1

3514. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=1#ix-p36.1

3515. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=1#xi-p73.1

3516. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=1#xii-p21.2

3517. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=1#xii-p24.1

3518. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=2#xiii-p57.2

3519. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=2#ix-p36.2

3520. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=2#ix\_1-p2.8

3521. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=2#iii.viii.iii-p48.2

3522. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=3#i\_5-p38.2

3523. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=4#vii-p9.2

3524. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=5#i\_5-p47.3

3525. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=5#v\_3-p38.4

3526. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=5#vi\_3-p8.1

3527. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=5#vi\_3-p32.1

3528. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=6#i\_7-p55.1

3529. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=9#vii-p40.3

3530. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=9#iii.ii.ii-p11.4

3531. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=9#vi\_3-p23.3

3532. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=9#i\_7-p55.2

3533. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=10#iv-p35.4

3534. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=10#xv-p10.1

3535. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=10#x-p47.11

3536. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=10#xi\_1-p12.3

3537. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=11#viii-p29.2

3538. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=14#vii-p30.3

3539. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=14#xv-p10.6

3540. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=14#viii\_1-p40.12

3541. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=14#iii.viii.iii-p21.2

3542. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=14#iii.viii.iii-p33.2

3543. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=14#iv\_4-p27.2

3544. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=16#iv-p45.1

3545. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=16#vii\_1-p20.1

3546. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=16#i\_7-p44.2

3547. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=16#vii\_3-p33.1

3548. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=22#xv-p11.2

3549. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=22#xv-p13.4

3550. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=22#iii.ii.ii-p33.1

3551. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=22#iv\_1-p41.2

3552. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#xv-p11.3

3553. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#xii-p26.2

3554. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#xvii-p16.1

3555. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#iii.ii.ii-p19.18

3556. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#iii.ii.ii-p33.2

3557. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#iii.iii.ii-p29.1

3558. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#iv\_1-p21.2

3559. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=23#iv\_1-p41.3

3560. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=24#iv-p20.1

3561. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=24#xvi-p15.5

3562. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=25#x-p42.3

3563. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=25#v\_1-p42.2

3564. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=25#iii.vii.iii-p23.3

3565. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=28#viii-p47.2

3566. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=12&scrV=29#viii-p47.3

3567. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=3#xii-p30.1

3568. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=5#xiv-p60.3

3569. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=7#xiv-p53.4

3570. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=7#xii-p32.4

3571. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=7#xii-p14.6

3572. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=17#xv\_1-p33.2

3573. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=18#vi\_4-p46.1

3574. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=20#viii\_1-p14.5

3575. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=21#x-p47.9

3576. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=21#viii\_1-p14.6

3577. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=21#x\_1-p18.2

3578. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Heb&scrCh=13&scrV=21#xvi\_1-p15.1

3579. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=2#vi-p47.1

3580. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=2#i\_5-p39.3

3581. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=3#i\_5-p45.1

3582. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=4#i\_5-p25.2

3583. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=4#i\_5-p38.4

3584. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=5#iii.viii.ii-p66.2

3585. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=8#xi-p21.1

3586. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=8#xv\_1-p26.2

3587. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=8#iv\_3-p6.1

3588. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=9#xiv-p47.2

3589. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=10#xiv-p47.3

3590. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=12#i\_5-p36.5

3591. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=12#iii.iii.ii-p47.2

3592. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=13#v\_3-p43.12

3593. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=14#xi\_1-p33.1

3594. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=14#vii\_3-p29.1

3595. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=15#vi\_4-p39.1

3596. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=17#v\_2-p34.2

3597. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=18#x\_1-p13.1

3598. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=21#xii\_1-p10.6

3599. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=21#iv\_4-p37.1

3600. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=22#xii\_1-p16.4

3601. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=27#xiii-p47.2

3602. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=27#xiv-p70.1

3603. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=1&scrV=27#iv\_4-p39.1

3604. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=1#xv\_1-p20.1

3605. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=1#xiv-p50.2

3606. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=5#xiii-p40.1

3607. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=6#xiii-p40.2

3608. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=12#vi\_4-p38.2

3609. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=13#iii.iii.iii-p49.6

3610. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=14#ix\_1-p31.3

3611. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=14#xiii\_1-p27.1

3612. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=19#iv-p22.1

3613. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=20#xiii\_1-p41.1

3614. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=2&scrV=23#xiii\_1-p38.1

3615. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=3&scrV=2#xi\_1-p40.1

3616. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=3&scrV=10#xiv\_1-p24.2

3617. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=3&scrV=15#i\_3-p46.1

3618. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=3&scrV=15#xiv-p15.2

3619. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=3#xv\_1-p29.1

3620. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=4#xiii-p38.1

3621. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=4#xiv-p42.2

3622. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=4#i\_5-p28.1

3623. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=5#v\_3-p38.8

3624. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=6#v\_3-p38.9

3625. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=8#v\_3-p47.1

3626. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=8#iv\_4-p31.2

3627. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=8#v\_4-p16.3

3628. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=12#iii.i.iii-p47.2

3629. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=4&scrV=17#vi\_4-p35.14

3630. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=5&scrV=10#xii-p21.5

3631. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jas&scrCh=5&scrV=17#xii-p23.1

3632. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=2#xii\_1-p16.11

3633. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=2#iv\_2-p59.2

3634. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#vi-p39.1

3635. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#x-p51.3

3636. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#xi\_1-p13.3

3637. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#vi\_3-p16.2

3638. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#iii.viii.iii-p51.2

3639. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#iii.viii.iii-p52.5

3640. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=3#iv\_4-p17.1

3641. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=4#v\_4-p24.1

3642. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=5#viii-p32.3

3643. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=5#x\_1-p17.1

3644. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=5#iii.viii.iii-p38.4

3645. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=6#xi-p34.1

3646. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=6#i\_5-p17.1

3647. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=6#vi\_2-p34.1

3648. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=7#i\_5-p15.1

3649. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=7#ix\_1-p4.5

3650. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=7#vi\_2-p22.8

3651. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=7#iii.viii.ii-p63.2

3652. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=8#iii.i.ii-p44.2

3653. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=8#viii-p44.3

3654. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=8#v\_1-p10.3

3655. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=8#xii\_1-p46.6

3656. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=8#vi\_2-p12.3

3657. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=8#iii.viii.iii-p49.5

3658. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=9#xi-p5.2

3659. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=12#iii.i.iii-p8.1

3660. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=12#viii\_1-p31.1

3661. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=12#ix\_1-p23.7

3662. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#vii-p64.1

3663. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#ix-p24.1

3664. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#viii\_1-p27.7

3665. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#xi-p13.1

3666. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#v\_1-p8.3

3667. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#v\_1-p27.9

3668. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#v\_1-p29.1

3669. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=13#vi\_2-p38.1

3670. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=14#xi\_1-p48.1

3671. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=14#vi\_3-p9.5

3672. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=14#vi\_3-p15.2

3673. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=14#vi\_3-p31.2

3674. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=14#i\_7-p29.3

3675. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#xv-p10.4

3676. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#x-p47.2

3677. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#viii\_1-p40.3

3678. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#xi\_1-p12.1

3679. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#xiv\_1-p31.1

3680. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#vi\_3-p30.1

3681. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=15#iv\_4-p40.3

3682. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=16#x-p47.3

3683. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=17#xiii-p33.3

3684. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=17#viii-p41.2

3685. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=17#iii.iii.iii-p17.2

3686. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=17#xiii\_1-p40.1

3687. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=17#vi\_3-p15.3

3688. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=17#i\_7-p54.1

3689. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=18#i\_4-p24.1

3690. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=18#v\_1-p23.1

3691. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=19#i\_4-p24.2

3692. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=19#v\_1-p23.2

3693. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=22#v\_4-p12.3

3694. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=22#v\_4-p36.3

3695. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=1&scrV=23#xi-p41.1

3696. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=2#xii\_1-p51.1

3697. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=2#i\_6-p12.1

3698. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=2#iii.vii.ii-p24.1

3699. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=2#v\_3-p36.1

3700. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=2#vi\_3-p9.3

3701. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#iii.i.ii-p36.3

3702. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#iii.i.iii-p26.2

3703. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#viii-p28.1

3704. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#vi-p13.1

3705. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#xiii\_1-p39.4

3706. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#iv\_3-p3.2

3707. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=3#vi\_3-p7.1

3708. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=7#i\_3-p41.9

3709. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=7#vi\_1-p12.3

3710. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=8#xiv-p40.8

3711. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=8#vi\_1-p12.4

3712. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=9#xii-p51.1

3713. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=9#x-p47.5

3714. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=9#viii\_1-p27.2

3715. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=9#viii\_1-p33.2

3716. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=9#xi\_1-p45.1

3717. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=9#xiv\_1-p48.1

3718. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=11#xv-p26.2

3719. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=11#iv\_4-p37.3

3720. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=12#xii-p43.4

3721. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=12#i\_4-p34.3

3722. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=12#xiv\_1-p46.2

3723. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=21#xiii-p56.1

3724. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=21#i\_5-p36.6

3725. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=2&scrV=21#xii\_1-p20.2

3726. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=1#xii-p44.2

3727. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=3#xiv-p49.1

3728. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=4#xiv-p49.2

3729. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=6#xii-p22.1

3730. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=9#xi\_1-p21.3

3731. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=10#iv\_2-p33.4

3732. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=15#vii-p58.3

3733. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=18#xii\_1-p28.1

3734. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=18#v\_2-p25.2

3735. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=18#i\_6-p38.2

3736. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=19#xvi-p15.4

3737. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=19#iii.ii.ii-p19.17

3738. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=19#iii.iii.ii-p29.2

3739. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=19#iv\_1-p21.1

3740. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=19#vi\_1-p38.2

3741. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=20#vi\_1-p38.3

3742. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=21#i\_4-p39.1

3743. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=21#xii\_1-p10.8

3744. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=21#xii\_1-p37.1

3745. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=21#v\_4-p17.3

3746. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=3&scrV=22#v\_1-p36.1

3747. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=1#iii.i.ii-p39.5

3748. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=1#iv\_4-p37.2

3749. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=3#xi-p69.2

3750. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=4#xv-p35.2

3751. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=4#viii\_1-p52.1

3752. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=4#ix\_1-p2.2

3753. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=4#iii.viii.ii-p23.2

3754. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=4#iii.viii.ii-p32.1

3755. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=4#iii.viii.ii-p38.1

3756. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=5#iii.viii.ii-p32.2

3757. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=11#xiv\_1-p27.2

3758. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=12#xii-p55.1

3759. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=13#vi-p49.1

3760. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=13#viii\_1-p25.2

3761. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=13#i\_5-p56.1

3762. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=13#iii.iii.ii-p26.1

3763. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=13#v\_1-p27.8

3764. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=13#iii.viii.iii-p38.3

3765. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=14#vii-p45.1

3766. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=14#iii.iii.ii-p26.2

3767. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=14#xiv\_1-p40.3

3768. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=14#vi\_2-p13.3

3769. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=14#iii.viii.iii-p53.1

3770. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=15#iii.viii.iii-p53.2

3771. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=17#iii.iii.ii-p14.2

3772. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=17#vi\_1-p32.1

3773. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=4&scrV=18#xii\_1-p46.1

3774. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=2#xiii-p63.2

3775. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=3#xii-p32.1

3776. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=4#xi-p71.1

3777. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=7#xiv-p61.6

3778. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=8#xiii-p68.1

3779. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=8#x\_1-p19.2

3780. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=8#iv\_3-p17.6

3781. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=9#xii-p45.2

3782. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=9#xii-p30.2

3783. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=9#i\_5-p46.1

3784. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=9#v\_3-p34.4

3785. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=9#v\_3-p38.6

3786. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=10#x-p48.2

3787. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=10#x-p52.1

3788. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=10#iii.iii.ii-p47.3

3789. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=10#xi\_1-p6.2

3790. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=10#xi\_1-p29.1

3791. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1Pet&scrCh=5&scrV=10#v\_3-p38.7

3792. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=3#x\_1-p15.8

3793. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=3#xi\_1-p4.3

3794. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=3#xi\_1-p44.1

3795. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=3#xii\_1-p16.12

3796. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=3#vi\_3-p28.6

3797. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#iv-p35.3

3798. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#ix-p30.1

3799. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#x-p47.6

3800. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#x-p48.3

3801. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#xv-p29.1

3802. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#xi\_1-p18.1

3803. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=4#vi\_3-p28.7

3804. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=5#xii\_1-p40.3

3805. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=5#xiii\_1-p22.2

3806. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=5#xiii\_1-p45.2

3807. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=5#iii.vii.ii-p17.2

3808. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=5#iii.vii.iii-p42.1

3809. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=6#i\_5-p28.2

3810. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=6#xii\_1-p40.4

3811. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=8#iii.i.iii-p26.10

3812. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=8#xiii\_1-p27.6

3813. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=8#iv\_4-p21.4

3814. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=9#i\_3-p41.5

3815. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=9#iv\_2-p45.2

3816. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=9#v\_4-p17.4

3817. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=10#viii-p32.4

3818. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=10#viii-p46.1

3819. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=10#iv\_2-p50.1

3820. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=10#iii.viii.ii-p57.1

3821. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=11#xii\_1-p50.1

3822. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=16#ix\_1-p27.4

3823. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=17#ix\_1-p27.5

3824. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=1&scrV=19#iii.viii.iii-p48.4

3825. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=3#i\_6-p34.4

3826. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=4#vii\_1-p41.1

3827. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=4#iv\_2-p14.7

3828. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=4#iii.vii.iii-p22.3

3829. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=7#iii.iii.iii-p42.3

3830. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=7#xiv\_1-p31.4

3831. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=8#iii.iii.iii-p42.4

3832. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=8#xiv\_1-p31.5

3833. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=9#iii.iii.iii-p42.1

3834. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=17#vii\_1-p32.2

3835. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=18#v\_3-p25.1

3836. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=19#i\_4-p25.1

3837. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=19#vi\_4-p14.2

3838. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=20#vi\_1-p45.8

3839. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=20#iii.vii.iii-p27.9

3840. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=2&scrV=20#v\_4-p26.5

3841. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=2#v-p47.2

3842. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=3#xvi-p27.1

3843. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=3#v\_1-p27.4

3844. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=3#vi\_4-p45.5

3845. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=4#xvi-p27.2

3846. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=4#v\_1-p16.1

3847. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=4#v\_1-p27.5

3848. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=9#iii.iii.iii-p25.3

3849. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=10#v-p17.1

3850. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=10#vi\_1-p20.1

3851. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=11#xvi-p35.4

3852. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=11#v\_1-p27.7

3853. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=11#vi\_1-p21.1

3854. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=11#xiv\_1-p32.1

3855. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=11#iii.vii.iii-p40.3

3856. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=11#i\_7-p14.2

3857. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=12#xvi-p32.4

3858. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=12#xvi-p35.5

3859. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=12#iv\_4-p22.3

3860. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#xiv-p58.3

3861. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#vii-p33.1

3862. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#viii-p46.3

3863. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#v-p15.2

3864. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#xv-p24.7

3865. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#xvi-p49.1

3866. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#v\_1-p27.1

3867. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#iv\_4-p25.4

3868. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2Pet&scrCh=3&scrV=14#v\_4-p6.2

3869. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=1#i\_6-p3.2

3870. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=1#iii.vii.iii-p7.3

3871. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=3#iii.vii.ii-p20.1

3872. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=4#iii.vii.ii-p20.2

3873. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=7#ix-p16.4

3874. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=7#v\_4-p18.3

3875. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=7#v\_4-p31.2

3876. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=7#vi\_4-p28.6

3877. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=8#vi\_4-p9.1

3878. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=9#v-p44.1

3879. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=9#iii.iii.iii-p40.1

3880. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=9#i\_6-p34.6

3881. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=9#i\_6-p37.1

3882. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=9#i\_6-p46.1

3883. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=10#xi\_1-p40.2

3884. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=10#vi\_4-p9.2

3885. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=1&scrV=12#ix\_1-p27.10

3886. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=1#i\_6-p5.1

3887. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=1#i\_6-p4.1

3888. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=2#xvi\_1-p7.2

3889. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=3#iii.vii.iii-p32.4

3890. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=3#i\_6-p5.2

3891. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=4#iii.i.iii-p12.1

3892. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=4#vi\_1-p46.3

3893. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=4#iii.vii.iii-p32.5

3894. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=4#iii.viii.ii-p16.1

3895. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=6#vi-p25.4

3896. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=6#i\_6-p4.2

3897. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=6#i\_6-p5.3

3898. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=7#iii.vii.iii-p11.1

3899. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=7#i\_6-p5.4

3900. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=10#xii-p66.1

3901. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=11#iv\_4-p44.1

3902. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=12#i\_6-p1.1

3903. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=12#iii.viii.ii-p16.2

3904. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=12#i\_1-p35.23

3905. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=13#i\_6-p3.1

3906. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=13#iii.vii.ii-p1.1

3907. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=13#iii.vii.iii-p1.1

3908. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=13#iv\_3-p1.1

3909. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=13#v\_3-p1.1

3910. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=13#vi\_3-p1.1

3911. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=15#xiii-p38.3

3912. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=15#xiv-p40.12

3913. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=15#x-p15.1

3914. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=15#iv\_2-p27.5

3915. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=15#i\_6-p5.5

3916. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=16#xiv-p15.1

3917. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=16#x-p15.2

3918. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=17#xiv-p40.2

3919. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=18#i\_6-p3.3

3920. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=20#iii.i.iii-p16.4

3921. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=21#vii\_1-p63.2

3922. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=25#xi-p27.1

3923. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=25#viii\_1-p36.1

3924. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=25#iii.viii.ii-p16.3

3925. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=27#iii.viii.ii-p16.4

3926. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=28#xvi-p52.1

3927. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=28#xvi-p53.3

3928. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=28#iii.viii.ii-p16.5

3929. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=28#iii.viii.iii-p17.1

3930. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=2&scrV=29#v-p23.2

3931. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#xi\_1-p19.1

3932. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#vi\_3-p7.2

3933. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#vi\_3-p24.2

3934. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#vi\_3-p27.2

3935. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#i\_7-p1.1

3936. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#iii.viii.ii-p1.1

3937. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=1#i\_1-p41.5

3938. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#iii.i.iii-p10.5

3939. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#iii.i.iii-p20.3

3940. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#xiii-p62.2

3941. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#vii-p25.2

3942. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#ix-p16.2

3943. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#viii\_1-p23.1

3944. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#xv-p25.1

3945. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#xvi-p17.3

3946. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#iii.ii.ii-p27.2

3947. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#iii.ii.ii-p28.2

3948. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#iv\_1-p9.4

3949. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#v\_1-p14.2

3950. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#viii\_1-p38.5

3951. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#vi\_2-p22.1

3952. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#vi\_2-p25.3

3953. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#vi\_3-p27.3

3954. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=2#iii.viii.iii-p1.1

3955. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#xiii-p62.3

3956. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#ix-p15.3

3957. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#x-p47.8

3958. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#xi-p29.1

3959. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#xv-p25.2

3960. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#viii\_1-p40.11

3961. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#viii\_1-p51.2

3962. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#xiv\_1-p51.1

3963. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#iv\_2-p56.1

3964. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#iv\_4-p1.1

3965. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=3#v\_4-p1.1

3966. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=4#vi\_4-p1.1

3967. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=4#vii\_3-p1.1

3968. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=5#iii.viii.ii-p16.6

3969. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=6#iii.viii.iii-p19.3

3970. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=7#v-p23.1

3971. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=8#v\_3-p43.3

3972. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=8#vi\_4-p9.4

3973. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=9#xi\_1-p48.2

3974. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=10#iii.viii.ii-p23.1

3975. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=12#iii.iii.iii-p49.1

3976. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=16#iii.viii.ii-p16.7

3977. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=19#iv-p8.1

3978. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=19#viii-p43.1

3979. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=23#iv-p17.2

3980. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=3&scrV=23#vi\_1-p51.1

3981. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=4#iii.i.ii-p42.2

3982. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=4#x\_1-p23.1

3983. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=5#xiv-p8.1

3984. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=9#iv\_2-p15.2

3985. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=9#iv\_2-p18.2

3986. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=10#xv\_1-p35.2

3987. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=10#iv\_2-p15.3

3988. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=10#iv\_2-p18.1

3989. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=10#iv\_2-p51.2

3990. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=10#i\_7-p13.2

3991. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=17#vi-p25.3

3992. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=17#vii\_1-p63.1

3993. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=17#xvi-p53.2

3994. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=17#xvii-p67.1

3995. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=17#iii.viii.ii-p16.8

3996. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=18#vii\_1-p63.3

3997. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=19#vi-p16.4

3998. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=19#xvi\_1-p33.1

3999. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=4&scrV=19#i\_7-p46.3

4000. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=1#iii.i.ii-p45.3

4001. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=3#xiii-p47.3

4002. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=3#vi-p24.2

4003. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=3#xiii\_1-p24.5

4004. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=3#iv\_3-p3.1

4005. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=3#vi-p24.1

4006. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=4#iii.i.ii-p30.1

4007. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=4#xiii-p47.4

4008. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=4#xv-p37.1

4009. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=5#xv-p37.2

4010. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=5#iii.vii.iii-p21.1

4011. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=9#xiii\_1-p6.2

4012. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=10#iii.i.iii-p26.7

4013. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=10#vi-p30.1

4014. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=10#vi-p24.3

4015. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=10#xiii\_1-p39.1

4016. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=10#iv\_3-p5.3

4017. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=18#v\_3-p43.1

4018. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=18#v\_3-p49.3

4019. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=18#vi\_4-p50.2

4020. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=1John&scrCh=5&scrV=19#viii-p31.5

4021. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=2John&scrCh=1&scrV=8#xi-p79.2

4022. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=3John&scrCh=1&scrV=2#xvii-p41.1

4023. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=3John&scrCh=1&scrV=11#x-p17.3

4024. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=3John&scrCh=1&scrV=11#iv\_4-p44.2

4025. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=4#xii\_1-p41.1

4026. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=4#xvi\_1-p49.1

4027. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=4#vi\_4-p14.1

4028. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=5#iii.iii.ii-p32.5

4029. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=9#vii\_3-p16.6

4030. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=14#xvi-p13.7

4031. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=14#v\_1-p22.3

4032. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=14#v\_1-p16.2

4033. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=15#xvi-p13.7

4034. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=20#vi\_3-p26.7

4035. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=20#i\_7-p42.6

4036. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=21#xv-p18.2

4037. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=21#xvi-p37.1

4038. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=21#x\_1-p13.5

4039. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=21#vi\_2-p28.3

4040. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=24#viii\_1-p16.3

4041. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=24#xv-p25.3

4042. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=24#iii.ii.ii-p25.3

4043. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=24#x\_1-p20.1

4044. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=24#iii.viii.iii-p27.1

4045. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=24#vi\_4-p29.3

4046. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Jude&scrCh=1&scrV=25#viii\_1-p51.3

4047. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=0#xvii-p44.3

4048. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=5#vi-p43.5

4049. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=5#xi-p24.1

4050. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=5#xvi\_1-p11.6

4051. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=5#v\_4-p31.3

4052. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=6#xi-p24.2

4053. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=6#iii.iii.iii-p55.6

4054. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=6#iv\_1-p10.7

4055. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=8#iii.vii.iii-p25.2

4056. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=1&scrV=11#iii.vii.iii-p25.3

4057. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=2#xv\_1-p16.4

4058. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=4#viii-p40.1

4059. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=4#iv\_3-p14.1

4060. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=8#iii.vii.iii-p25.4

4061. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=10#iii.iii.ii-p40.5

4062. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=10#vi\_2-p28.2

4063. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=2&scrV=17#iii.viii.ii-p43.1

4064. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=2#xii\_1-p45.1

4065. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=4#iii.iii.ii-p42.3

4066. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=4#xi\_1-p14.4

4067. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=4#xv\_1-p16.5

4068. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=5#viii\_1-p31.3

4069. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=14#ix\_1-p26.1

4070. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=17#i\_3-p41.6

4071. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=17#iv\_3-p14.3

4072. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=18#i\_3-p39.3

4073. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=18#i\_3-p41.7

4074. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=18#iv-p51.2

4075. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=18#iv\_3-p14.4

4076. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=20#iv-p26.2

4077. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=3&scrV=20#x-p50.1

4078. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=4&scrV=10#xv\_1-p20.4

4079. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=4&scrV=11#x\_1-p11.2

4080. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=4&scrV=11#xi\_1-p10.1

4081. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=4&scrV=29#i\_7-p56.1

4082. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=5&scrV=9#iv-p25.4

4083. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=5&scrV=9#i\_4-p23.2

4084. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=5&scrV=9#xii\_1-p16.7

4085. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=5&scrV=12#iii.i.iii-p37.1

4086. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=5&scrV=12#xi\_1-p10.2

4087. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=6&scrV=10#xvi-p13.6

4088. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=6&scrV=15#vii\_1-p33.2

4089. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=6&scrV=16#vii\_1-p33.3

4090. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=13#vii-p45.3

4091. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=14#iv-p47.4

4092. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=14#vii-p45.4

4093. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=14#iv\_1-p15.1

4094. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=14#vi\_2-p9.1

4095. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=14#v\_4-p31.4

4096. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=15#iv-p47.5

4097. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=15#iv\_1-p15.2

4098. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=15#vi\_2-p24.3

4099. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=7&scrV=17#vi\_2-p24.1

4100. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=12&scrV=4#v\_3-p24.14

4101. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=12&scrV=11#vii-p9.4

4102. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=12&scrV=11#xiv\_1-p40.4

4103. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=12&scrV=21#ix\_1-p30.6

4104. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=13&scrV=8#iii.vii.iii-p8.1

4105. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=13&scrV=10#i\_5-p51.3

4106. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=14&scrV=13#xvii-p64.3

4107. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=14&scrV=13#iii.ii.ii-p4.8

4108. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=14&scrV=13#iii.ii.ii-p24.1

4109. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=14&scrV=13#iii.iii.iii-p55.9

4110. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=16&scrV=5#iii.iii.iii-p24.5

4111. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=16&scrV=5#iii.iii.iii-p49.4

4112. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=16&scrV=6#iii.iii.iii-p49.5

4113. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=20&scrV=6#xvii-p66.1

4114. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=20&scrV=12#v-p26.2

4115. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=20&scrV=12#xiii\_1-p40.2

4116. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=20&scrV=12#i\_6-p34.5

4117. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=20&scrV=13#xvii-p50.6

4118. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=21&scrV=21#iii.ii.ii-p24.3

4119. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=21&scrV=27#vii-p30.2

4120. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=21&scrV=27#iv\_4-p28.1

4121. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=21&scrV=27#v\_4-p15.8

4122. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=4#iv\_1-p8.1

4123. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=11#iv\_4-p43.2

4124. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=13#iii.vii.iii-p25.5

4125. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=14#iii.viii.ii-p21.2

4126. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=17#xvi-p40.1

4127. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=17#xvi-p50.1

4128. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=17#v\_1-p19.2

4129. file://localhost/ccel/m/manton/manton20/cache/manton20.html3?scrBook=Rev&scrCh=22&scrV=20#xvi-p30.2

4130. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p9.3

4131. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p36.2

4132. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-p49.3

4133. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p21.2

4134. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p19.2

4135. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p29.1

4136. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p3.1

4137. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p9.2

4138. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p30.1

4139. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-p2.1

4140. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-p12.1

4141. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-p32.2

4142. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p6.1

4143. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p55.1

4144. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p6.1

4145. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p33.4

4146. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p29.2

4147. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p15.2

4148. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p5.1

4149. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p27.4

4150. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p42.4

4151. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-p6.4

4152. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p2.2

4153. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p55.8

4154. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p26.2

4155. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p2.15

4156. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p33.1

4157. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-p12.2

4158. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-p11.2

4159. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-p8.1

4160. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p8.5

4161. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p8.1

4162. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-p55.3

4163. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p10.5

4164. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p42.2

4165. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-p26.4

4166. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.2

4167. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.8

4168. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-p10.1

4169. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p59.2

4170. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p25.4

4171. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p45.2

4172. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p4.8

4173. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p10.1

4174. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p15.1

4175. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p12.1

4176. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p2.1

4177. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p36.3

4178. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p38.3

4179. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-p9.3

4180. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p2.13

4181. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-p48.1

4182. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p9.1

4183. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-p16.2

4184. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p43.3

4185. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-p5.1

4186. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-p6.5

4187. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p59.1

4188. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p8.2

4189. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p9.12

4190. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p9.1

4191. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-p8.3

4192. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p15.3

4193. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-p9.1

4194. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-p10.2

4195. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-p12.1

4196. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-p25.2

4197. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p23.1

4198. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p9.3

4199. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p44.5

4200. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p42.1

4201. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-p9.2

4202. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.5

4203. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p4.3

4204. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p4.1

4205. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p17.1

4206. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p70.1

4207. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-p20.2

4208. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-p9.1

4209. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p27.1

4210. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p5.1

4211. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p47.4

4212. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p4.1

4213. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-p29.1

4214. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p24.5

4215. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p19.13

4216. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p12.5

4217. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-p10.5

4218. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-p28.2

4219. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p13.3

4220. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p49.2

4221. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.1

4222. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.6

4223. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-p45.4

4224. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-p27.1

4225. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-p7.4

4226. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-p4.4

4227. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p70.2

4228. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p15.7

4229. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p25.2

4230. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p25.3

4231. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p27.3

4232. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p20.3

4233. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.5

4234. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p36.2

4235. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p31.5

4236. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p25.1

4237. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p16.1

4238. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p33.2

4239. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-p32.2

4240. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p28.2

4241. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-p14.6

4242. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-p8.2

4243. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-p36.6

4244. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-p21.6

4245. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-p16.5

4246. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p16.7

4247. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p26.1

4248. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p26.2

4249. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p17.4

4250. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p17.6

4251. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-p3.1

4252. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p28.2

4253. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p19.3

4254. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p19.1

4255. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p28.2

4256. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-p39.2

4257. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p39.2

4258. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.11

4259. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-p28.3

4260. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-p32.5

4261. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-p33.4

4262. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p38.1

4263. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p12.4

4264. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-p24.1

4265. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p55.5

4266. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p10.2

4267. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p19.12

4268. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p31.1

4269. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p11.1

4270. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p37.2

4271. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p25.2

4272. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-p8.1

4273. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p12.2

4274. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-p32.6

4275. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-p22.2

4276. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p4.9

4277. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p66.1

4278. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p23.3

4279. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-p27.4

4280. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p63.1

4281. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p23.4

4282. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-p9.3

4283. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p27.3

4284. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-p45.2

4285. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p11.2

4286. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p46.2

4287. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p36.1

4288. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p9.2

4289. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p27.3

4290. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p28.3

4291. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p44.3

4292. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-p14.3

4293. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-p55.3

4294. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p14.2

4295. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p4.2

4296. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p12.3

4297. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p43.1

4298. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p23.6

4299. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.4

4300. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.2

4301. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.9

4302. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.3

4303. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.7

4304. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.3

4305. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.9

4306. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p20.2

4307. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p17.3

4308. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p17.5

4309. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p24.6

4310. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p49.1

4311. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p55.10

4312. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p25.3

4313. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p36.1

4314. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p8.2

4315. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p9.1

4316. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p8.1

4317. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p4.2

4318. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p32.1

4319. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p36.3

4320. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p25.6

4321. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-p52.1

4322. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p23.5

4323. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p40.1

4324. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-p16.1

4325. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-p7.3

4326. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-p60.1

4327. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p34.1

4328. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-p16.1

4329. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p16.1

4330. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-p33.4

4331. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p2.6

4332. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p48.1

4333. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p4.2

4334. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p44.1

4335. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p48.1

4336. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-p18.3

4337. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p30.2

4338. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-p22.6

4339. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-p38.2

4340. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-p15.1

4341. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-p26.9

4342. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-p49.3

4343. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p15.3

4344. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p7.2

4345. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p7.1

4346. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p2.1

4347. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-p26.4

4348. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-p36.3

4349. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-p16.5

4350. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p40.1

4351. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p37.1

4352. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p37.1

4353. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-p44.2

4354. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-p25.3

4355. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-p25.2

4356. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p22.4

4357. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p22.3

4358. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p40.3

4359. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p7.2

4360. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-p7.1

4361. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-p33.1

4362. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p20.2

4363. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-p12.2

4364. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-p28.8

4365. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-p28.9

4366. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-p28.2

4367. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p30.3

4368. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-p36.2

4369. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p32.3

4370. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-p28.3

4371. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p30.4

4372. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-p36.1

4373. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p32.1

4374. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p50.3

4375. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p41.1

4376. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p44.1

4377. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-p14.1

4378. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p22.2

4379. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p18.1

4380. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-p21.2

4381. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-p17.1

4382. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-p18.1

4383. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p15.5

4384. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p5.1

4385. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p35.1

4386. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-p32.6

4387. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-p16.1

4388. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.4

4389. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p19.14

4390. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-p42.2

4391. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p28.3

4392. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-p18.1

4393. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-p20.1

4394. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-p42.1

4395. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-p31.1

4396. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-p24.7

4397. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-p22.2

4398. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p22.3

4399. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-p15.4

4400. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p35.2

4401. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-p36.3

4402. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-p23.1

4403. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-p9.1

4404. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-p3.2

4405. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-p10.1

4406. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-p14.1

4407. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-p39.3

4408. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p39.1

4409. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p39.2

4410. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p17.2

4411. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p17.1

4412. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p28.1

4413. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-p46.1

4414. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-p2.2

4415. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p12.1

4416. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p35.4

4417. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-p51.2

4418. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-p2.1

4419. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-p35.1

4420. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-p16.2

4421. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-p16.2

4422. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-p3.3

4423. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p23.3

4424. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p28.2

4425. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p4.1

4426. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p24.1

4427. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p4.2

4428. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p24.2

4429. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-p33.1

4430. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-p47.1

4431. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p9.2

4432. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p9.1

4433. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-p28.1

4434. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p14.4

4435. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p21.1

4436. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p13.1

4437. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-p23.2

4438. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-p28.2

4439. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-p19.15

4440. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p9.5

4441. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-p10.4

4442. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-p36.2

4443. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-p7.4

4444. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-p39.4

4445. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-p21.7

4446. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p26.1

4447. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p26.2

4448. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-p22.1

4449. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-p22.1

4450. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-p26.1

4451. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-p13.1

4452. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-p32.2

4453. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-p16.11

4454. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i-Page\_i

4455. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i-Page\_ii

4456. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i-Page\_iii

4457. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i-Page\_iv

4458. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_1-Page\_vi

4459. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_1-Page\_vii

4460. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_1-Page\_viii

4461. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_1-Page\_1

4462. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii-Page\_2

4463. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_4

4464. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_5

4465. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_6

4466. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_7

4467. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_8

4468. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_9

4469. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_10

4470. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_11

4471. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_3-Page\_12

4472. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_13

4473. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_14

4474. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_15

4475. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_16

4476. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_17

4477. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_18

4478. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_19

4479. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_20

4480. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.ii-Page\_21

4481. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_22

4482. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_23

4483. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_24

4484. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_25

4485. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_26

4486. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_27

4487. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_28

4488. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_29

4489. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_30

4490. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.i.iii-Page\_31

4491. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_32

4492. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_33

4493. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_34

4494. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_35

4495. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_36

4496. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_37

4497. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_38

4498. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_39

4499. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_40

4500. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv-Page\_41

4501. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_42

4502. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_43

4503. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_44

4504. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_45

4505. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_46

4506. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_47

4507. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_48

4508. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_49

4509. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v-Page\_50

4510. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_51

4511. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_52

4512. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_53

4513. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_54

4514. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_55

4515. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_56

4516. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_57

4517. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_58

4518. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_59

4519. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_60

4520. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_61

4521. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi-Page\_62

4522. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_63

4523. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_64

4524. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_65

4525. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_66

4526. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_67

4527. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_68

4528. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_69

4529. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_70

4530. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_71

4531. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_72

4532. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_73

4533. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii-Page\_74

4534. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_75

4535. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_76

4536. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_77

4537. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_78

4538. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_79

4539. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_80

4540. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii-Page\_81

4541. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_82

4542. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_83

4543. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_84

4544. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_85

4545. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_86

4546. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_87

4547. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix-Page\_88

4548. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_89

4549. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_90

4550. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_91

4551. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_92

4552. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_93

4553. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_94

4554. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_95

4555. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_96

4556. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_97

4557. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x-Page\_98

4558. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_99

4559. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_100

4560. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_101

4561. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_102

4562. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_103

4563. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_104

4564. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_105

4565. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_106

4566. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_107

4567. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_108

4568. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi-Page\_109

4569. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_110

4570. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_111

4571. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_112

4572. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_113

4573. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_114

4574. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_115

4575. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_116

4576. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_117

4577. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_118

4578. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_119

4579. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii-Page\_120

4580. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_121

4581. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_122

4582. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_123

4583. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_124

4584. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_125

4585. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_126

4586. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_127

4587. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_128

4588. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_129

4589. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_130

4590. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii-Page\_131

4591. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_132

4592. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_133

4593. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_134

4594. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_135

4595. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_136

4596. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_137

4597. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_138

4598. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_139

4599. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_140

4600. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_141

4601. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_142

4602. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_143

4603. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_144

4604. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_145

4605. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_146

4606. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv-Page\_147

4607. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_148

4608. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_149

4609. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_150

4610. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_151

4611. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_152

4612. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_153

4613. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_154

4614. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_155

4615. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_156

4616. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv-Page\_157

4617. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_158

4618. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_159

4619. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_160

4620. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_161

4621. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_162

4622. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_163

4623. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_164

4624. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_165

4625. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_166

4626. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi-Page\_167

4627. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_168

4628. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_169

4629. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_170

4630. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_171

4631. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_172

4632. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_173

4633. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_174

4634. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_175

4635. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_176

4636. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_177

4637. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_178

4638. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvii-Page\_179

4639. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_180

4640. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_181

4641. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_182

4642. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_183

4643. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_184

4644. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_185

4645. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_186

4646. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_4-Page\_187

4647. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_188

4648. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_181

4649. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_190

4650. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_191

4651. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_192

4652. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_193

4653. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_194

4654. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_195

4655. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_196

4656. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_197

4657. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.ii.ii-Page\_198

4658. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_199

4659. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_200

4660. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_201

4661. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_202

4662. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_203

4663. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_204

4664. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_205

4665. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_206

4666. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_5-Page\_207

4667. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_208

4668. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_209

4669. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_210

4670. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_211

4671. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_212

4672. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_213

4673. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_214

4674. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_215

4675. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.ii-Page\_216

4676. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_217

4677. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_218

4678. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_219

4679. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_220

4680. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_221

4681. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_222

4682. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_223

4683. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_224

4684. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.iii.iii-Page\_225

4685. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_226

4686. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_227

4687. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_228

4688. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_229

4689. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_230

4690. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_231

4691. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_232

4692. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_233

4693. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_1-Page\_234

4694. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_235

4695. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_236

4696. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_237

4697. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_238

4698. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_239

4699. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_240

4700. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_241

4701. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_242

4702. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_243

4703. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_1-Page\_244

4704. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_245

4705. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_246

4706. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_247

4707. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_248

4708. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_249

4709. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_250

4710. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_251

4711. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_252

4712. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_253

4713. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_1-Page\_254

4714. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_255

4715. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_256

4716. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_257

4717. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_258

4718. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_259

4719. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_260

4720. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_261

4721. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_262

4722. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_263

4723. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_1-Page\_264

4724. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_265

4725. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_266

4726. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_267

4727. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_268

4728. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_269

4729. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_270

4730. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_271

4731. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_272

4732. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_273

4733. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#viii\_1-Page\_274

4734. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_275

4735. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_276

4736. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_277

4737. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_278

4738. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_279

4739. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_280

4740. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_281

4741. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_282

4742. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_283

4743. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#ix\_1-Page\_284

4744. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_285

4745. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_286

4746. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_287

4747. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_288

4748. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_289

4749. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_290

4750. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_291

4751. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_292

4752. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#x\_1-Page\_293

4753. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_294

4754. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_295

4755. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_296

4756. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_297

4757. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_298

4758. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_299

4759. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_300

4760. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_301

4761. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_302

4762. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xi\_1-Page\_302\_1

4763. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_303

4764. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_304

4765. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_305

4766. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_306

4767. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_307

4768. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_308

4769. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_309

4770. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_310

4771. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_311

4772. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_312

4773. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xii\_1-Page\_313

4774. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_314

4775. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_315

4776. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_316

4777. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_317

4778. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_318

4779. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_319

4780. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_320

4781. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_321

4782. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiii\_1-Page\_322

4783. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_323

4784. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_324

4785. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_325

4786. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_326

4787. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_327

4788. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_328

4789. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_329

4790. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_330

4791. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_331

4792. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xiv\_1-Page\_332

4793. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_333

4794. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_334

4795. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_335

4796. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_336

4797. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_337

4798. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_338

4799. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_339

4800. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_340

4801. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_341

4802. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xv\_1-Page\_342

4803. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_343

4804. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_344

4805. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_345

4806. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_346

4807. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_347

4808. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_348

4809. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_349

4810. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_350

4811. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_351

4812. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_352

4813. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#xvi\_1-Page\_353

4814. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_354

4815. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_355

4816. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_356

4817. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_357

4818. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_358

4819. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_359

4820. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_360

4821. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_361

4822. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_362

4823. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_363

4824. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_2-Page\_364

4825. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_365

4826. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_366

4827. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_367

4828. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_368

4829. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_369

4830. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_370

4831. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_2-Page\_371

4832. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_372

4833. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_373

4834. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_374

4835. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_375

4836. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_376

4837. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_377

4838. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_378

4839. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_379

4840. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_2-Page\_380

4841. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_381

4842. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_382

4843. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_383

4844. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_384

4845. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_385

4846. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_386

4847. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_387

4848. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_388

4849. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_389

4850. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_6-Page\_390

4851. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_391

4852. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_392

4853. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_393

4854. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_394

4855. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_395

4856. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_396

4857. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_397

4858. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_398

4859. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.ii-Page\_399

4860. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_490

4861. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_401

4862. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_402

4863. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_403

4864. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_404

4865. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_405

4866. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_406

4867. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.vii.iii-Page\_407

4868. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_408

4869. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_409

4870. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_410

4871. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_411

4872. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_412

4873. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_413

4874. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_414

4875. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_415

4876. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_3-Page\_416

4877. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_417

4878. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_418

4879. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_419

4880. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_420

4881. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_421

4882. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_422

4883. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_423

4884. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_424

4885. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_425

4886. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_426

4887. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_3-Page\_427

4888. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_428

4889. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_429

4890. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_430

4891. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_432

4892. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_433

4893. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_434

4894. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_435

4895. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_436

4896. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_437

4897. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_3-Page\_438

4898. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_439

4899. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_440

4900. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_441

4901. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_442

4902. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_443

4903. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_444

4904. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_445

4905. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_446

4906. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_447

4907. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_448

4908. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#i\_7-Page\_449

4909. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_450

4910. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_451

4911. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_452

4912. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_453

4913. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_454

4914. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_455

4915. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_456

4916. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_457

4917. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_458

4918. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.ii-Page\_459

4919. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_460

4920. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_461

4921. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_462

4922. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_465

4923. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_464

4924. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_465\_1

4925. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_466

4926. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_467

4927. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_468

4928. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_469

4929. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iii.viii.iii-Page\_470

4930. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_471

4931. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_472

4932. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_473

4933. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_474

4934. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_475

4935. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_476

4936. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_477

4937. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_478

4938. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#iv\_4-Page\_479

4939. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_480

4940. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_481

4941. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_482

4942. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_483

4943. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_484

4944. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_485

4945. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_486

4946. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_487

4947. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#v\_4-Page\_488

4948. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_489

4949. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_490

4950. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_491

4951. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_492

4952. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_493

4953. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_494

4954. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_495

4955. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_496

4956. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_497

4957. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vi\_4-Page\_498

4958. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_499

4959. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_500

4960. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_501

4961. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_502

4962. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_503

4963. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_504

4964. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_505

4965. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_506

4966. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_507

4967. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_508

4968. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_509

4969. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_510

4970. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_511

4971. file://localhost/ccel/m/manton/manton20/cache/manton20.html3#vii\_3-Page\_512