

THREE
BOOKS:
VIZ.

- I. The SCRIBE instructed unto the *Kingdom of Heaven*.
 - II. Mountains of Brass: or, A Discourse upon the *Decrees of God*.
 - III. A POEM on the *Birth, Life, Death, Resurrection and Ascension* of our Lord and Saviour JESUS CHRIST.
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By **Hercules Collins**, an unworthy Servants of Jesus Christ, and his Church in *Wapping*.

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1696.

The Epistle Dedicatory,

Unto the Church and Flock of Christ meeting near *Wapping*, over which the Holy Ghost hath made me Overseer: Grace be with you, and Peace from God our Father, and from the Lord Jesus Christ.

Dearly Beloved,

SOME of those Experiences contained in the first and second Books, were felt and begun upon my Heart about seven and twenty Years ago, and ever since carried on under variety of Afflictions and Temptations, some from God, some from Satan and the World, and some from a deceitful Heart. Many of the Lord's People have been taught very glorious Things under the Rod, as Gideon taught the Men of Succoth with Thorns. Now forasmuch as we find that the Royal Prophet David thought it his Duty, to declare unto the Church what God had done for his Soul, I suppose none can account it an Evil, humbly and faithfully, for any other Servant of the Lord to do the same: Surely this is more commendable, than for to bury in the Grave, with its Author, the Heads of about thirty Years Sermons, which was very lately done, I suppose to the trouble of many that heard them. Is it not great pity, that what hath been gotten out of the Furnace and Fire of so many Years Temptations, should be lost for ever? I know such a Work requires great Faithfulness and Humility to manage it. Hence, Beloved, what hath been tasted, felt, heard and seen, is here in the two first Books for the generality declared unto you, and I do not question but the experienced Reader will have the Savour and Relish of those things here mentioned; for as Face answers unto Face in a Glass, so doth the Heart of Man to Man, or rather of one Believer to another.

And as for the third Book, the Foundation of those Poems was laid more than twelve Years since, in a publick Discourse amongst you; which contain'd an Historical Account of the Life and Sufferings of our most blessed Lord and Saviour.

And as this is intended for the Re-creating of your Spirits in your spare Hours, so my humble Request to you is, that this nor no other Book may take you off from reading the Holy Scriptures one Moment the less. That Advice a Minister gave a Friend lately, is not to be contemned; who finding her reading a good Book upon her Sick-bed touching something of Controversy, told her, That the blessed Bible was the best Book to be conversed with, especially in a Time of Affliction.

One thing I exhort the Congregation to in general, with the Apostle Paul, That your Conversation be as becometh the Gospel, in reference to the Author of it, who is glorious in Holiness, and to the Laws of it, which are Peace, Meekness, Charity and Love among our selves, and hearty Prayer for our Enemies. There are no Laws that have the Sanction of such Promises and Threatnings as the Gospel: And having such Promises, dearly Beloved, let us cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God; in so doing the converted Husband may bring over the unconverted Wife to Christ and his Church, and the converted Wife the unconverted Husband; and those who have that Happiness to walk together in Church-Communion, walk as Heirs of the Grace of Life, that your Prayers be not hindred; and labour to keep that Order in your Family as becometh the Gospel.

And now a Word of Advice to our young Converts. You are informed from God's Word, that he which puts on his Armour hath no cause to boast: And when you have put it off with a Conquest over your Enemies, (as I hope none will put it off before) then if you make your Boast, it ought to be in God alone, and say, We can do all things through Christ which strengthneth us, and are more

than Conquerors through him that hath loved us. *Be sure you flee sinful Company and sinful Lusts: Abhor the Imitation of young Absalom, who rebelled against his Parents; and Ham who uncovered his Father's Nakedness; Joseph's Brethren, and Cain, the former out of Envy to his Brother sold him for a Slave, and the latter murdered his Brother: Beware of Ishmael's scoffing Spirit; and remember the Judgment of God upon 42 Children torn with Bears for scoffing at the Prophet Elisha: Be sure you rise up before the hoary Head, and reverence the gray Hairs, whenever you see them; take heed of lying Excuses, and Pride, and taking God's Holy Name in vain, which are Evils Youth is too much addicted to. If you have a delight to imitate any, let it be the Godly, such as Abel, who offered up his Fat and his Best to God in his early Days. Follow Joseph in Contineny; Caleb and Joshua in following God fully, and being of another Spirit; Godly Josiah for Meekness, and a tender Heart; and young Abijah, in whom was found some good thing toward the Lord God of Israel. Imitate young Obadiah, in love to the People and Prophets of God, in a Day of great Persecution; and Nehemiah in Zeal for the Worship and House of God; and Timothy in love to the Holy Scriptures, who had known them from a Child. And be sure you chuse, when you can, godly Families to live in, as Abraham's and Joshua's Servants did: And if you live with those of your own Perswasion, and are together in the same Communion, be so far from thinking that you owe them less Service, Honour, and Respect, that indeed you should give your Superiors the more, because they are Brethren, as the Apostle saith. And if you are cast into irreligious Families,¹ there let your Light so shine, that they seeing your good Conversation, may glorify your Father which is in Heaven. And if you shall change your Condition by a Marriage-State, take the Apostle's Advice, let it be only in the Lord, lest your Heart be drawn away with the Error of the Wicked, and you fall from your own stedfastness. Godliness will not only make Persons the Object of good Peoples Affections, but as one saith, "If young Persons were but clothed with the Silk of Piety, the Satin of Sanctity, and the Purple of Modesty, God himself would be a Suitor to them".*

That which I suppose will add some Encouragement to your serious and considerate reading this last Book, may be, forasmuch as some of our Hymns sung at the Lord's Table will be brought to your remembrance, though here dispos'd of in another manner, but to the same End, which is the Glory of Christ.

Now as this small Book is sent forth into the Church and the World upon the Wings of Prayer; so I desire all your Prayers may be not only added to mine for a Blessing upon it, but that you may constantly pray for me to be delivered from all Evil, and made a Blessing to the Church, and the World: This is the sincere desire of him who accounts it his Honour to be a Servant of the Servants of Christ,

Hercules Collins.

¹ In the 17th Century, many young people from the lower classes were house servants of the middle and upper classes and would have lived in the households of those they served. Also, those indentured as apprentices would often reside with those with whom they served [Ed.].

THE
SCRIBE
Instructed unto the
Kingdom of Heaven,
Under Variety of
TEMPTATIONS,
OR,

Things, New and Old, brought out of the Housholder's Treasury of the Heart.

Published for the *Comfort* of all the Lord's People; but especially the more solid and grave, tempted and experienced Christian.

By *HERCULES COLLINS*
of *Wapping*.

Printed for the Author, 1696.

The Scribe instructed unto the *Kingdom of Heaven*.

PSAL. 94.12.

Blessed is the Man whom thou chastenest, O Lord; and. teachest him out of thy Law.

AS this *Text* is a part of the Royal Prophet's Experience; so many others of the Lord's People have been taught by the Rod.

The Point to be insisted on is this:

Doct. *They are blessed Souls, where Divine Teachings do accompany Corrections and Temptations.*

David that blessed Man, confirms this Point in *Psal.* 119. 67, 71. *It is good for me that I have been afflicted; that I might learn thy Statutes, and keep thy Word.* God sent his Church of old into a seventy Years Captivity in Babylon for their good, *Jer.* 24. 5. And if all things shall work together for good to them that love God, then Correction shall, *Rom.* 8. 28. And God hath informed us himself, that *whom he loves, he rebukes and chastens*, *Rev.* 3. 19. And one End is, that we may be made *partakers of his Holiness*, *Heb.* 12. 10. *Hezekiah* the King could say to *Isaiah* the Prophet, *Good is the Word of the Lord*, when he brought him the heavy Tidings of a Babylonish Captivity, when all his Treasures should be exhausted, and the Sons of his own Body should be Captives and Eunuchs to the King of *Babylon*, because his Heart was lifted up: yet saith the King, *Good is the Word of the Lord*, *Isa.* 39. 8. Many of the Lord's People can tell you, from the Advantage they have had from the Rod, that they know not which Affliction they could have been without; and so have been made to conclude, that it's better to be preserved in Brine, than rot in Honey; and that sanctified Adversity, is better than unsanctified Prosperity; and with the good Man in our Text, *Blessed is the Man whom the Lord chastens, and teacheth out of his Law.* And *St. Paul* did believe and experience the same, That *the light Afflictions which are but for a moment, do work for the Saints a far more exceeding and eternal weight of Glory*, *2 Cor.* 4. 17.

In the handling of this Truth, I shall do three things:

- I. Lay down some *Propositions*.
- II. Shew what things may be and have been learned in the School of Affliction.
- III. Make some Use² of the Doctrine.

I. *Proposition 1.* That the Experiences of the Saints, tho they all agree with God's Holy Word, yet they are various, and of several sorts; and to that degree and number among the whole Church of Christ, as that the Truth of the whole revealed Will of God comes to be experienced under their various Conditions and Temptations: God gives one Saint one part of his Word, and promises to comfort him; and to another, another part; and so you may go on to ten, an hundred, a thousand, there being in the Sacred Scriptures a Salve for every Sore, and a Remedy for every Malady, and Direction for every Condition, and Consolation for every one under Temptation: Which should

2 Application [Ed.].

engage our Love more and more to that Word which is a Lanthorn³ to our Feet, that we stumble not upon the dark Mountains; a Compass to steer by for avoiding Rocks and Sands, till we come to the Eternal Port; and a Cordial to comfort our drooping Spirits, which *unless his Law be our delights, we shall perish in our Affliction*, Psal. 119. 92.

Prop. 2. Tho I do not deny but the strongest Believer may sometimes dread future Troubles, yet all those which have found spiritual Advantages by the Rod, cannot dread them, as those who never found any Profit under it. Hence *David* saith, *Though an Host should encamp against me, yet will I not fear*: And why, because his former Enemies, when they came to eat up his Flesh, *they stumbled and fell*, Psal. 27. 1, 2, 3. So in *Psal. 3. 5, 6, 7.* he tells us, That he *laid him down in peace and slept, without any fear of ten thousands of People that should set themselves round about him*: And the ground of this was, that *God had broken the Teeth of the Ungodly, and smitten his Enemies upon the Cheek-bone*. Former Experience is a ground of future Confidence. We may well conclude with *David* and *Paul*, That *he that hath delivered from the Paw of the Lion, and the Mouth of the Bear, will deliver from the uncircumcised Philistine*, 1 Sam. 17. 35. A Believer may reason under a Temptation, as *Manoah's Wife* did when he said to her, *Surely we shall die*: But, said she, *if the Lord were please to kill us, he would not have received a Burnt Offering, neither would he have shewed us all these things*, Judg. 13. 22, 23. So, Soul, say under Temptation, It was Free-Grace and not my Worthiness was the Ground of my Deliverance from such and such a Temptation; and surely did God intend to destroy me, he would never have shewed me such things, and accepted my Offerings, answered so many weak Prayers, and given me so many Deliverances, Promises, and Salvations.

Prop. 3. When God is said to try a People, as he did try and tempt *Abraham* and *Job*, &c. it is not to inform God, whose Prerogative alone it is to know the Heart; but a Believer's Trial is either to make a Discovery of himself to himself, or unto others who questioned their Sincerity, before they saw how they carried it in the Furnace: Now sometimes God by this discovers to a Believer the Corruption of his Heart. And so *Hezekiah* he was left, that he might know the Pride which lay hid in him till then. And sometimes God afflicts his People, to make a Discovery of what he hath done for them, which they under Temptation will hardly own. Many times God's People tempt him to afflict them. O, saith the Soul, now I question whether ever I had the Root of the Matter in me, and the Truth of Grace. Now I question my Faith, Love, my Sincerity: Now I question all that ever I have done; I fear, saith the Soul, it hath been more from a Form, than the Power of Godliness. Now that God may make a Discovery of the Soul unto it self, God makes the Waves and Billows pass over him, and puts him into the Furnace of Affliction. Now if you ask the believing Soul, whether he would have it removed or sanctified? He will tell you, If God will do both, he will thank him; but if but one, then let it be sanctified rather than removed. Ask him, what he thinks of God now? he will tell you, with *David*, *Truly God is good to Israel*: And with *Jeremiah*, when under amazing Providences, *God is Righteous and Just*. Ask him, what he will take to quit his Interest in Christ? he will tell you, Not ten thousand Worlds. And thus by Tribulation, the Soul comes to know what God hath done for him, that he may praise him; and conclude with *David*, Psal. 119. *I am thine, Lord, save me*.

Prop. 4. God doth sometimes inlay his People with encouraging Words and Promises, to prepare them to meet God in the way of Affliction, before he sends his Waves and Billows over them. *David* had a Word to hope in as well as a God, but it was the Word of God, *Psal. 119. 74.* And *Jacob*, when he was to meet with his Brother *Esau*, puts God in mind of his Promise, *Lord, thou saydst thou wouldst do me good*, Gen. 32. 12. To prepare a Soul for Trials, one while this Word shall be given in, *Is my Arm shortned that I cannot save? or mine Ear heavy that I cannot hear? At*

3 Lantern or light [Ed.]

another time *he will help her, and that right early: And he can save by many, or by few. And at what time I am afraid I will trust in thee.* At another time such a Word as this shall come warm upon the Heart, *They looked unto him, and were lightened; and their Faces were not ashamed.* And also that of the Apostle, *Cast not away your Confidence, which hath great Recompence of Reward.* And the words of David; *This God is our God for ever and ever, and will be our Guide even unto Death.* Under great Temptations that word comforted a Servant of the Lord, *Being justified freely through the Redemption which is in Christ Jesus our Lord.* And also that of Isaiah, *Thou wilt keep him in perfect Peace, whose Mind is stayed on thee, because he trusteth in thee.* And that of Paul to Timothy, improved in the Heart of a Servant of Christ; if God takes it so ill at the Hands of Men, not to provide for their Families, then surely God will take care of his Family. That Word hath often been of great comfort, *Fear not, little Flock, it is your Father's good Pleasure to give you the Kingdom;* and *when I am weak, then am I strong.* And in a time of Persecution, that came powerfully upon the Heart, *Speak to the People to go forward, What tho the Enemy be behind us, and the Red-Sea before us? The Rod of the Wicked shall not always rest upon the back of the Righteous.* That was a preparative Word against a Day of Trial of dear Relations, that was given a Child of eleven Years and half old, about six Months before he died, the Words of Solomon, Prov. 27. 1. *Boast not thy self of tomorrow, for who knows what a day may bring forth?* The Substance of this last Proposition, is a small part of the Experience of my dearest Relation, under variety of Temptations.

Ouest. *When may we know when it Word comes from God?*

Ans. 1. That Word that comes from God, is always suitable⁴ to the Condition of the Soul. If a poor Creature be under a Temptation of Want, and that Word should come, *Trust in the Lord, and do good, and dwell in the Land, and verily thou shalt be fed;* Is not this a suitable Word? So if a poor Soul be under a heavy Temptation, for which he cannot assign any solid Cause, and it should be whispered into him, *Come boldly unto the Throne of Grace, for we have not an High-Priest that cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin:* There may be, it seems, great Temptations, where Sin is not the Foundation of them. So if thou shouldst be under a Fear thou hast sinned, and that Word should come into thy Heart, *I have blotted out all thy Transgressions;* would not this be suitable? And it may be the Soul can tell thee the very Place and Time, yea, and into which Ear it was whispered. So, *Come unto me all you that labour and are heavy laden, and I will give you rest,* is suitable to a burdened Sinner.

2. When a Word comes from God, it is always seasonable,⁵ God gives the Soul Grace in a time of need: And this I suppose is the general Experience of the People of God, that they are very low when a Promise cometh; as David saith, *I was brought low, and God helped me:* It's when the Soul is in a Mount of straits that God appears: David was in a horrible Pit before God sat him upon a Rock. It was at that time St. Paul was so burdened with Temptations as made him pray often, that God said, *My Grace shall be sufficient for thee; and my Strength made perfect in Weakness.* When a poor Soul hath been labouring under a Temptation until he is almost worn out, then some refreshing Promise is ordinarily given.

3. When a Promise comes from God, it always makes the Soul more humble, more holy, and more thankful: but if a Word comes that doth not work thus on the Soul, but the quite contrary, to be sure that is not of God, and Satan can transform himself into an Angel of Light. The same Jacob that said, *Thou saidst thou wouldest do me good,* said just before, *I am less than the least of thy Mercies.*

4 Suitable. That is fitted for, adapted or appropriate to a person's character, condition, needs, etc., a purpose, object, occasion, or the like. Const. *to, for.* Oxford English Dictionary online.

5 Occurring at the right season, opportune. Oxford English Dictionary online.

4. When a Word comes from God, it sets the Soul at liberty, fills it with Comfort; it breaks all its Fetters and Irons, and brings the Soul out of Prison. Have not some been so discomposed under Temptations, that they could not tell how to pray, or hear, or mind any Family-Business, until the Word of God came and delivered them from all their Fears? And now they can say with *David*, *Thou hast delivered my Soul from Death, mine Eyes from Tears, and my Feet from falling*, Psal. 116. And with the Church, *If it had not been the Lord who was on our side, we had been swallowed up quick, and made a Prey to the Teeth of our Enemies: but the Snare is broken, and [we] are escaped, blessed be the Name of the Lord, who made Heaven and Earth*, Psal. 124.

5. Whenever a Word comes from God, if it be not the very Words of the Holy Scripture, as they generally are, yet they always are according to the Analogy of Faith;⁶ and if it do not agree there with, but seems to be another Thing, and another Doctrine, then we are to try the Spirits by the Rule, Standard, and Touch stone of the Holy Word of God, the Law and Testimony: and if it speak not according to this Word, it is because they are Words of Darkness, and not of Light.

Prop. 5. When God hath a Design to give a poor Soul deliverance from an[y] Temptation and Trouble, he ordinarily gives them a Spirit of Prayer, to pray for that Deliverance. *When God prepares the Heart to pray for a Mercy, then he will cause his Ear to hear the Desire of the Righteous*, Psal. 10. 17. And then this is accompanied with a great Spirit of Faith and Expectation. Thus I remember it was with one sometime before we had our first Liberty from the last long Persecution. O what a warm Desire was there in the Heart, for free liberty to preach the Gospel! and what a strong Perswasion of it was there in the Mind; and it was but about three quarters of a Year after that we had it. If God doth incline thy Heart to pray and believe for a Deliverance, or any Mercy, it is a Sign it [is] not far off.

Prop. 6. As the Soul doth sometimes experience they are inlaid with Promises before some great Affliction; so at other times they do experience fresh Help in the very Time of Trouble, either a Promise of Pardon, or strength to carry through Trouble; so that the Soul hath been made to confess, Now I am well able to go through my Sorrows, for such a Word of God hath refreshed me: Now God hath said to me under Temptation, *My Grace is sufficient; and my Strength shall be made perfect in weakness*. Now *I will glory in my Infirmities and Weakness*, because *the Power of Christ will the more appear*, and so he will have the more Glory, 2 Cor. 12. 7, 8, 9, 10. In, or after a Trial, many of the Lord's dear Children do experience great liftings up, tho just before great castings down, as *Job* saith, *Chap. 22. 29. As Joseph and Job had great Honour after great Trouble, Poverty, Shame and Temptation. Tho weeping may continue for a Night, yet Joy may come in the Morning; the Sun doth many times arise gloriously after a stormy Night. David*, when he was in the Dark, had Faith to believe that he should *yet live to praise God for the Light of his Countenance*, Psal. 42. throughout. The Visions that *Ezekiel* had, *Chap. 1. 1.* were when he was among the Captives in *Babylon*: And the Apostle *St. John* had his Revelations of the Persecutions of the Church, the downfall of *Babylon*, and the rise of Christ's Kingdom, when he was a Prisoner in the Isle of *Patmos*, for the Word of God and Testimony of Jesus, *Rev. 1. 9.*

Prop. 7. It is the general Experience of the People of God, to have a very dismal and sad Night of Darkness, after a very glorious Sun-shine Day of Comfort. This was *Job's* Case, who thought to die in his Nest: Hence desires in one place, *O that it were with me as in Months past, when the Candle of the Lord shined upon me*, *Chap. 29. 2.* And *David* in his Prosperity, thought he *should never be moved*: But when *God hid his Face, he was troubled*, Psal. 30. 6. And so *St. Paul*, after great

⁶ The "analogy of faith" is a reformed hermeneutical principle which states that, since all scriptures are harmoniously united with no essential contradictions, therefore, every proposed interpretation of any passage must be compared with what the other parts of the bible teach. In other words, the "faith," or body of doctrine, which the scriptures as a whole proclaim will not be contradicted in any way by any passage. Therefore, if two or three different interpretations of a verse are equally possible, any interpretation that contradicts the clear teaching of any other scriptures must be ruled out from the beginning. Monergism Copyright © 2008 at <https://www.monergism.com/threshold/articles/onsite/qna/analogyfaith.html>

Raptures and Visions, had *a Thorn in the Flesh, the Messenger of Satan to buffet him, lest he should be exalted above measure, through abundance of Revelation*, 2 Cor. 12. 7. As God knows the Soul cannot go through Trials honourably, without his Spirit to strengthen and comfort; so he knows they stand in as much need of humbling Dispensations, after great manifestations of the Love of God to keep them in lowly frames.

Prop. 8. God does not always afflict for Sin: Tho I suppose most Affliction is upon that account, yet sometimes it is done as an Act of his Sovereignty over his Creatures. That I suppose was the Ground of *Job's* Trouble; and also to set him up as an Instance of the Infinite Power, Wisdom, and Goodness of God in carrying him through such Difficulties with Patience, and that it might be a Ground of Support and Comfort to succeeding Ages, forasmuch as God is the same to his People in all Generations; Heb. 13. 8. *Jesus Christ the same yesterday, to day, and for ever.*

Prop. 9. The Weight, Measure, and Time of Afflictions, are all ordered by God; we have not one Grain more, or one Minute longer than God appoints. When the Church had been four hundred and thirty Years in Egyptian Bondage, they came out the very Night it ended, according to God's Appointment: And when the Church's seventy Years were finished in the Babylonish Captivity, God gave them deliverance in an unexpected manner. So likewise when the Time, Times, and half Time, the forty two Months, and the one thousand two hundred and sixty Days are over of the Church's Sorrows, then at that very time she shall put off her Garments of Sackcloth, and put on her Garments of Rejoicing.

Prop. 10. The sharper any Trouble is upon a Child of God, provided he be supported under it, the greater is the Advantage of that Trial. We are very apt to shuffle off a small trouble without Consideration: But when God lays a great Weight in the Affliction, that being sanctified, the spiritual Profit is always the more; so that the Soul can say, *Thy Rod*, as well as *thy Staff doth comfort me*, Psal. 23. 4.

Prop. 11. God often brings his People into great Depths, and Death oftentimes, before Deliverance comes, that so his glorious Attributes may be the more displayed and magnified. We can never know God as we ought without Temptations; the Church must have a Red-Sea before them, and a potent Army pursuing them. *Daniel* must be in the Lions Den, and the three Children in the fiery Furnace; and *Jehosaphat* and *Ahaz* contest with vast Armies: And these are the Times God takes to deliver and save his People, that so he may have the Glory alone, and we may sing to the Praise of his Holiness, Power, Wisdom, Goodness and Truth.

Prop. 12. Small Troubles lengthned out to a great length, have often proved great Temptations, and therefore we had the more need beg for Grace, and the Knowledg of our Condition, why God contends with us. Perhaps we lie the longer in it, because God's End may not be answered upon us. *Paul* was not delivered presently from the Thorn in the Flesh: And *David* lay so long in God's Furnace, till he was made to learn God's Statutes. It may be God keeps the Rod upon thy Back, because thou art too much glewed to the World; or hast not yet plucked out thy Right-eye Sin, nor been humbled enough at the Foot of God: And when God hath done his whole Work upon Mount Zion, then he will burn his Rod, and *bring thee out of the horrible Pit, and set thy Foot upon a Rock, and put a new Song in thy Mouth*, Psal. 40. 1, 2, 3. And till that time come, we are to hope and wait for God's Salvation.

II. The second general Head, is to shew what are the Spiritual Advantages Believers have in the School of Correction and Affliction.

1. In the School of Affliction and Temptation, there it is that the Lord generally sheweth the Soul its own Impotency and Insufficiency to bear Trials honourably, without Divine Grace and Assistance. Now by Experience we can speak what we have often read with little feeling, *That we are kept by the Power of God through Faith unto Salvation*, 1 Pet. 1. 5. And *that it is he alone that keepeth the Feet of the Saints*, 1 Sam. 2. 9. Perhaps we have thought we could have born such a Friend's Trial and Loss more honourably, patiently and quietly, than they: But *Eliphaz's Speech unto Job* may more properly belong unto us, than unto him, *Behold, thou hast instructed many, and thou hast strengthened the weak Hands. Thy Words have upholden him that was falling, and thou hast strengthened the feeble Knees. But now it is come upon thee, and thou faintest; it toucheth thee, and then art troubled*, Job 4. 3, 4, 5.

2. In this School many of the Lord's People have been taught, that it is very hard to stand to the Answer of their own Prayers many times, especially when God hath *answered them by terrible things, though in Righteousness; and though it was done by the God of their Salvation*, Psal. 65. 5. How often have they said, *Thy Will be done on Earth as it is in Heaven?* Yet when God hath done his Will in afflicting their Bodies, removing Relations, or taking their Estates, how hard have they found it to stand to the Answer of their own Prayers, and so discovered the Deceitfulness of their Hearts, with *Hazael* and *Jeremiah*. We were ready to think, we could have easily parted with such a Mercy, if God called for it; or with such a Friend: But when God hath called for it, how unlike *Abraham* have we been, who cheerfully went about the sacrificing of his own only Son unto God? and now they may say by Experience, *The Heart is deceitful above all things, and desperately wicked, who can know it?* Jer. 17. 9.

3. In this School of Affliction it is, that the Soul is taught to suck Sweetness out of the Word of God. Now they are taught to know the Word more practically, and feel it more powerfully: Now it can say with *David*, *Thy Law is my delight; and had it not been so, I had perished in my Affliction*, Psal. 119. 92. The Word of God before a Time of Temptation and Trouble, is almost to a poor Creature as a full Table to a full Belly, who loaths the Hony-comb. O but God knows how to make the Word and Promises sweet, as good Food is to the hungry Soul. How sweet is the Doctrine and Experience of the Patience and Long-suffering of God to a Believer in bearing with Sinners sometimes? And at other times the Wisdom and Power of God is felt very comfortable. Sometimes the Attributes of his Goodness, Mercy and Grace are more than ordinary sweet: as that *Heb. 4. 15, 16.* to one under a Temptation, *We have not an High-Priest which cannot be touched with the feeling of our Infirmities; but was in all Points tempted like as we are, yet without Sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.* O how did it long to be in a Closet then, and to pour out its Soul to God, and as much desired to preach from it for the support of others under Temptation? and under a Temptation of Want, how sweet was *Mat. 6. from 24 to 34. Take no thought, that is, no inordinate thought, what you shall eat, or what you shall drink, or wherewithal you shall be clothed; seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.* And one having laboured about three days under a Temptation, which discomposed from Studies, at last that Word came into the Heart, *I have blotted out all thy Transgressions*: It is like that in *Isa. 44. 22.* At this time it was put upon questioning, whether it had offended God or no? but could not positively say it had broken any Law of God then, and therefore did believe it to be a meer hurry of Satanical Temptation; but yet it was very severe, until God lightned the Soul with this Promise. O how comfortable hath the Doctrine and Promises concerning the Resurrection been at the time of the Death of near Relations! And about 28 Years since, being under a worldly Disappointment, the same Person was under much trouble in Mind, but applying it self to God by Prayer under it, these 3 Words came into the Heart one after another, *Prov. 19. 21. There are many Devices in Man's Heart, but the Counsel of God shall stand.* The use made of it was, that we might think that for Advantage and Good, which God

might not, and his Counsel should stand. The second Scripture came into the Heart was, *Rom. 8. 28 And we know that all things shall work together for good to them that love God.* The Use of this was, that if all things should work for good, then this Disappointment. The third Scripture was, *1 Thess. 5. 18. In all things give thanks, for this is the Will of God concerning you.* That which was learned from hence was, that we should bless God in every Condition. Then it was opened, God's Counsel shall stand, and that Counsel of his should work for the Good of his: And therefore they ought in all things to give Thanks with *Job, The Lord giveth, and the Lord taketh, and blessed be the Name of the Lord, Job 1. 21.*

4. In this School of Temptation, the Soul hath seen that Satan hath been outshot in his own Bow, and that those things which Satan designed for Evil, have been turned to Good. God had a good End in suffering the Devil so far to afflict *Job*, though he had a bad One. Satan hath often been accusing and suggesting trouble, when Conscience hath not accused, how comfortable was that Word given in from God, out of pity, in Temptation, *Come boldly to the Throne of Grace!* And then how did the Soul long to be there! And suppose my Reader was reading or preaching upon that Text, *Rom. 8. 33, 34. Who shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died.* Now suppose Satan should appear to thee, and by a Diabolical Apparition should seem to accuse thee, whether the Accusation were true or false, might you not from hence fairly conclude your Election of God, because the Text saith, *Who shall lay any thing to the Charge of God's Elect?* Satan, he appears as if he would lay something to thy Charge; but then it is as thou art one of God's Elect: so that what Satan design'd for thy Confusion, is now turned by God to thy Consolation. So Satan may well be called *the Accuser of the Brethren*; and tho his Accusations should be true, that should not discourage, because the Blood of Christ cleanseth from all Sin: But they are generally false, as we see in *Job's* Case; and it is a blessed thing, when Satan cannot charge the breach of any Law of God by his Accusations, as I will suppose this of thee at this time; but thus he appears, it may be, to flop thy Mouth from preaching the everlasting Gospel, and put thee into confusion; but thro God's Goodness, and the Answer of a good Conscience, thou wast enabled to go through thy Work, tho Satan flood at thy Elbow almost three quarters of an hour. I question not but the Devil and *Joseph's* Brethren designed his ruin, in selling him into *Egypt*, but God turned it for his good, and the good of the Church of God.

5. Believers are taught in this School of Temptation the Excellency and Necessity of the Truth of Grace, and they now come to have a taste and feeling of what Grace was in the Old and New Testament-Saints, Confessors, and Martyrs. If we see such a necessity of constant Supplies of Grace, under fewer and letter Trials, what need had the Saints and Martyrs under greater, as burning and torturing the Body many ways? Now the Soul seeth the Excellency of Divine Grace, that carrieth them thro such things as these; which before he came into Temptation himself, he had no taste nor no feeling of them, and so saw no need for praying for it, nor praising God for any that had it. Now the Soul can speak by experience, that without Christ he can do nothing; yet on the other hand can speak it to the Honour of Jesus Christ that giveth Grace, that thro him they can do all things. O how have some admired they have been carried through those Temptations they thought they should never go through; yea, and by the Power of this Grace, have been made willing to part with that which they thought once they could never do, as their sinful self, their right-Hand, and right-Eye Sins, for Christ their own Righteousness, Father, Mother, Wife, Children, and their own Life also?

6. Believers are taught in the School of Affliction, that something is to be learned there, which is not ordinarily learned by other ways: As *Luther* said, *Three things make a Preacher, Meditation, Temptation, and Prayer.* We may preach and hear many a good Sermon, and in those Sermons many a gracious Promise be mentioned, yet we may not have had those tastes and relishes of the

Sweetness of the Word and Promises, as in a time of Temptation: So that what the Soul hath often read, now he can feel and experience that it was good for them they have been afflicted, because they have learned that by the Rod which they never learn'd before.

7. In this School Believers are taught, that they never know the Worth of a Mercy, until we know the want of it, whether the Mercy be Spiritual or Temporal; and so we lay the Almighty (if I may so speak) under a Temptation to remove our Comforts from us, to make us prize them the better when we enjoy them again: So that we may be much the Cause of our own Sorrows, we may provoke God to take away one dear Relation, or a dear Comfort, that we may make better use of others if God should give them unto us. O therefore let us prize our Mercies, lest we are taught the worth of them in the want of them.

8. In this School of Temptation we are taught, that we cannot believe and take the Comfort of the Word and Promises of God when we will. O how fain sometimes would a poor tempted Soul take in the Comfort of the Promises of the Pardon of Sin and Eternal Life, and yet can do nothing at it! O there is nothing like Experience, for to take Persons off from the Opinion of Free-will and Self-righteousness! Now this knowledg of a Man's own Insufficiency to apply a Promise and believe a Promise, puts him upon going to the Throne of Grace, unto *the Author and Finisher of Faith*, for to believe and to help his unbelief, *Heb. 12. 1, 2. And to give Repentance to Israel, and forgiveness of Sins, Acts 5. 32.*

9. In this School a Soul is taught the Vanity of the most excellent, and desirable Creature, and can say with *Solomon, Vanity of Vanities, all is Vanity*. And upon God's removing those earthly Comforts from us, we come to see the Inordinancy of our own Affections. Before God took away a Comfort, we thought our selves very loose to the Creature, and that God had our whole Heart; but now we see our Hearts were divided, and perhaps the Creature a greater share of it than God, tho he saith, *My Son give me thy Heart, Prov. 23. 26.*

10. In the School of Trials, the believing Soul is taught, more and more, a Life of Dependance upon God from his former Experience, and now is enabled to say, He that put under his everlasting Arms, and helped my Grace, my Faith, Love and Obedience, in former Temptations when I did not deserve it, but he did it for his own Name and Glory-sake, he will for the future deliver me from Temptation. Hence the Soul comes to say with *David, What wait I for? my hope is in thee, Psal. 39. 7. And tho he slay me, I will trust in him, Job 13. 15.* because I have found him good in Temptation; for when I have thought the Sons of *Zeruiah* would have been too hard for me, and that I should have fallen by the Hand of *Saul*, I have always found then that God is most compassionate, when we are under the Billows and the Waves.

11. 'Tis in this School the People of God are taught, that all God's Attributes are subservient unto his Purposes, Decrees, and Divine Will: tho in point of Power, God could have prevented the Fall of Angels and Men, yet in reference to his Divine Will and Decrees not to prevent their Fall, his Power gives place to his Purposes. Hence we should learn by this to ward off Satan's Temptations, who sometimes suggests to the Soul, Where is your Faith now? You believed, you trusted in God, in the Power of God, to preserve your weak Relations; and how did you depend upon it? but you see they are dead and gone for all your Faith. To this reply: Satan, tho I did then and still do believe in God's Omnipotency, yet I did never believe that God would exert his Power to the prevention of his own Decrees; for his Counsel shall stand, and he will do all his Pleasure; *Ephes. 1. 11. Who worketh all things after the Counsel of his own Will.*

12. By being in the School of Temptation, Believers are taught more and more the Life of Faith. At the same time the Apostle was treating of his Persecutions for Christ's sake, he tells you, that now they were taught *to walk by Faith, not by Sight; and to look by Faith into the invisible World: 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*, 2 Cor. 4. 18. & 5. 7. The Design of God by all your Temptations, is to take you off from living a Life of Sense, which we are very prone to, and live a Life of Faith. Now is the time to rejoice with *Paul*, in hope of the Glory of God, and rejoice more in what is in Hope than in what is in Hand, and in Reversion⁷ more than what is in Profession; *And having an Eye to the Recompence of Reward, we shall esteem with Moses, the Reproach for Christ, greater Riches than the Treasures of Egypt*, Heb. 11. 26. And when we have thoughts of being Heirs of God, and joint Heirs with Christ, we shall, with *St. Paul*, reckon *that the Sufferings of this present Life for Christ's sake, are not worthy to be compared with the Glory that shall be revealed in the Saints*, Rom. 8. 18. And mark this, that this Consideration, for whose sake it is, namely, the Lord's, that we bear Reproach, this is a wonderful quieting Consideration. Let us be like the Patriarchs of old, *To confess and declare, that we are Pilgrims and Strangers on the Earth, by looking to, and being perswaded of, and embracing the Promises of Eternal Life in the Arms of Faith*, tho now at a distance from them, Heb. 11.13.

13. In this School of Correction, the Children of God are made more and more to learn with *St. Paul*, the Grace of Contentment in every Condition, *Phil.4. 11. Paul* had never learned this if he had not been in the School of Temptation and Affliction: hence he saith he had learned it, he did not bring it into the World with him. And what is Divine Content? it is not to be quiet when we have what we desire, our own Will, but to have our Will swallowed up in the Will of God. As God's Infinite Satisfaction doth arise out of his own Will, Decrees and Purposes, and out of his own Works, as the creating and governing the World, it is for his Pleasure, *Rev. 4. ult.* So if our Contentment. be Spiritual and Divine, it is from Contentment and Satisfaction in such and such Providences (tho very sad ones in some respect) purely, because it is the Divine Will, and that Condition God seeth best for us. And if any would know when they love Husband and Wife, Lands and Livings, &c. more than Christ, it is when they cannot submit to the Divine Will in his disposing of them; see *Mountains of Brass*.

14. In this School of Correction it is, that a Believer comes to understand and be better acquainted with his own Heart, not only the Deceit of the Heart, but of the Hardness of his Heart; tho we know God can make a small thing very heavy, and sometimes he doth so for Ends best known to himself, and sometimes a great Affliction is made light and easy to bear; yet, mark, generally little Troubles will not reach us, bend and bow us to the Feet of God; so that to make us humble, God must (to speak with reverence) either increase our Troubles, and punish us seven times more, or alter the Nature of them, to go from temporal to spiritual Punishments, or heighten them that are upon us. In *slaying the Widow's Son*, 1 Kings 17.18. *God brought her Sins to remembrance*. And so he did to *Job* and *David*, the Sins of their Youth, which was a great Addition to their Trouble. it may be our Hearts are so hard, that God must break the Heart of the dearest Friend we have before our Hearts can be broken; or he must shew thee the breaking of his Son's Heart, before thy Heart be broken: Or it may be God must shew thee how thou hast gone from Duty to Sin, from Prayer, Hearing, Fasting, or the Lord's Table to commit Iniquity, until thou art sufficiently humbled; and then it may be thou knowest for a time something of the Shame and Confusion of the very Devils and thinkst now that all and every one knows thy Sin, Men and Devils, and good Angels, as well as thy own Conscience and God, and so art brought to arraign thy self before God's Bar, and there condemn thy self, and justify God in all his Providences: as *David* confest in time, if God condemned him in Eternity, he would *be righteous in his judging and clear in his condemning*, Psal. 51. 4.

⁷ An estate granted to one party and subsequently granted in turn or transferable to another, esp. upon the death of the original grantee; the right of succeeding to, or next occupying, such an estate. *Oxford English Dictionary* online.

15. In this School the People of God know, by sad Experience, that when God is afflicting, Satan the Accuser of the Brethren will then be tempting, as he did *Job* and our dear Lord; when in Affliction, he sometimes tempts to Atheism and to a denial of God and his Providences; or else to think very weakly of him, as if he could not deliver us; or else to think and conclude him unjust, as if we had not deserved it at his Hands; or else tempts to presumption, as he did Christ, to cast him self down from the Pinnacle of the Temple without hurt; or else tempts us to question our Adoption, as he did the Lord: Sometimes he labours to raise [a] Man's Heart against God, and make him speak it, if he can, God hath done [his] worst, with a Design that God may bring a greater Evil upon us, even eternal Death. O how did the Devil set the heart of *Spira* and *John Child* against God, under their Trouble, to wish that they were above him to overcome him! He tempts to Atheism, that God may not have the Honour to be prayed to or trusted in.

16. In the School of Temptation the [Soul] many times learns, that one Affliction eats up the sense of all his other Mercies, whether they are spiritual or temporal, and the Soul is ready to say as *Haman* in another Case, in all his Glory, *What doth all this avail me, so long as I see Mordecai the Jew stand in the Kings [gate]?* So saith the Believer, What doth all my Comforts signify? I have lost my Husband, or my Wife, or my Child, [I] can take comfort in nothing; nothing so pleasant to me as thoughts of Death and leaving this troublesome World. Yea sometimes the Temptation rises [to] that height, that they almost envy the happiness of those that have the Comforts they have lost, and cannot look up on it after God hath taken theirs; and thus God loses the Glory of all his other Blessings and Comforts for his taking [of] one which was his own, and but lent for a time to us.

17. In this School of Correction the Believer is taught, that God can make him willing to submit to that Providence that he thought he should hardly [be] brought to submit unto: Yea, God hath brought some upon their Knees, to [beg] God to take away that Comfort which once they thought they could not [be] brought unto; as when God lays a dear Friend upon a sick Bed, thou goest about sighing, and often falls upon thy Knees [to] beg of God to spare thee that Comfort but in a short time, when thy Friend [is] almost spent with Affliction, and thou hearest his sad and dismal Groans, Night and Day, and that for some time thy Heart is almost broken to hear those long and many Groans; so that God at last brings thee upon thy Knees, and thou art made to cry heartily to God to deliver thy Friend out of his intolerable Misery; so that the Soul can now say, God hath made me willing to part with that Comfort I once thought I should never be brought to it as I am. Have not some known their Children, when in health, unwilling to die, yet upon a Death-bed made very willing to die and leave the World?

18. In this School of Temptation, the Soul is brought to see the need of it, as the Apostle *Peter* saith, *If need be, ye are in heaviness through manifold Afflictions*, 1 Pet. 1. 6. Sometimes the Soul is dead in Prayer, and much off his Watch, and ready to neglect it; then the Lord sends his Rod, that in their Afflictions and in their Trouble visiting them, *Isa.* 26. 16. they may seek him early. By this God puts the Soul upon sympathizing with others, and to [be] grieved for the Afflictions of *Joseph*; or else he hath some Sin to cleanse the Soul from, and to that end brings the [rough] Wind, and East Wind, and the Billows and Waves of Sorrow to pass over them: Sometimes this is done for to try their Graces: *He will bring the third part through the Fire, that they may be tried*, Zech. 13. ult. *But they shall say then, God is their God, and he will say, Ye are my People. God will sit as a Refiner's Fire, and like Fullers Sope, that he may purifie the Sons of Jacob, that they may offer to the Lord an Offering in Righteousness*, Mal. 3. 3. Hence it was *Job's* Faith, that when God had tried him, he should come forth as Gold; *Some of them of Understanding shall be purified and tried, and made white*, Dan. 11. 35. One great End of God's chastizing his People is, that they may be made Partakers of his Holiness. And when it is thus, the Believer may well look upon it as a Mark of

Adoption, because whom the Lord loveth he correcteth; and it's generally that they may repent of some Sin, *Rev. 3. 19.* As no Sickness, no Disease or Death hath ever entred into our Doors, had not Sin first entred into the World: So when there shall be no more Death, it will be when there is no more Sin, and not before *because the last Enemy that shall be destroyed is Death, Rev. 21.4.* 1 Cor. 15.26. The Cause must be removed before the Effect will cease. O let us cry for Christ's Kingdom to come, that an End may put to Sin actually, and everlasting Righteousness brought in, so as that all actual Transgressions may be finished, as well as a Foundation laid long since for it in the Death of Christ, *Dan. 9. 24.* Beloved, Afflictions will try a Man's Patience, Love, Sincerity, and Faith; every Grace is tried according to the Nature of the Providence the Soul is under: If it be Death, then sometimes your Faith may be tried about the Truth of the Doctrine of the Resurrection and Eternal Life. Again, by these Dispensations the Soul finds himself much quickned to Prayer and Watchfulness, but the poor Soul cannot boast of the Continuance of those lively Frames; but as the sense of the Trouble wears off; so oftentimes the liveliness of their Frames with it, and they are prone to return to their old dead Frames again, and so prepare another Rod for themselves. Moreover, perhaps God hath taught thee in thy loss of Relations great Quietness in some time after, under these Considerations, that he took but his own which he gave, and if he please can give more, and that they are taken out of a sinful World, and you will hear no worse of them; and that which hath added to thy quiet, may be, that they were not taken off by any Casualty or sudden *Death*, and perhaps the sight of the humble harmless Frames you saw in some of them before Death has comforted thee; and [if] God gave thy Child some good Word out of the Scripture by the Spirit, tho but [a] Child, a few Months before Death; and about that time he may have desired thy Prayers with Tears, to be made better, so as to be God's obedient Servant; these things may greatly comfort the Soul under Trouble. Moreover, here in this School you are brought to live more on God for the future; having experienced a Deliverance from *Saul*, and the Sons of *Zeruiah*, and how God helped your Faith and Patience in a time of need, you are brought to conclude, that former Experience is a ground of future Confidence.

19. In this School the People of God are often taught the Value, Worth and Profit of Ordinances. In deep Afflictions we come to see the Profit of Prayer, and that now we need the Prayers of all Saints, and all little enough to keep it from sinking; before this we perhaps did not so much desire the Prayers of others as we ought to have, and it may be thought too meanly of them and their Prayers. The best and strongest of Saints have seen the need of the Prayers of the Church: Hence the Apostle *Paul* desires the Brethren to pray for him, *2 Thess. 3.* Now it is that the Congregations of the People of God are very precious and comfortable: Have not some of the Saints experienced Ordinances, and Church-Fellowship, never more sweet than now? and some can say, no place like it for Comfort under the Rod? But how contrary are those that will make use of the time of Affliction, as an Argument for the neglect of Duty, when it is the only time to be found in Duty? And some do think that to be no warrantable Practice, when Persons shall omit their Duty one Sabbath after another, because they have buried a dear Relation. Surely they have the more need to take all spiritual Advantages for a Support in that Condition. Many of the People of God have thought that God led such a Minister to such a Text for their sake, in a time of Trouble; O therefore neglect no Opportunity in God's House.

20. In this School the Saints come to understand that there is yet in them a great deal of Atheism, Unbelief, Rebellion; and sometimes under Disappointments and Troubles, are ready to question, whether there be any Governour and Ruler of the World? Or if there be one, whether he be so good, so merciful, just, wise and powerful as he ought to be? because things are not sometimes carried according to our foolish Fancies, and as if it lay in our Hands to mend the Works of Providence. Upon this Account we may even charge our selves as *David* did, *So foolish are we, and ignorant we are, as Beasts before him*, who are apt to pry into God's Providences, *so as to think to know these*

things by our shallow Understandings, when indeed they are too wonderful for us, Psal. 73. 22. God rebuked such Curiosity in Job, when he asked him, If he would condemn him and his Providence, that he might be righteous? Job 40. 8. Upon which God reads him a Lecture of Creation, and silenceth him; as if God should say, Job, thou hadst no hand in creating the World, and wouldst thou have a hand in the governing of it? Did I make it without thee, and cannot I govern it without thy Wisdom? Upon which Job abhorred himself, and repented in Dust and Ashes, Job 42. 3, 4. [see more of this in Mountains of Brass.]

21. Some of God's People have learned, in the School of Correction, that God often removes Comforts from us below, to fix our Hearts upon things above; removes temporal Blessings, to put us upon making sure of eternal Things; he removes the Creature, that we may center in the Creator: He shews us all things here are mutable, that we may labour after an Interest in immutable Objects. God calls for our chiefest Comforts here, to make us the more loose to the World, and to be willing to go when he calls: God must make this World uneasy to us, or else we may be loth to leave it to go to a better. By these Tribulations the People of God are taught to set their Affections on things above, and not on things on the earth, Col. 3 1, 2, 3. By this the Soul is brought off from trusting in the Creature, that is, by Losses, Crosses, Disappointments from Men: How prone have we been to trust in Men and in their Promises, and have leaned too much upon the Creature, until God shewed us the Vanity of it? How often have we been confounded and put to shame by trusting to the Creature? and by this way have been brought wholly to trust in God, being disappointed by Man. Those who trusts in Man, have their Comforts often shaken; but those who depend upon eternal Objects, do remain firm as a Rock in a Storm.

22. In this School of Affliction, a Child of God is taught, that the readiest way to have our own Will in a sanctified way, is to submit to God's Will. Have not many of the People of God experienced, that when we have been brought to God's Feet, and given up a Relation, and our all to God, sometimes God hath returned the Mercy into their Bosom again? As one that I knew, who was three Days in a Storm, and found it hard to give up himself to God's Dispose; but when God had brought him into a willingness to submit, either by Life or Death, then the Storm quickly ceased. One having a dear Friend near Death as supposed, and finding his Heart much out of order, that Scripture came in with power, *He that loveth Father or Mother, Wife or Children, more than me, is not worthy of me.* Then a Question arose in his Heart; But when may a Person be said to love these more than Christ? And it was answered in his Heart, then when a Person will not submit to the Divine Will about the dispose of his Relations; and this is to be from Choice, and not Force: not because there is no contending with God, but because we are his, who may dispose of us as he pleaseth; for to submit out of Force is Diabolical, but to submit out of Choice is Child-like. [See *Mountains of Brass.*]

23. In this School the People of God are taught, that there is nothing like heavenly-mindedness to carry a Person comfortably through Tribulation; the less God is delighted in, and the more Pleasure we do take in the Creature, the greater will be the sorrow when deprived of it: for that which is the greatest Comfort in the Enjoyment, proves the greatest Trouble in the Deprivation; where the Love to the Creature is immoderate, the Sorrow will be immoderate in the loss of it; thus was *David's* love to *Absalom*. This should teach us for to moderate our Affections to the Creature, that we may not be inordinate in our Sorrow when God takes them. The only way easily to part with the Creature, is to make God our Portion, and delight our selves in the Almighty. No Man went through Troubles better than *Paul*, because none more weaned from the World, and more heavenly-minded than he; those who read his Epistles seriously, will see that he lived every day as a Man in the expectation of Glory; and still under his Afflictions he was *rejoicing in hope of the Glory of God*, Rom. 5.2.

24. In this School of Correction, the People of God are taught to live as those who do believe a Reality in Religion. We are so cold, carnal, dead sometimes, under Ease and Prosperity, that we are even slain; and then we speak and pray, hear and act sometimes, as if there were no Truth in Religion; so that we do, as it were, trifle with Religion: But if God comes with some sharp and rousing *Dispensation*, then we live, pray and hear at another rate than before. Now the People of God do all as in the view of another *World*, and always ready to leave this. Now they are much on the contemplation of Death and Eternity. Now God is brought near, and set always before their Eyes, Heaven near, the Judgment-day near. O the vast difference between the Frames of the same Soul under Lukewarmness and Divine Quicknings! Now the Soul is put upon Heart-searching, and in suspicion of its own Partiality, begs of God to search it. Now the Soul can go to God, and cry heartily, Lord, what is the *Achan* in my Camp? Lord, I would allow no Sin, indulge no Corruption, shew me wherefore thou contendest with me. I suppose it is the Experience of most Saints, that they are in the best Frames under sanctified Afflictions; when we are at Ease, we are prone to forget God and our selves too. O how carnal, lukewarm, and neglective of Duty then! and when we do perform Duty, with what coldness and indifferency is it done? But their Frames are otherwise generally under sanctified Troubles: O how close do they keep to Duty then! and how humble, spiritual, and broken-hearted are they before the Lord!

25. In this School of Temptation, the Soul is taught much of his own spiritual Poverty. And our Lord saith, those are *blessed Souls which are poor in Spirit*, Mat. 5. 3. *David*, tho a great and rich King, yet when God brought him into Affliction, he saw his own spiritual Poverty, and saith, *This poor Man cried unto the Lord, and he saved him out of all his Trouble*, Psal 34. 6. Hence he saith, *Psal. 40. 17. But I am poor and needy, yet the Lord thinketh upon me. For the Expectation of the Poor shall not perish for ever; and the Needy shall not always be forgotten*, Psal. 9. 18. We never cry and pray as long as we are Rich, like *Laodicea*, in our own apprehension, and think we lack nothing. That was but a short Prayer of the Publican, *Luke 18. 13. God be merciful to me a Sinner*; but one of the best Prayers that ever was made, because it came from an humble Soul, and from Poverty of Spirit. It is the poor in Spirit that will cry and pray, none else did ever pray with the Spirit but those; they may use Words, but it's not Prayer; none prays so heartily for Bread as the hungry Soul, nor for Salvation as one drowning, and for a Pardon as one going to Execution, and as one that is under a Degree of the Horror, Shame, and Confusion of the Devils. *David* was this poor Man; he saw himself so poor in Grace, that he could not endure nor bear Trouble, unless the Lord helped him; he saw himself so poor, that he could not purchase one morsel of the Bread of eternal Life, but it must be freely given him; so poor, that he could not of himself procure a Garment to cover his sinful Soul, unless the Lord Jesus gave him his pure long white Robe of Righteousness; so poor, that he cannot pay one Farthing of the ten thousand Talents he owes God, but must be freely forgiven. In a word, every true Believer seeth himself so poor in Grace, that without Divine Help he cannot speak a good Word, nor think a good Thought: And hence the poor Man is put upon crying to the Lord.

III. For a Close, let me speak a little by way of Counsel, and by way of Comfort, to the afflicted Soul.

I. By way of Counsel. Labour to see God in all your Troubles and Temptations, as *Job, David, Eli* and *Aaron* did, or else thou canst not have any true Peace or Comfort in thy Troubles. As God is gracious in promising to teach his People, so he is as faithful in the performing it: So that the Church may say, As we have heard, so have we seen in the City of our God. As God hath promised, *That all his children shall be taught of him*, Isa. 54. 13. So none teacheth like him, who teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven. The greatest humane Teachings will render no man happy without the Divine Teachings of the Holy Spirit: But

he that is taught of God, may be, and is happy, though he have no humane Learning; he who hath been *taught and learned of the Father, cometh unto Christ*, John 6. 45. *God teacheth to profit, and leadeth in the way wherein we should go*, Isa. 48. 17. Those who have learned Christ, heard him, and been taught by him, it is always according to the Truth that is in Jesus, *Ephes. 4. 20*. That Soul hath true Grace, not feigned, the true Spirit that leadeth. into all Truth, *John 14. 13*. the Truth of Holiness, the Truth of Love, the Truth of Faith, Patience, Hope, Joy; it is not counterfeit, but Truth of Grace that Soul hath, he hath *Truth in the inward Part*, according to *David*, Psal. 51. 6. Truth in Life and Conversation: and the Holy Spirit will never leave that Soul until he be nothing but Truth, like the God of Truth, the Spirit of Truth, and the great Prophet of Truth, who is *the Way, the Truth, and the Life*; and those who have these Divine Teachings, whether by the Word, the Spirit, or the Rod, and have the Divine Unction, no humane Teacher can teach them like God; which may be the Sense of the Apostle *John*, 1 Epist. 2. 29.⁸ And yet such must not despise a Gospel-Ministry, which is given for the perfecting of the Saints. For tho God doth teach his People some things which Ministers cannot, as to know the Lord to be their Lord; yet there are some things that those are to learn of the Ministers of Christ, forasmuch as they are given for the edifying the Body of Christ; and yet none can teach us God's Statutes like himself, nor that we are the Sons of God, as God's Spirit doth, when it beareth witness with our Spirit, or when the Spirit doth take of Christ and shew it unto his People, *Joh. 16. 14*. But this Use see more enlarged in the next Book, *Mountains of Brass*, the best Argument to quiet the Soul is this, this is the Will of God.

2. By way of Comfort. God considers our Frames, and remembers that we are but Dust, yea, sinful Dust; God does not expect that from his poor People in the Fall, as he did from *Adam* in a perfect State: That Text in *Psal. 103. 14*. may be of use unto us in Trouble, He considers our Frame. O how pettish,⁹ and peevish,¹⁰ and discontented, are poor Souls under the Rod sometimes! How much did God wink at in *Job*, and in *Jonah*, and *David*, in their Distress? Why God considered their Frame, and remembred they were but Dust. O what abundance of Mercy do we stand in need of, to pardon our Errors under the Rod! Are we not ready sometimes to think with *Jonah*, We do well to be angry and pettish with the most High upon the Account of his Providences? How near have we been in *David's* Temptation sometimes, as to think, and almost speak it out, *It is in vain to be religious and serve God?* *Psal. 73. 13*. *Job* and *Jeremiah* were very near the same Temper sometimes under Affliction. O how like *Ephraim* have we been, as *Bullocks* unaccustomed to the Yoke! And if ever we be blessed, God must pardon many ill Frames under Temptation: and he will do it for all his People, for he considers their Frame and remembers they are but Dust.

3. By way of Comfort. God can carry you safe to Heaven through all your Darkness and Difficulties. God brought the Church to *Canaan* at last, tho they went to it through a waste howling Wilderness: God will deliver *Jacob* out of all his Troubles. Consider the Darkness that *David*, and *Heman*, and *Job* had; yea, our Lord Jesus Christ was deserted in Death, much more than many of his People be; and yet he was carried well through all his Darkness and Desertion; for in his greatest Darkness he prayed to God his Father, and trusted in him, and so died conquering, tho in Darkness, by believing. And thus God can do with thee, thou poor doubting dark Soul; therefore trust in him tho he slay thee, for such as trust in him shall never be confounded.

4. By way of Direction. When you are assaulted by any Diabolical Suggestion of Satan to blaspheme God; and this Blasphemy will still be running in thy Thoughts, so that the Evil thou wouldst not do, thou dost; at such a time as this is, turn the Blasphemy upon the Author of it, and say, That be upon Satan the implacable Enemy of God; and repeat it again and again: this hath been found of some use at such times; then lift up thy Heart to God, and cry, *Lord, help, the Philistines*

8 1 John 2:19 (Ed.)

9 Of a person or his or her behaviour: subject to fits of offended ill humour; childishly bad-tempered and petulant; peevish, sulky. *Oxford English Dictionary* online.

10 Perverse, refractory; headstrong, obstinate; capricious, skittish; (also) coy. *Oxford English Dictionary* online.

be upon me, Satan and the evil Angels beset me. Lord, I am oppressed, undertake for me: And above all, take the Sword of the Spirit, which is the Word of God; and fight your Enemy with it, for it was the Weapon your Lord and Saviour fought him withall; and resolve to maintain thy Fight to the End: For he that endureth to the End, the same shall be saved; and blessed is he which endureth Temptation, for when he is tried, he shall receive a Crown of Life, which God shall give to all that love him, and die Overcomers, James 1. 12.

The variety of spiritual Assaults of evil Spirits; for the most part according to the Experience of Gerson Chancellor of Paris: collected by Jos. Hall Bishop of Norwich.

1. FIRST of all, One while Satan hides his Head, and refrains from tempting, that we may think our selves secure, and slacken our Care of Defence, and then will come when he thinks we are off our Watch, like a Thief in the Night, that he may have the more Advantage against us, 1 Pet. 3. 7, 8.
2. One while he draws us to over-hard Tasks of austere Mortification, that he may tire our Piety, and put a slight upon the Merits of Christ, and make our Mortifications our Saviour; or else stupify us with a heartless Melancholy. Another while he takes us off the Exercise of Vertue as superfluous,¹¹ and that it is in vain to serve God, and no Advantage to walk mournfully before the Lord of Hosts, Psal. 73. Mal. 3.
3. One while he turns and fixes our Eyes upon other Mens Sins, that we may not take a view of our own; or think them far less than others, to stir up Pride and Conceit. Another while he amplifies the Worth and great Actions of others, to breed in us either Envy to their Persons, or Dejection to our own Spirits.
4. One while to cover and colour some secret Sins, we must be more than ordinary zealous in some external Duties to be thought well on. At another time tempts to all Viciousness with greediness, under a pretence of magnifying Free-Grace, and that Christ came to save the chiefest of Sinners.
5. One while to take us off from holy Duties, he stirs up our Diligence in our Calling, suggesting how great an Evil it is not to provide for our Family. And another while will take us off from providing for our Family, as if it were impossible to serve God aright and our Families; and rather than fail, will make Piety a colour of Laziness.
6. One while under a Pretence of Discretion, or else that we are vain-glorious, he will discourage us from Good, and speaking our Experiences for the comfort of our Neighbour. At another time he is apt to put us upon bold Attempts without consideration, and to speak to a Case without Fear or Wit, lest we should be thought Fools and Ignorant, when Satan's Design here is, to expose us to the Sin that may follow, upon our being contemned by the Judicious.
7. One while he tempts to suspect the Reality of a Friend's Love, and to put a misconstruction upon well-meant Words or Actions; with this Design, to cause Heart-burning between dear Friends: and to effect this the better, suggests Evil surmising and that your Friend hath very low and mean Thoughts of you, that he may cause hatred in your Heart against him. Another while, under a pretence of true Love and Favour, the poor Creature is brought into Snares with Flattery, to his great Sorrow.

¹¹ That is present in a greater quantity than is desired, permitted, or required for the purpose; abundant or numerous to the point of excess; more than sufficient. *Oxford English Dictionary* online.

8. One while he stirs up our Charity to some publick Good and beneficial Works, only to win us to vain Glory. Another time he moves us against doing Good, to avoid the Suspicion or Censure of Singularity, and to fashion our selves to the vicious Customs of our sociable Neighbours, that they might not think amiss of us.

9. One while Satan heartens us in evil Gettings, under pretence of having the opportunity of doing the more good, and being the more liberal to the Poor, hiding that Scripture from the Soul, *God hateth Robbery for Burnt-offering*. Another time he closes our Hearts and Hands in a rigorous forbearing of needful Mercy, under this fair colour of Justice, and giving every Man his own, and laying up for our Children.

10. One while he incites us, under a pretence of Zeal for the Glory of God, to violate Charity in unjust Censures and violent Executions against our Neighbour or Brother. Another while under the pretence of Charity and Mercy, to bear with gross Sins, and so their Charity eats up all their good Zeal.

11. One while he stirs us up secretly to reproach our Neighbour, under colour of Occasion of Charity; as thus one will suggest to another some Evil that such a Person is guilty of, with a Design of Detraction and Reproach to him; yet at the same time, as if they loved him, give the Person spoken to a Caution, that we do not divulge it to others, that so the Prejudice may be for ever retained. Another while Satan stirs Persons up, and their Carnal Affections together, to favour and cover the Vices of others, yea, and plead for that thing which is against the Moral Law and Light of Nature, and so make a discovery, either of a very weak Judgment, or little Justice and Honesty, and so come off with shame for espousing a bad Cause; and the more is the pity, there is hardly any Cause so bad, but Satan will find some or other to espouse it; but let none that have the Name of Christ upon them, be found guilty herein.

12. One while he sets on the Tongue to an inordinate Motion, that in many Words some Sin may drop and please it self in a discovery of its Parts. Another while restrains it in a sullen Silence, out of an affectation of a commendable Modesty.

13. One while out of a pretended honest desire to know some secret and useful Truth, he hooks a Man into a busy Curiosity, to pry into those Secrets God would have hid. Another time prevents the Enquiry after other things, as if it were a Disparagement to be informed; but Satan's Design in this is, either the hiding some Truth from the Soul, or else to keep him in a sinful and doubting Condition.

14. One while he moves us to an ungrounded Confidence in God, as when he tempted Christ to throw himself off the Pinnacle of the Temple; and tempts some to ungrounded Confidence for deliverance from Trouble: but his End in this is, that upon our disappointment he may work us into Impatience and Discontent. And as Satan sometimes moves us to an ungrounded Confidence in God for a deliverance from some Evil, and the enjoyment of some Good before the time: So at another time he will cast into us glances of Distrust, when we have sure ground of Belief, with this Design, to prevent Man's Happiness and God's Glory.

15. One while he overlays the Heart with filthy Suggestions, that when it should be taken up with holy Devotion, it hath work enough to repel and lay them. Sometimes he throws in many needless Scruples into the Conscience, for a causeless perplexing of it, affrighting it often from its Duty, with

this Design, to prevent God's Glory, and the Souls's Comfort. Another while he labours so to widen the Conscience, that even gross Sins may pass down unfelt.

16. One while he smooths us up in the good Opinion of our own gracious Disposition, that we may rest in our Attainments. Another while he will pull us down with a disparagement of our true Grace, that we may be unthankful.

17. One while he feeds us with a sweet Contentment, in a meer form and colour of Devotion, that he may keep us off from the Spirit of the Duty, and from working up our Hearts unto solid Piety. Another while he endeavours to freeze up our Hearts with a dulness and sadness of Spirit in our holy Services, that they may prove irksome, and we negligent in performance.

18. One while Satan tempts to Iniquity, by diminishing and lessening the Evil; but when it is done, then he labour to greaten it. One while he suggests that God is very gracious and ready to pardon, and so puts the Soul upon presumption; but after the Sin is committed, then he will suggest unto us the Justice, Holiness and Righteousness of God, and that he will by no means clear the Guilty, and throw in all the aggravating Circumstances he can, to put us upon Desperation.

19. One while he injects lawful, but unseasonable Motions of requisite Business and Employment, and that it must be just now done; but this is to take off our Minds from holy Duties, and to hinder Prayer, hearing the good Word of God, and Meditation. Another while he is content we should over-weary our selves with holy Tasks, that they may grow burdensome and distasteful. One while he will suggest unto us, because frequent in Duty, either that it is only Hypocrisy or Formality, or that we make Duty our Saviour. Another time may put us upon frequent Duties, and if he can, he will make thee trust in them more than in Christ, and make thee proudly say, I thank God I am not as other Men. One while he will allow us to pray long, that we may love to hear our selves speak, and languish and faint in our Devotion. Another while he tells us, there is no need of vocal Prayer, since God hears our Thoughts.

20. One while he woos a Man to glut himself with some pleasurable Sin, upon a pretence that this is the best way to breed in him a loathing of it; and presently he makes this spiritual Drunkenness but an Occasion of a further thirsting after the same thing.

21. One while he urgeth us to a busy search after our Election to Glory, and puts us upon strong Conclusions it is so upon very slippery and unsure Grounds. Another while puts us upon a stupid Indifferency of our future Estate, that we may perish through Security.

22. One while Satan will suggest, that all our Contrition is insufficient, and not accepted, to hinder our Repentance. Another while he will make us believe a very poor and mean sorrow for Sin, tho the Sin be never so great, is enough [if] we believe.

23. One while he encourages a Man by the prosperous Event of his Sin, on his Sin being covered, to re-act it. At another time puts poor Souls upon the neglect of good Actions, by suggesting the Difficulty of them, and how hard it is to succeed in them.

24. One while he will allow us to agravate our Unworthiness to be the Sons, Servants, Subjects, Guests, Almsmen of the holy and great God. Another while, upon some poor Work of Piety or Charity, raising our Conceits to a secret gloriation of our Worthiness, both of Acceptance and Reward, and God's beholdingness to us.

25. One while, under pretence of giving Glory to God for his Graces, the Heart at the same time is stirred up to a proud overvaluing our own Venues and Abilities, and so proud of our Gifts, yea of our very Humility. But another while strips God of the Honour of all he hath done for them, when under a causeless fear that they never had any good in them.

26. Sometimes Satan shall move Persons to signify great Humility; and in their Expressions they will debase them selves, as it were, to Hell, when the bottom of it all is, only to be thought extraordinary humble Persons, and applauded by others; for if you do but touch their Reputation in the least, they will be ready to devour you, and stand upon self-Justification, as if the most righteous Persons in the World: All which discovers the Heart to be very deceitful, and that Hypocrisy lieth close in the Heart of Man.

*Some brief Collections from Mr Brooks his Works, about Satan's Devices.*¹²

1. HE will present the Bait, and hide the Hook; present the Golden Cup, and hide the Poison; present the Profit and Pleasure in Sin, and hide the Misery: thus he did with our first Parents.

2. Satan will paint Sin in the Colour of Vertue, and not present it in its own Dress; Pride he presents to the Soul under the Name of *Neatness* and *Cleanliness*; and Covetousness, to be *Good Husbandry*; and Drunkenness, *Good Fellowship*; and Riotousness, *Liberality*.

3. To draw Persons to Sin, one of his Wiles is, to present the Sins of the best Men before you, as *David's Adultery*, *Hezekiah's Pride*, *Noah's Drunkenness*, *Peter's denial of his Lord*; but he hides from them the Repentance, Tears, Sighs and Groans of those precious Ones.

4. He will perswade the Soul, that the Work of Repentance is a very easy Work, and therefore the Soul need not make such a matter of Sin, it's no such difficult thing to return, and confess, and cry, *Lord have Mercy upon me*: By this Device Satan draws many a thousand to Sin.

5. Satan will make the Soul bold to venture upon the Occasions of Sin: You may, saith Satan, walk by the Harlot's Door, tho you go not into her Bed: You may sit and stay with the Drunkard, tho you won't be drunk with him: You may look upon *Jezebel's Beauty*, and play and toy with *Dalilah*, tho you commit no wickedness: You may with *Achan* handle the Wedg of Gold, tho you do not steal it.

6. To draw from Godliness to Sin, Satan will sometimes suggest the Glory and Splendor that many enjoy that fear not God; and the Reproach, Sorrows, Sufferings that do attend those that will be the Servants of the Lord.

7. Another Device of Satan to draw Men to Sin is, by putting them upon comparing themselves and ways with them that are reputed worse: Why, saith Satan, you swear but petty Oaths, as by your *Faith* and *Troth*; but such and such swear by *Wounds* and *Blood*: By this the Devil drew the Pharisee to bless himself in a cursed Condition, *I thank thee, O God I am not as other Men are*, &c.

¹² Precious remedies against Satans devices. Or, salve for all mens sores Being a companion for all that are in Christ, or out of Christ; that are high, or low, learned, or illiterate, staggering, or wandering; that slight, or neglect ordinances, under a pretence of living above them; that are growing (in spiritualls) or decaying; that are tempted, or deserted, afflicted, or opposed; that have assurance, or that want assurance; that are self-seekers, or the common-wealths caterpillars; that are in love sweetly united, or that yet have their spirits too much imbittered, &c. By Thomas Brookes, a willing servant unto God, and the faith of his people, in the glorious gospel of Christ, at Margarets fish-street hill. London. This was a very popular book and underwent several editions and printings from 1652 to 1676 which are found in Early English Books Online (<http://eebo.chadwyck.com/home>).

8. He draws to Sin by polluting the Soul with dangerous Errors, viz. That Ordinances are poor low carnal Things, and that the Scriptures are full of Uncertainties, and no Rule of Faith; and that there will be a Redemption out of Hell; and that Jesus Christ hath done all for us, perfectly justified us, satisfied Divine Justice, pacified the Father's Wrath, and is gone to Heaven to prepare a Place for us; therefore away with Praying, Humiliation, observation of the Moral Law: indeed, Christ hath set his at liberty, but not to Sin.

9. Another Device of Satan to keep poor Souls in Doubts, is, to cause them still to be poring upon their Sins more than their Saviour, to think more of their Disease than their Physician, more of their Debt than their Surety.

10. Satan beguiles some in working them to false Definitions of Faith; some he works to define saving-Faith too low, as suggesting to the Soul, Thou dost believe the History of the Gospel, and thou art safe enough: and some he works to define Faith too high, that it is a full Assurance of the Love of God to a Man's Soul: And this thou hast not, saith Satan; Dost thou think thou art a Believer? No, no, that that you call Faith, is no more but Fancy; all is not Gold that glisters, all is not Grace that you count Grace; and thus Satan beguiles poor Souls, he will perswade the Hypocrites, their Graces are true, when they are counterfeit; and the Saints they are counterfeit, when true.

11. To keep a poor Soul sad, Satan will suggest, Dost not thou see how Providence crosseth thy Prayers and Desires, thy Hopes and Endeavours? surely if God's Love were toward thee, if his Soul did delight and take pleasure in thee, he would not deal thus with thee. Moreover, those that are God's, delight in him; but that thou dost not, saith Satan, therefore God is not thine; this is another Device of Satan. And to this he will add, Thou dost frequently relapse into the same Sin. But let the Believer know all these things may be, and yet his Soul in a good state.

12. Satan he will tempt a poor Soul, and then suggest unto him, that his State is not good, because he is so hurried, vexed and tormented with Temptations.

13. To keep Souls from Christ, saith Satan, Dost think he will pardon so great a Sinner as thou? thou hast no Qualifications to receive Christ; thou art not thus humbled and sanctified as thou shouldst be, before prepar'd to come to Christ.

Finally; Another Device of Satan for to keep Souls from Christ, is, by working a poor Soul to mind more the secret Decrees of God, than his own Duty: What needest thou to busy thy self about receiving and embracing Christ? If thou art elected, thou shalt be saved; if not, all that thou canst do will do thee no good; But thy Work, Soul, is to study Duty, and remember who said, That *he that believeth shall be saved; and he that believeth not, shall be damned.*

Thus you have had some of the Devices of Satan discovered: for, blessed be God, some can say with the Apostle, *We are not ignorant of his Devices;* but that every Soul may escape them, they ought to take our Saviour's Counsel, to *watch and pray, lest ye enter into Temptation.*

FINIS.

Mountain of Brass:
OR A
DISCOURSE
Upon the
DECREES
OF
GOD.
From *Ephes.* 1. 11.

By *HERCULES COLLINS*
of *Wapping.*

LONDON,
Printed for the Author, 1696.

Mountains of Brass: Or a Discourse upon the Decrees of God, &c

Ephes. 1. 11. *Who worketh all things after the Counsel of his own Will.*

EPHESUS was a great and rich City, but given much to Idolatry: St. *Paul*, *Apollos* and *Aquila*, preaching the Gospel among them, many were brought off from their Idolatrous Temples and Worship; for the Word of God grew mightily, and many believed and were baptized. The Idol-worshippers seeing their Idolatry like to fall before the Gospel, as *Dagon* before the Ark, and their Craft in danger; the great Goddess *Diana* despised, and her Magnificence destroyed, whom all *Asia* and the World worshipped; a great Uproar was among them: which when ceased, *Paul* called the Disciples together, embraced them, so went to *Macedonia*; but left *Timothy* there, to charge some, they Preach no other Doctrine than Christ crucified, and not to give heed to Fables and endless Genealogies, which minister Questions rather than Godly-edifying, 1 *Tim.* 1. 3, 4.

The Apostle in the Context treating of Election, Predestination, Redemption, Justification, Adoption, Sanctification, and an eternal Inheritance; he come in our Text to resolve whence all flowed; which is from no other Fountain than the Counsel of God's own Will: That those who were by Nature Children of Wrath, walked according to the course of this World, and Dictates of the Prince of the Power of the Air, fulfilling the Delights of the Flesh and of the Mind, were without Hope, and God in the World, as to any saving knowledg of him; that those that were afar off, are made nigh; of Strangers, Fellow-citizens with the Saints, and of the Houshold of Faith; that those who were once Idol-worshippers, are now sealed with the Holy Spirit of Promise, are gracious Works in Time flowing from his Purposes in Eternity, as the Apostle in Our Text affirms.

In the words we consider these parts:

First, The Agent, Who? God the Father; Ver. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath chosen us in him*: that is, as he is the Head, and the Church the Body; as he the King, the Church the Kingdom; for Christ, as Man, is God's Elect; *Isa.* 42. 1. yea, the Head of Election and Predestination: He was fore-appointed to be the Head of a Holy, Glorious, Mystical Body; the King of a Glorious Kingdom, Captain of a Glorious Company; the Bridegroom of a Glorious Bride: Yet if he will have this Honour, he must purchase it; if he will make his Soul an Offering for Sin, he shall see his Seed, *Isa.* 53. 10. He shall be Head of this Body, King of this Kingdom, Captain of this Company, Bridegroom of this Bride. Is it likely that this Purchase can be capable of losing? Then he may be a King without a Kingdom, a Bridegroom without a Bride, a Head without a Body: But how is this possible? If he be a Head, he must have a Body; if a King, he must have a Kingdom; if a Captain, he must have a Company; if a Bridegroom, he must have a Bride, because Relatives: He that is a Father, must have a Child; he who is a Husband, must have a Wife; or if Christ be a Bridegroom, he must have a Bride: If so, where is any room for a total and final Fall from true Grace? A Child cannot cease to be a Child; and if once Children, then Heirs, *Rom.* 8. 17. no fear then of losing the Inheritance.

Mark, when its said, *We are chosen in Christ*, we are not to understand, as if the Death and Merits of Christ were the Foundation of Election: No, that's from the Grace and Love of the Father, this is the Fountain from whence Election flows; hence the Elect are called the Father's; *Joh.* 17. 6. *Thine they were, and thou gavest them me.* Yet the Death of Christ is the Foundation of all Grace in the Church-Militant, and Glory in the Church Triumphant, 1 *Thess.* 5. 9, 10. The Father from free Sovereign Grace, chuses a Number out of the World in their fallen State when in Misery, and makes

them Vessels of Mercy, *Rom. 9. 23.* But if Christ will have the honour to be their Lord, he must pay a certain Sum for them, no less then his Blood; because Justice had said, the Man (if he transgress'd) should die, either in his Person or in a Surety. So here is *Mercy and Truth met together, Righteousness and Peace kiss each other, Psal. 85. 10.* Here is the Mercy of the Father meets the Righteousness of the Son; the Mercy of the Father, in providing a Surety to pay and satisfy himself; the Justice of Christ, in laying down his Life. These sweetly agree in order to the everlasting Peace of a lost Sinner; so that when it's said, *We are chosen in Christ,* it intends as he was to be the Head, so the Church the Body; as he the King, the Church the Kingdom: But not chosen in Christ, as if his Death were to merit our Election, that was from the Father's Love; yet his Death is the Fountain of all Grace in Time, and all Glory in Eternity.

Secondly; The Act, *Worketh:* It's not said, he *hath wrought,* or *will,* but *worketh;* signifying, that all the Acts of Divine Providence, past, present, and to come, are nothing but the Execution of his Eternal Counsel, Purpose and Will.

Thirdly; The Universality of it, *all Things:* This word, *all Things,* is not limited to the Context; but as if the Apostle should say, All that I have spoken of before concerning Redemption, Justification, Salvation, and all other Acts of Divine Providence, which I have not mentioned, are all according to his Eternal Purpose, and Counsel of his own Will.

Fourthly; The manner of the Agent's Acts, is *according to the Counsel of his own Will;* not work according to the Counsel of *another's* Will, but his own. As God took no Counsel of Man's Will in the Work of Creation, (*Isa. 40. 13, 14.*) neither doth he in the Work of Salvation: As God wrought according to his own Will, and not Man's, in the first Creation; so he works according to his own Will and Counsel, and not Man's, in the New Creation, *Rom. 11. 34.* Of his own Will the Child of Grace is begotten, and the Seed of Grace sown, as the Apostle *James* asserts, *Chap. 1. 18.* If then it be of his own Will, 'tis not of Man's.

Observation.

All the Acts of Divine Providence in Time, whether in the Church or the World, are all the Effects, Products, and Executions of Gods Eternal Pleasure, Purpose, Counsel and Will.

I shall speak to three general Heads.

- I. The Demonstration.
- II. Speak to some Properties of the Divine Will.
- III. Draw some natural Inferences from the Doctrine
With some other Uses in the Close.

I. That this Doctrine is true, appears from the Creation: If God had not first Will'd and Decreed it, it had not been. *David's* Members were written in the Book of Gods Decrees, *Psal. 139. 16.* when there were none of them in being, but in time had a being, by virtue of their being there written. Yea, our very Habitations where we dwell, were before time determined and appointed: Which Doctrine *Paul* preach'd to the *Athenians,* *Acts 17. 26.* to bring them off from their Idolatry, to worship the true God who made Heaven and Earth, and all things therein; and made all Nations of one Blood, to dwell upon the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitations, that they might seek the Lord; so that the time of our being, and the Place of our being, is according to God's determination aforesaid. Moreover, *Pontius Pilate,* the Jews and Gentiles Act of crucifying Christ, was the fulfilling of God's Counsel, which he

determined before to be done, *Acts* 4. 27, 28. God may be said to be the Cause of an Action, when no cause of the Sin of that Action; that ariseth out of the Heart, saith our Lord, *Matth.* 15. 19. *Evil Thoughts, Murders, Adulteries, &c.* Every one will grant, no Man can do any sinful Act, as swear and lie with the Tongue, steal and murder with the Hand, without the Power of God concur to uphold and strengthen those Organs and Members, *For in him we live and move*, *Acts* 17. 28. yet they are not upheld and strengthened for that End, but his Glory: but Man abuseth his physical and natural Strength.

God's Determination that Christ should die to save Man, laid none under a necessity of sinning; But God foreknew what the Malice of the Devil, Jews and Gentiles would be against this Person to put him to death: And God did determine not to prevent it, but suffer it, because he knew how to bring Glory to himself out of it. It was necessary Christ should suffer, that God might not be mistaken in his Foreknowledg, or come short of his determinate Decree. But this neither took away the Liberty of Christ's Suffering, neither did it take away the Liberty of the Jews, and their voluntariness in putting Christ to death. God's Decree, Christ should suffer, did infallibly secure the Event; but did not annihilate and destroy the Liberty of the Act, neither in Christ as aforesaid, who freely suffered himself, nor the Jews, who as freely and voluntarily put him to death, as if there had been no Decree of God at all about his Death.¹³ The Gardiner's Foreknowledge that such Seeds and Roots will in the Spring produce such Leaves and Flowers, is no cause of their Rise and Appearance in Spring; but knowing the Virtue of such Roots, so concludes: So God's Foreknowledg, what wicked Works would proceed from the Root of a wicked Heart concerning Christ's Death, is no more cause of those evil Acts, than the Gardiner is the Cause of the Rise of such Flowers in Spring from such Roots, because he foreknew the Nature of them. God's Foreknowledg that *Adam* would fall, put him under no necessity of it, but 'twas done voluntarily and freely; yet God foresaw infallibly he would fall, and God determined not to prevent it, knowing how to glorify himself by it. So God's Foreknowledg of the Jews putting Christ to Death, did not necessitate them to it, but 'twas done as freely as if it had not been foreknown, nor any determination of God about it. Thus we have proved those Acts of Divine Providence in Time in the World, are the Product of God's Eternal Purposes.

Now we come to shew and demonstrate, That all the gracious Acts and Providences in the Church, are the Products and Execution of his Eternal Will. As for the Act of effectual Vocation,¹⁴ *2 Tim.* 1. 9. it is not according to our Works, *Acts* 13. 42. but according to his own Purpose and Grace, which he purposed in Christ before the World began, *Ephes.* 1. 3. That the Gentiles believed in Christ was, because they were ordained to Eternal Life: That the *Ephesians* were Holy, was, because chosen to it, not for it, before the Foundation of the World. The Reason why a People are drawn in time to God, is because *loved with an Everlasting Love*, *Jer.* 31. 3.

3. The new Creation and good Works found in the *Ephesian* Church, *Ephes.* 2. 10. was the pure Effect of what God had before ordained. The hope of Eternal Life in the Saints, is the Product of that Promise which was made by God, that cannot lie, before the World began, *Tit.* 1. 2. The Sanctification of the Church at *Thessalonica*, and their belief of the Truth, *2 Thess.* 2. 13. was in order to that Salvation they were chosen and appointed unto from the beginning, *1 Thess.* 5. 9. In a word, our Calling, Justification, and Glorification, are all the Effects of God's Eternal Purpose. This was the Doctrine St. *Paul* taught the Church of the *Romans*, *Rom.* 8. 28-33 *Ephesians*, *Thessalonians*, *Timothy* and *Titus*, &c. Christ's being manifested in time to the Church, was from his Fore-ordination to it, before the Foundation of the World, *1 Pet.* 1. 20. His being slain in time actually, was from the Decree in Eternity, hence called *the Lamb slain from the Foundation of the World*; not so actually, but in Gods Decree.

¹³ Mr Charnock on the Attributes.

¹⁴ The action on the part of God (or Christ) of calling persons or mankind to a state of salvation or union with Himself; the fact or condition of being so called. *Oxford English Dictionary* online.

II. To speak to some of the Properties of the Divine Will.

1. It's an *Eternal Will*; his Will is as Himself and Habitation, Eternal. God's Will is not suspended unto Time, to see the Creatures Will before he wills concerning them; as if Man's Will were to determine his; as if God could not determine his own Will until he saw Man's. His Counsels are called *Counsels of old*, Isa. 25. 1. to signify the Eternity of them. We poor Creatures *will* in Time; but there is no Time with him, all is Eternity with him: His Mercy is said, not only to be Everlasting, but *from Everlasting*, Psal. 103. 17. his Love is said to be the same; his Covenant is an *Everlasting Covenant*, 2 Sam. 23. 5. as it hath no End, so no Beginning. The Acts of God's Will are all one with his Will, his Will is all one with his Essence, his Essence is one pure simple Act; God is Love Essentially, Wise Essentially. We may have a Being, yet be neither Good nor Wise; but God can as soon cease to be, as cease to be either. If there be no Divine Will, (saith *Polhill upon the Divine Decrees*) the Glass of the Divine Prescience must be broken; because as God knows all Essences in his own Divine Essence, all Possibles in his own Omnipotency, all Congruities¹⁵ and Tendencies¹⁶ to his own Glory, in his own unsearchable Wisdom; so he knows all Futures in his own Eternal Will: For all things Future were in their own Nature but Possibles, and could never become Future, but by the Divine Will; this Future of the Saints Holiness is from the Divine Will, *before the Foundation of the World*, Ephes. 1. 4.

2. The second property of the Divine Will, is *Righteousness*: Hence his Counsel is called by the Prophet *Isaiah*, *Faithfulness and Truth*, Isa. 25. 1. called Counsels in respect of the Wisdom of them, old in respect of the Eternity of them, true in respect of the Performance of them. Men often *will* what's Unjust, as *Ahab Naboth's Vineyard*, the Jews the Death of Christ, though Innocent; *Pharaoh* and *Haman*, the Destruction of the Church; but it is incompatible with the Divine Being, to *will* any thing Unrighteous; as *Elihu* said, *Job*. 34. 10. *Far be it from the Almighty he should commit Wickedness*; the Judge of all the Earth will do Right; he who takes no pleasure in Wickedness, cannot *will* it. The Sanctification of the *Thessalonians* was the Will of God, and that they *should abstain from Fornication*, 1 Thess. 4. 3, 4, 5. Things may be better said to be Just and Righteous, because God *wills* them, than *will* them because Just and Righteous: For God's Will is the Rule of Righteousness; *His Work is perfect*, saith *Moses*, Deut. 32. 4. *for all his Ways are Judgment: a God of Truth and without Iniquity, Just and Right is He*. When the Vials of God's Wrath are poured out upon his implacable Enemies, it's said, *Just and true are thy Ways, thou King of Saints*. Though the Foundation of Justification be from the free Grace of God the Father; yet in consideration of Christ's paying the Sinner's Debt, God is said to be, *just in justifying him which believeth in Jesus*. God's willing Honour and Eternal Life to those who by patient continuance in well-doing, and God's willing the Wicked to the day of Evil, are all according to the Holy and Righteous Will of his Nature; and when you cannot comprehend some Mysterious Providence, still retain *Jeremiah's* Principles, conclude, *God is Righteous*, Jer. 12. 1.

3. A Third Property of the Divine Will, is *Graciousness*. The *Ephesians* being predestinated unto the Adoption of Children, *Ephes*. 6. 7¹⁷. as it was according to the good Pleasure of his Will, so also to the Praise of the Glory of his Grace; so our Redemption and Justification is according to the Riches of his Grace. That a Saviour is proclaimed by the Angels, in order to Man's Eternal Peace, was from the good Will of God. What had become of the burning Bush in *Egypt*, had not the good Will of God dwelt in it? This Name God hath commanded to be proclaim'd, *Exod*. 34. 7. *The Lord, the Lord God, gracious and merciful, long-suffering, abundant in Goodness and Truth, pardoning Iniquity,*

15 The quality of being congruous; agreement or correspondence in character or qualities; conformity, accordance, harmony. Const. with, less usually to. *Oxford English Dictionary* online.

16 The fact or quality of tending to something; a constant disposition to move or act in some direction or toward some point, end, or purpose; leaning, inclination, bias, or bent toward some object, effect, or result. *Oxford English Dictionary* online.

17 This should be Eph. 1:5-7, Ed.

Transgression and Sin, shewing Mercy unto thousands of them who love him, &c. There is a great deal of unmercifulness in Sinners Will, as the Devil hath a Will to destroy all; but blessed be God, who hath the great Red Dragon in a Chain, his Power is not absolute; for tho he go up and down seeking Souls destruction, 1 *Pet.* 5. 8. yet it is not whom he *will*, but whom he *may* devour. God's Will is a gracious Will: when he gives his Church himself in Covenant, and all his Attributes; his Son and all his Offices, and purchased Blessings; his Spirit, and all his saving Operations: Whence can this flow but from the Fountain of Free Grace? Hence 'tis said, *Ephes.* 2. 8. *By Grace we are saved, not of our selves, it is the Gift of God.*

4. A Fourth Property of the Divine Will, is *Immutability*: Hence his Decrees are compared to *Mountains of Brass*, *Zech.* 6. 1, 2. which are immoveable, with him is not the least shadow of turning; it is not compatible with him, whose Name is *Jehovah*, to change; if so, the Church had been destroyed e're now. It's not for want of Sin in *Jacob* they are not destroyed, but because he is *Jehovah*, and changeth not, *Mal.* 3. 6. neither is it possible he should change, because he perfectly foreknows what-ever will come to pass. Indeed Men who have not that Power, do often will and purpose this and that, and change their Mind after, not foreseeing the Cause of the Change; which if they had, would not have willed that which they must undo again, because it's some dishonour to Men to be changeable, but *God is not a Man, he should repent*, *Numb.* 23. 19. *For the Gifts and Calling of God are without Repentance*, *Rom.* 11. 29. When the Scripture speaks about God's repenting he made Man, *Gen.* 6. 6. it is not to be understood properly, as if God were capable of Repentance, as Man is: But it is spoken to our Capacity, God is said to repent, when he doth such things as Men do when they repent: when God withheld those Judgments and Effects of his Anger he had threatned against *Nineveh*, he is said to repent; so when God lets out his Judgement, the Effects of his Anger upon the old World, God is said to repent: According to our Capacity, and Man's Practice, who when he doth repent of a thing, doth shew it by some visible Act. It's because God's compassions fail not, but are ever the same, that the Church is not consumed, *Lam.* 3. 22. Tho *David's* House nor Heart was as it should be, yet this was his Comfort, God had made with him an Everlasting Covenant, *2 Sam.* 23. 5. God foreknew *Israel* would be a Transgressor from the Womb, *Isa.* 48. 9. Yet for his Name-sake would defer his Anger, and for the Praise of his Grace would not cut them off. God foreknew *Peter's* Sin, *Paul's* Sin; yet that hundred them not from being chosen Vessels, Elect according to the Foreknowledg of God, *1 Pet.* 1, 1, 2. So that whom he once loves, he must love to the End, because there can be nothing hid from him that might make him change his Mind, as it is often with Men. So that we may conclude this with the Apostle, *He who hath begun the good Work, will finish it*, *Phil.* 1. 6.

5. A fifth Property of the Divine Will is, that it is a *Sovereign and Supream Will*; He hath an absolute freedom of Will. *Isa.* 41. 13. If he will work, none can let him. *Dan.* 4. 35. *He doth according to his Will in the Armies of Heaven, and among the Inhabitants of the Earth: and who can stay his Hand, or say unto him, What dost thou?* *Lam.* 3. 37. *Who saith, and it cometh to pass, when the Lord commandeth it not?* *Psal.* 103. 19. *God's Kingdom ruleth over all.* He hath an absolute Power over Men and Devils. Hence he will be gracious to whom he will be gracious, and he will shew *Mercy to whom he will shew Mercy, and whom he will* (after the abuse of much Patience) *he hardeneth*, *Rom.* 9. 18. What reason can be given why Christ must take the Humane Nature to save Man, and not the Angelical Nature to save Angels? We must answer as Christ in another Case, *Even so Father, for so it pleased thee, it was thy Will and Pleasure.* So if God will chuse *Abel*, and pass by *Cain*; chuse *Isaac*, and pass by *Ishmael*; chuse *David* and *Solomon*, and pass by *Saul*; chuse *Peter* and *Paul*, and pass by *Judas*: That some of the Natural Seed of *Abraham* are Elected, and the rest left in their own Blindness and Hardness: what shall we say in this Case, but as *Moses* and the Apostle, *He will be gracious to whom he Will be gracious?* *Rom.* 11. 7, 8. If God will convert a profligate Sinner, as the Thief upon the Cross, and take his Soul into Paradise the

same Day, who never gave God a Day's Service, but a Subject of the Black Prince all his Days: I say, if God will give him the same Happiness he gives another, who hath served and suffered for him forty Years, who shall fault God? May he not do with his own Grace and Glory what he Will? When the Apostle said, *Acts 10. God is no Respector of Persons*, the meaning of that is, God doth not respect the Person of a Jew, because a Jew, more then a Gentile, a Roman; as *Peter* did suppose, before God shewed him otherwise in a Vision: then he saw *Cornelius*, tho a *Roman* or *Italian*, and no *Jew*, yet believing in Christ, and working Righteousness, was accepted as much as the believing *Jew*. Yet effectual Vocation, and saving Faith, must always be concluded to be, not according to our Works, but God's Purpose in Election, as the Apostle asserts in *Rom. 9. 11.* whether it be a Jew or Gentile, that is called effectually. God's Will is a Sovereign Supream Will, yet a Righteous Will; God's Power is sutable to his Will: Many *will* great things against the Church, as the Devil and his Kingdom *wills* the Destruction of Christ's Kingdom; but their Power is not sutable and adequate as God's is to his Will; if he hath a mind to open and change such a Heart, rescue such a one out of the Devil's Power, he can do it, he can carry his Will through: God's Will is a Sovereign and Supream Will, *For there is none above him, that he should give an Account unto any of his Matters*, as *Elihu* saith unto *Job*, when under some Discontent about Divine Providence, *Job 33. 13.*

6. A Sixth Property of the Divine Will, is, That it's a Will of perfect *Wisdom*: Hence *Counsel* is joined with it in the Text; it's not a meer Will, but a Will with depth of *Wisdom*. He doth every thing, which may render any wise, if it be wisdom to act to a right End; so doth God act all for himself and his own Glory. *As he made, so he ordered all things for himself*, *Prov. 16. 4.* Moreover he knows and observes all Circumstances of Actions, all second Causes are before God, how they will act, and when, and carries all on in an exact Harmony with his Divine Will and Pleasure. This Will is not meer Will, but a Will guided by the Reason and Counsel of his own Infinite Understanding. We never count a wilful Man a wise Man, but all Gods Acts are said to be in Judgment, and working all things according to Counsel. The wisest of Men often miscarry in their Ideas and Contrivances; but God never did miscarry for want of *Wisdom* in any thing; all the *Wisdom* of Men and Angels is from him. The Prophet *Isaiah*, speaking of Man's *Wisdom* in Plowing, Sowing, Threshing, *This Wisdom cometh from the Lord of Hosts*, saith the Prophet, *who is wonderful in Counsel, and excellent in working*, *Isa. 28. 24, 29.* As he made the World in *Wisdom*, so he governs it; for *he works all after the Counsel of his own Will.*

Use. 1. By way of Instruction. If God work all things after the Counsel of his own Will; then know that God's Purposes are some way or other concerned in Satan's tempting of the best Saints. If Satan could not enter into a Herd of Swine without Christ's leave, surely he cannot without it disturb one Saint; the Devil must have leave from God before he could touch a Hair of *Job's* Head; and this is very observable, that Satan generally sets most upon the most Holy, and those who bring most Glory to God, because he envieth their glorifying of him: this is the chief Design of Satan in all your Temptations, and the Destruction of the Soul is his subordinate End. The Devil's Assaults are not so much against the weakest as strongest Saint; and therefore it is no good Inference to conclude, you cannot be a Child of God because so much hurried, for it's rather an Argument you are one of God's choice Jewels. *David* is called a *Man after God's own Heart*, yet he was often set upon by the evil One. *Job*, God gives him the character of a *perfect and upright Man*, yet none more plagued by the Serpent than he. And Satan desired to have *Peter* in his own Power, to sift him as Wheat; tho one of whom Christ said, *He would build his Church upon that Faith of his, wherein he believed Christ to be the Son of God.* And. *St. Paul*, tho Christ asserts *he was a chosen Vessel*, yet he must have a Thorn in the Flesh, the Messenger of Satan to bullet him. In a word, our dear sinless Saviour passed not through the World without Satanical Temptations, and some of the worst sort, for he tempted his Maker to worship him. From hence we may not wonder that we sometimes hear the best and strongest Saints mourn under Temptations, because Satan sets most violently upon

them, knowing they are the greatest Enemies unto his Kingdom of Darkness, and most capable to glorify God, and enlarge Christ's Kingdom. Moreover, he knows God will have more dishonour in the fall of one eminent Saint, than of many weak ones; hence he sets most upon them by Temptations. And if the Saints would be Conquerors in times of Temptation, they must not deal with Satan by presenting their Duties, what they have done, or their own Holiness and Righteousness, because Satan will find a Flaw in the best of yours; but you must always fight him and overcome him with the Blood of the Lamb and his Righteousness, and rather confess thy self a Sinner, leaning upon Christ's Righteousness, than stand upon any thing of thine own, for then Satan will be too hard for thee. O labour to be one of those who come out of great Tribulation and Temptation, with thy Robes washed in the Blood of the Lamb.

Use 2. By way of Information. Doth God work *all things after the Counsel of his own Will*? Then we infer this Agent is an independent Being and Worker: If he works *all after the Counsel of his own Will*, then he doth not depend upon the Will of another. Regeneration is not according to the Will of Man, but of God, *John* 1. 13. that is, of God's free Grace, and Divine Power: for a Child cannot beget its self; he who is dependant upon another's Will, cannot do his own, because he depends on another: God depends upon none for Being, Wisdom, Power, Authority to act any thing, for *he works all after the Counsel of his own Will*. The work of Sanctification spoken of in the Context, was the Product and Effect of God's Eternal Counsel and Will, and not the Effect of Man's; God's Will depends not upon the Creature's Will: for when he speaks of a new Heart, he doth not say, If the Creature will be willing he shall have it; but he speaks like a Monarch, *Ezek.* 36. 26, 27. *I WILL take away the Heart of Stone, I will give a Heart of Flesh; I will put my Spirit within them, and will cause them to walk in my Statutes.* I wait not the Creature's Motion till he be willing; but I will make him willing, in my working all things after the Counsel of my own Will. If we consider what Regeneration is, it will clearly demonstrate God's Will doth not depend upon the Creature's Will in that Work at all, because it is a Divine Seed and Principle of Grace put where there was never any before; so that in Regeneration Man is wholly passive, and can contribute no more to his being a new Creature, than his being a Creature; where-ever it is wrought, it is the pure Product of God's Eternal Will, and not of the Creature's, *Of his own Will begat he us*, *Jam.* 1. 17. The Creature's Will doth not determine God's, God's Will doth not wait the motion of the Creature's Will before he determine about him; *but he works all things* (about the Creature) *according to the Counsel of his own Will*: God works in time according to his own Purposes, and not Mens Purposes, in a way of Salvation; *For it is not in him that runneth, nor in him that willeth, but in God that sheweth Mercy*, *Rom.* 9. 16. It's from the merciful Purpose of God, and not the Creature's Will, that any are Vessels of Glory, and that all are not Vessels of Wrath; so then Man's Will cannot prevent nor determine God's, because *he works all things after the Counsel of his own Will*: Both the Will and the Deed is wrought in the *Philippians*, according to God's good Pleasure, and not according to Man's good Pleasure, *Phil.* 2. 13.

Use 3. Of Inferences. If God work all things after the Counsel of his own Will; then we infer, 1. He is irresistable in his Will, because he actually worketh what he willeth. In this sense we say with the Apostle, *Rom.* 9. 19. *Who hath resisted his Will?* that is, his effective and determinative Will: indeed God's ordinative revealed commanding Will may be rejected; so the Pharisees rejected the Counsel of God against themselves, in not being baptized with the Baptism of *John*, *Luke* 7. 30. So the Jews resisted the Spirit in the Doctrine of the Prophets, *Acts* 7. 45. So the false Prophets in *Jeremiah's* time, are said, *not to stand in the Counsel of the Lord*, *Jer.* 23. 22. So we are to understand the Prophet *Isaiah* to the Church, when he saith, *What could God have done more, which he had not done?* *Isa.* 5. that is, in respect of his revealed Will and external Means, but not in respect of internal Grace; for all must confess in that respect he could have done more; but in respect of his revealed Will and external Means, what could have been done more? *He gave his Law to Jacob, and*

Statutes to Israel, he hath not done so by any other Nation, Psal. 147. 19, 20. To them was committed the Oracles of God, Rom. 3. 1, 2. No Nation so great in this respect, Deut. 4. 7. But tho the ordinative Will of God may be resisted, yet his Will whereby he hath determined to effect this or that, cannot: for in this sense he is of one mind, and who can turn him? Job 23. 13. This Counsel of the Lord shall stand, whatever Devices may be in a Man's Heart, Prov. 19. 21. this Counsel of God shall stand, saith the Prophet Isaiah, and he will do all his Pleasure, Isa. 46. 10. We can as soon stop the Ebbing and Flowing of the Water, and the Sun from going his Course, as supersede and put a stop to God in his determinative Will. How soon did God change the Will of the Thief, when this Will of God came to act? Tho many strong Bars be upon the Heart against God, by Nature and Actions; yet if this be the Counsel of his Will, he will work, and none can let him; for he worketh all things according to the Counsel of his own Will.

2. If God work all things after the Counsel of his own Will; then we infer he must be an Omnipotent and Almighty Operator and Worker: for he works what he hath a Will to do: He willed the Creation of the World; but had he not been Omnipotent, he could never have made all things out of nothing, with only, *Let it be so*, Gen. 1. 3. He must be Omnipotent, because he wills that which none but an Omnipotent Arm can perform: He willed Christ's and the Saints Resurrection, which none but Omnipotency can effect; but God can raise the Dead, tho none else can. He willed the working of saving Faith in the Souls of the *Ephesians*, and the Knowledg of the Riches of the Glory of the Saints Inheritance: But the Apostle saith, *Eph. 1. 18, 19, 20. No less Power can effect it, than that which raised Christ from the Dead*; which is set forth by several Gradations; he calls it *Power, great Power, mighty Power, exceeding greatness of his Power, in them who believe according to the working of his mighty Power, which he wrought in Christ when he raised him from the Dead*. And as by a mighty Power, Saints are put into a State of Grace, so they are kept in that State by the mighty Power of God through Faith unto Salvation, *1 Pet. 1. 5*. This was the Doctrine and the Experience of the Apostle *Peter*; he is able to keep you from falling, in respect of his Omnipotency; and willing, in respect of his Purpose: *For he worketh all things after the Counsel of his own Will*. It's his Purpose and Will to overthrow *Mystical Babylon*, *Rev. 20. 6*. but it could not be done, if God were not Omnipotent, and reigned over her. Omnipotency, as 'twas required in the first Creation, so also in the Second. Omnipotency brought Light into a dark World, and the same brings Divine Light into a dark Heart. Can less then Omnipotency raise and quicken a dead Body from the Grave? No less Power is required to quicken one dead in Trespasses and Sins; thus the *Ephesians* were quickened according to the Counsel of his own Will, *Ephes. 1. 1, 2*.

3. If God work all things after the Counsel of his own Will: From hence we infer God's Prescience and Foreknowledg; if what-ever comes to pass, cometh to pass because it is the Counsel of his own Will, then he must needs foreknow all things: *For known unto God are all his Works from the beginning of the World*, *Acts 15. 18*. If there can be nothing come to pass, but what he hath determined, then he must of necessity foreknow what-ever comes to pass. This is an incommunicable Property of the Divine Being. When *Jehovah* would debase all false Gods, he interrogates their Worshippers, If they could declare things to come as he could? *Isa. 41. 26. Who hath declared from the beginning, that we may know? and before time, that we may say, He is Righteous?* The true God *declares the end from the beginning*, *Isa. 46. 10*. therefore he must foreknow what-ever comes to pass. And albeit God did not decree Sin to be in the World, because contrary to his Nature; yet he decreed to permit it, knowing how to bring Glory to himself out of it, else would never have permitted it. Now if God foreknow all things, then he cannot be disappointed in any thing, as Man is, who knoweth not what shall be on the Morrow, *Prov. 27. 1*. Hence when the Scripture saith, *God looked for Grapes, and behold wild Grapes*, *Isa. 5. 2*. it is not to be understood, as if God were disappointed as a Man is, *who sometimes looks for one thing, but behold another occurs which he looked not for, nor foreknew any thing of*. But it's written thus, to shew what God

might justly expect from that People, considering the Means and Mercies were bestowed on them: But 'tis not compatible with *Jehovah* to be frustrated in his expectations as Man is, *he declares the end from the beginning*; he foreknew infallibly who would be saved, and who would miscarry, before he made Man; notwithstanding all the Means afforded, God foresaw many thousands would perish. Yet let none say, If so, *Why did God make Man?* O have a care of thy Thoughts! Rom. 9. 19-23. *Who art thou that repliest against God? Shall the thing say to him which formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? What if God willing to shew his Wrath, and make his Power known, endured with much long-suffering, the Vessels of Wrath fitted unto Destruction? And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory.* God foreknew the Defects of the Elect, who are, saith St. Peter, *Elect according to the foreknowledge of God*, 1 Pet. 1. 1, 2. yet that did not hinder them from being Vessels prepared afore to Glory. If all things in time come to pass according to his Eternal Will, then he must needs foreknow all things, seeing he could not be ignorant of his own Will: So he worketh in time *all things after the Counsel of his own Will in Eternity.*

4. If God works in the World, and in the Church, all things after the Counsel of his own Will; then we may infer God's Immensity and Infinite Presence. He must be in all Places, if he works in all Places, nothing is more clear than that; he fills Heaven and Earth with his Presence, *Jer. 23. 23, 24.* He is in the World in a way of Providence, in Heaven most glorious, in Hell in his Power and Justice: God is in every Place, and totally in every Place, not a part of God in one Place, and a part in another. Neither is God like Earthly Kings, who can be but in one Place at a time, in Person, and act in other Nations by their Representatives; but God is personally present in every Place, *Psal. 139. 7, 8, 9.* how else could he work all things for the best to them who love God, and *work all things after the Counsel of his own Will?* He who is of an Infinite Being, must be of an Infinite Presence; this must be, because he hath promised his Presence to the Church to the end of the World: therefore he must be with them in all places of the World, or else cannot make good his Word. *God's Power is every where, therefore Himself:* For Himself and Attributes are all one: It is not enough to say, God knows all things in the World, as one upon a high Mountain must see what is under him; But God is every where personally present; as *David* saith, *Whither can we go from thy Presence?* God is every where inclusively, no where exclusively: hence *David* would cry unto God from the Ends of the Earth, *Psal. 61. 2.* believing God would work all things after the Counsel of his own Will, for the answering the Saints Prayers is according to his Purpose.

5. Doth God work all things after the Counsel of his own Will? Then we infer, that all those things we call Casual, Fortuitous, Accidental, Chance, are all the Product of the Counsel of his Will: If that we call *Chance*, be *Things*, it must be some of those *all things* in the Text which God worketh; that which we call Casual, Chance, in the way of second Causes, are all ordered by the first Cause. *A Man cuts down a Tree, the Head slips of the Helve, and gives his Neighbour a mortal Wound*, tho done not designedly, but accidentally by the Man; yet the Text saith, *God delivered him into his Hand*, *Deut. 19. 5.* compared with *Exod. 21. 12, 13.* As for the Periods of Preservation, they are all fixed on the Divine Decree; there the Days of Men are determined, their Months numbered, and their unpassable Bounds appointed, as *Job* saith, *Chap. 14. 5.* *Hezekiah* had fifteen Years added his Days; but there was no Addition to the Divine Decree. Bloody and deceitful Men shall not live out half their Days, yet they live out all the Days set down in the Divine Decree. The Jews, tho they had great Malice against Christ, could not kill him until his Time was come; Rain nor Drought, Fruitfulness, Barrenness, Riches nor Poverty, Health nor Sickness, Prosperity nor Adversity, Life nor Death, come not upon us by Chance, but according to the Counsel of his own Will. Divine Providence extends it self to all Persons, Things, Places and Times; This *Job* knew, he saw God in the loss of his Estate and Children, *Job 1. 20, 21.* Tho God made use of the *Sabeans* and *Chaldeans*

as Instruments, yet he looked beyond the second, to the first Cause. *David* was dumb under very severe Providences, from this Principle, *Psal.* 39. 9. God's Divine Providence extends it self to the Lion, Unicorn, Whale, Raven, Hail, Snow, as God tells *Job*, Chapters 38, 39, 40, 41. Yea, the fall of a Sparrow, nor a Hair, is without it: If our Hairs are all numbered, much more our Years; if a Sparrow cannot fall without it, much less a Child, a Man. That which is casual to us, is all ordered by God in infinite Wisdom: Many things fall upon us we never dreamed of, but nothing comes to pass but what God did foreknow; and what ever second Causes God may make use of, it is all to bring about the Will of the first Cause. *Joseph's* selling into *Egypt*, *Shemei's* cursing *David*, *Ahab's* going up to *Ramoth Gilead*, the Arrow entring between the Harness, tho shot at a venture, was disposed of by God, and had its Commission to give him his Death's Wound. The change of Government we are under, is God's working, according to the Counsel of his own Will: *Psal.* 75. 6, 7. *For Promotion cometh not from the East nor West, North nor South; but God putteth down one, and setteth up another.* The great Reason there are so many discontented under general and particular Providences, is, because they overlook the Finger of God in it; always quarrelling with second Causes, not considering, *God works all things after the Counsel of his own Will.*

Some Considerations to quiet any under pressing Trials, in order to their patient submitting to, and chearful doing of the Divine Will.

FIRST, Consider, who can govern the World better than he which made it? Who can dispose of his Creatures better than he which gave them a Being? Who can tell how to keep a House or Watch in order, better than he which made them? Shall Magistrates acquire the Name of wise Governours, and shall not the Governour of the World, who is essentially wise, be so accounted in his *working all things after the Counsel of his own Will*? Who is fitter to govern the World than he which made it? This was the very Argument God stilled *Job* withal, Chapters 38, 39, 40, 41, 42. *Where wast thou when I laid the Foundations of the Earth? Hadst thou no hand in making the World, and wouldest thou have a hand in governing it? Am I not able to govern and dispose of my Creatures by the same Wisdom I made them? Did I take no Counsel of Man in framing it, and shall I come to Man for Wisdom to govern it? Had I no Counsel of Man when I made my Decrees, and shall I come to Man for Wisdom to execute them, when it's for my own Glory to work according to the Counsel of my own Will?*

Secondly, Consider, God takes pleasure in all his Purposes and Decrees; as God's Counsels will stand, because immutable, so his Counsels are called *his Pleasure*, *Isa.* 46. 10. God's Electing, Redeeming, Adopting, Sanctifying, Saving the *Ephesians*, is called *the good Pleasure of his Will*; that wherein he took delight, or was well-pleasing to him, *Ephes.* 1. 5. Shall God take pleasure in his Decrees, and the execution of them, and shall we not be pleased with what God is pleased withal? Shall we cheerfully submit to the just Decrees, Will and Pleasure of earthly Governours, and not to him whose *Kingdom rules over all*? *Psal.* 103. 19. All good Men do delight in their own just Decrees and Purposes, and shall not God in his, who cannot go out of Himself or his own Purposes to a greater Good, because he is the chief Good? If it do please God to make you his People, *1 Sam.* 12. 22. and for your Profit is pleased to correct you, *Heb.* 12. 10. shall we not say, *Blessed be God* for the one, as for the other? *Job* 1. 21. Also it is too low for a Christian to say, I must submit; it's the Glory of a Christian to chuse the Divine Will. Reprobates and Devils must submit. If God will dispossess a poor Sinner of the Devil, he must come out, will he, nill he. *Pharaoh* indeed obeyed God's Will in letting *Israel* go; but it was sore against his Will. A Believer should submit to the Divine Will out of Choice, not Force; that's no more than Devils and Reprobates do: Herein Christ is out Pattern, tho the Human Flesh did sometimes recoil and draw back under the Sense of approaching Trouble, as good Men some times do; yet his Judgement and Will was for complying

with the Divine Will, tho it was to die, *Luke 22. 42.* not only from the Eternal Transaction between the Father and him, about Man's Salvation, but knowing it was best to chuse the Will of such a One, who is not only Righteous, Holy, and Good, but can *work all things after the Counsel of his own Will.*

Thirdly, Consider, Divine Content ariseth alone from this Principle: Am I content with this Revolution, this Alteration in the Nation, in my Family, in my Person, in my Estate, because it is my Lords Will? So *Paul* could never be content in every Condition, but from this Principle, knowing not only that the Condition he should be in was best for him, but that it was also according to the purpose of God's own Will, *Phil. 4. 11.* Some Heathens, called *Stoicks*, laboured after Contentment in every Condition, from the improvement of natural Principles: But that was far from Divine Contentment, God's Content and Satisfaction ariseth out of himself and his Decrees, knowing himself perfect: Now when our Content is Divine, it flows from this Principle purely, and abstract from all other Considerations, this is the Divine Will; therefore I submit, and therefore am content, and can do no other but chuse it, because it is the Will of one who is perfect in Wisdom. Lord, if thou shouldst refer any Case to me, to make my own choice, I would refer it to thee again, and say as the Brethren of *Berea* and *Thessalonica*, concerning *Paul* whom they loved dearly, and shed so many Tears for at parting, *The Will of the Lord be done.*

Fourthly, Consider, All in God, and all about God, serves to bring about his Decrees and Counsel.

First, All in God, if I may so express it, all the Attributes of God are concerned in the accomplishment of his Will; his Will decrees all, his Wisdom orders all, his Truth and Power accomplisheth all. Mark, God's Power acts not beyond his Purpose: tho in point of Power God could do many things more than he doth, and prevent many things that come to pass; yet in point of his Decree, cannot: In point of Power God could prevent those Garments roll'd in Blood in the Nations of the World, and many Family, Relative, Personal Afflictions upon us, and upon the Churches; yet in point of his Decree cannot: The Power of God is active, one while to accomplish his Will, *Acts 17. 24.* and at another time ceaseth to act, to bring about the Divine Purpose: If God withdraw his Power from a Creature, he quickly ceaseth to move; and if God do send forth his Spirit, we are created, *Psal. 104. 29, 30.* Some may say, I committed my near Relation, Husband, Wife, or Child, into God's Hand, with firm belief God could raise them up; and yet they died: Soul, thou didst well to believe in God's Power! But would you have God act his Power contrary to, or in the preventing his Decrees? Remember God's Power acts not beyond his Decrees, but all in God, either in a way of Action or Cessation from Act, serves to bring about his own Eternal Will.

Secondly, All about God serves to compleat his Divine Purposes and Decrees, I mean the Holy Saints and Angels in Glory; *Psal. 103. 20. They do his Commands, hearkning unto the Voice of his Word.* The Spirit of the living Creatures, and the Wheels, went in *Ezekiel's* Vision, where-ever the Spirit of God went for to accomplish his Will: So the four Spirits or Chariots in *Zechariah's* Vision, *Chap. 6. 1-4.* which came out from between the *Mountains of Brass*, the immutable Decrees of God, these are all employed in the four Quarters of the World, to accomplish those Eternal Decrees; so that whatever Providences they were employed about, whether frowning Providences, toward the Enemies of God and his Church, signified by the red and black Horses; or mix'd Providences signified by the grizled and bay Horses, some Mercy, and some Affliction; or whether smiling Providences upon the Church, signified by the white Horses in the third Chariot, these all serve to accomplish the immutable Decrees of God: And seeing none shall enter the Holy Place *but he which doth the Will of the Father*, *Mat. 7. 21.* let it be our daily cry, *Lord help me to do thy Will on Earth, as it is done in Heaven*, *Matth. 6. 10.* To suffer patiently, and do chearfully the Will of God upon Earth, is a very great resemblance of the heavenly Life; there is nothing in Heaven, but the

Divine Will done and delighted in. The Angels which are in Chains of Darkness, their Hearts did no sooner rise against the Divine Will, but were cast out of Heaven into Hell; and all such as obey not the Gospel of Christ, can expect no less than flaming Fire, 2 *Thess.* 1. 8. Is it fit a King should entertain a Company of Rebels, which continually oppose his Will? Let such remember, as God hath Power and Goodness enough to fix the Godly and Obedient in everlasting Bliss, so he hath Power and Justice enough to fix the Disobedient in compleat Misery. Remember, O disobedient Soul! *He can work all things according to the Counsel of his own Will. Will you not tremble at his Presence, who appointed the Sand for the Bound of the Sea? Jer. 5. 22. Who knows the Power of his Anger? Psal. 90. 11. Who ever hardened himself against God and prospered? Who but one Lunatick, would oppose the just Commands of a General, whose Army is an hundred thousand strong, that can crush him as a Moth? Oh! what Armies in Heaven and Earth can God raise against an impenitent Sinner, an Army of Angels, Stars, Lice, Frogs, Caterpillers, Locusts; yea, God can arm thy own Conscience against thee, which is more then all. Provoke not this Lord to Jealousy; Are you greater than he, who can destroy Soul and Body in Hell? Rather labour to make Peace with him, and you shall make Peace with him. Isa. 27. 5.*

Finally, *Doth God work all things after the Counsel of his own Will? Then blessed is the Nation, whose God is the Lord, and the People whom he hath chosen for his own Inheritance; because the Counsel of the Lord standeth for ever, and the Thoughts of his Heart to all Generations, Psal. 33. 11, 12.*

FINIS.

THE
MALLOW
OF
Gospel-History:
OR, A
Diversion for Youth at their
spare Hours.

Being a POEM on the *Birth, Life, Death, and Resurrection* of our most blessed Lord and Saviour
Jesus Christ.

With some Thoughts on the Apostate Angels, and fallen Man: The former under an irrecoverable
Estate, having no Object of Faith for Salvation: And the latter restored by the Death of Christ.

By *HERCULES COLLINS*
of *Wapping*.

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A POEM on the *Birth, Life, Death, and Resurrection* of our most blessed
Lord and Saviour JESUS CHRIST.

CHAP. I.

The ARGUMENT.

Theophilus the Lover of God, begins in making mention of the unsearchable Attributes and Perfections of Jehovah, and how he is encompassed on his glorious Throne by the Holy Hierarchy and Order of Angels, Seraphims, Cherubims, Thrones, Dominions, Principalities, Powers, Archangels, who are Eternally casting their Crowns at the Feet of the Incomprehensible Trinity, with Hallelujahs.

JEHOVAH right, is Infinite,
And in eternal Bliss:
The most Supream therefore doth reign,
O Kings give him a Kiss. Ps. 2. 12.

Who is Immense, and full of Sense,
An independent Good;
Yea, only Wise: do not despise
The Everliving God.
In all his Will immutable,
For Changes he knows none:
How can that be, when perfect's he,
Three Persons yet but One?

Pure Angels fall, and honour all
The Glorious Trinity,
With Crowns down cast, their Praises last
Unto Eternity.
The Seraphims, and Cherubims,
Thrones, Principalities;
Dominions too, Archangels true,
Their God for ever praise.

CHAP. II

The ARGUMENT.

Here interposeth an holy Evangelist, who gives an Account of the horrible Revolt of some of the Angels from Jehovah their supream Lord: And that one of them, now called Beelzebub, headed Thousands, with a Design to overthrow God's Monarchy.

BUT one thro Pride, became a Head
To thousands, who resolv'd
God's Monarchy for to destroy,
Rather than be controul'd.
They War maintain, in Heaven's Plain,
So they might equal be,
In Honour, Praise, and length of Days,
Unto the Trinity.

God pleads his Rights, and them despites,
So hurls them into Hell,
To the Abyss, Pit bottomless,
Where they shall ever yell.
Then Satan proud, he spake aloud,
What tho the Field be lost?
All is not gone, my Heart's not won,
To love *Jehovah* most.

This I can boast, all is not lost,
My Will's unconq'rable;
Resolv'd I be still to be free,
Tho I remain a Devil.
'Twere shame for me to bow the Knee;
And God adore and love:
A Prince in Hell, doth far excel
Subjection, tho above.

[Mr. Milton.

A Chaos great, and Abyss deep,
God casts thofe Rebels in;
A burning Lake is their sad Fate,
And Flames all surrounding.

CHAP. III.

The ARGUMENT.

Jehovah himself gives a Relation of his framing the Heavens and Earth; and how he created another Creature called Man, to serve him better than the fallen Angels; and having very glorious Qualifications, is made Lord of the New World.

THE Earth and Man, I God did frame,
And made him Lord of all,
In Righteousness and Holiness,
With an immortal Soul.
This Man most wise, in Paradise,
I fixt with great delight;
Whose Will was free, at liberty,

To be unjust or right.

That Man alone might not lie down,
A Help-meet him I gave;
And from his Bone, and Flesh alone,
The Woman came most brave.
And for a time, how did they shine,
In this delightful Place;
In this new Land, how Hand in Hand,
They walk'd with God in Grace.

CHAP. IV.

The ARGUMENT.

Satan having discovered the New World, and Man reigning as King in it, the Devil envies his Paradisical State; and in order to make him miserable like himself, he tempts him to throw off the Government of his Lord and Maker: All which the good Angel which guarded Paradise, could not be ignorant of.

SATAN did tell the Peers of Hell,
An Antient Prophecy
In Heaven was, A World should rise
From nothing very high.
In which New Land, I understand,
A Creature beautiful;
Not much below our selves, I know,
Will reign as I in Hell.

Come noble Peers, some Course let's steer,
This Land for to discover;
And then allure this Creature pure,
To act as our own Brother.
God on his Throne, with his blest Son,
Saw Satan swiftly fly,
Unto the Man in this new Land,
To bring to misery.

The Angels good, they understood,
While guarding this new Creature;
The fallen One discovered Man,
With a most blessed Feature.
An evil one, they saw fly down,
To *Adam* in disguise.
So walkt their Rounds, the Garden-Bounds,
If him they might surprize.

In Paradise, he tempts with Lies,

That Man his Bliss might lose;
As he lost God, all Hope and Good,
Which made him thus confus'd.
Satan did fix the weakest Sex,
With *Eve* did thus begin;
To eat's, no Death, the Serpent saith,
It's natural, no Sin,

The Serpent speaks so fine and neat,
Which made the Woman say,
How came you thus, to speak to us,
By tasting yonder Tree?
Come eat good Food, and know as God,
Don't live in Ignorance;
In Envy he forbiddeth thee
This Tree; come eat but once.

And so at last, through sinful Lust,
They both were overcome;
Their Fruit dear cost, God's Image lost,
And so the World's undone.
For Man his Maker, his Creator,
In Paradise enjoyed:
Till he did sin against his King,
Nothing the Man annoy'd.

Till he did break, and violate
The Law of his Supream;
His Happiness was perfect Bliss,
He as a King did reign:
But on the Fall he came in thrall,
And was cast from his height;
The flaming Sword it brandished,
To keep the Tree of Life.

When *Adam's* Eyes apologiz'd,
No Boon was to be had;
No Penance then could help the Man,
To make him once more glad.
And must I go, from *Eden* so,
As not to return more,
From this sweet Place, and God of Grace?
O this is very sore.

O might I stay, I would obey,
And never more offend:
Who'l intercede, and for me beg,
Eden my Days may end?
Those fragrant Smells, which far excel
The Scents of *Lebanon*;

And Odours free, on every Tree,
I'll offer God alone.

[Mr. Norris.

I'll take my Rounds, in *Eden's* Bounds,
Before I do depart:
Now farewell all, my Joys do fail,
By a deceived Heart.
A publick Head, so *Adam* stood,
As Christ is of his Spouse;
And what he did, as our chief Head,
We did it gain or lose.

None would refuse, but *Adam* chuse
Them for to represent:
O none so fit, nor none so meet,
Whatever the Event.
Therefore let none on God lay blame,
That we in *Adam* fell:
Hid any his Choice, it had been thus,
Pure Reason doth us tell.

CHAP. V.

The ARGUMENT.

Adam apologizing for himself, lays the Cause of his Apostacy on his Sovereign Lord and the Woman, the Woman on the Serpent; a Curse descends on them all. Now Man being undone by the abuse of his Free-Will, hath no hopes of any Restoration, unless the uncreated Being shew Man more favour than the fallen Angels.

THIS Woman see, thou gavest me,
Tempted, and I did eat.
O, blame not God, Free-will abus'd,
Was it thy Soul did cheat.
The Woman vain, she lays the blame,
Upon the Serpent's Guile.
Who to her said, Like unto God
You shall be in a while.

From sinful Lust, Judgment doth haste,
On Man and Woman too.
'Tis they must die, that lov'd a Lie
Above a God most true.
The Ground once blessed, with Thorns is curst,
The Woman bears in sorrow.
And Man must sweat, if Bread he'll eat;
The Serpent trails the Furrow.

Thus happy Man, he is undone,
Himself he can't restore.
O Man's sad Fate, the Devil's State
He's in for evermore,
Unless some State, that's uncreate,
More pity shew to Man,
Than Angels have, who God won't save,
That from their Maker ran.

CHAP. VI.

The ARGUMENT.

Jehovah seeing his Creature Man undone in the New World, begins to be concerned how he may be restored, and not for ever lost as the revolted Angels. He makes a Proposition to the heavenly Hosts to this End; but all stood mute, until the Son of God broke silence, with the offer of himself to be Man's Redeemer: Upon which the heavenly Hosts gave a Shout, with Hallelujah's.

SHALL Man be lost, by Devil's Lust;
And ne'r recover'd more?
Shall Devils boast of their Conquest,
And triumph in their Power?
Come heavenly Host, can none suggest
Where such Love can be found?
You Spirits all, who'l be mortal,
That Justice may not be wound.

The Man to Death, I made of Earth,
But may for ever live?
Who'l pity take on his sad State,
For Man himself will give?
Now all stood mute, and silent to't,
A Pause in Heaven's made;
Till one did break the Silence great,
And there it was replied

By God's own Son; What! is there None
That will Compassion show?
I looked when some Seraphim
Would pity Man below.
I God's dear Son, will Man become,
A Man of Sorrow's Death:
This glorious Throne I'll leave anon,
And descend to the Earth,

For to restore this Man so poor,
Unto a better State;
And make him wise, a Paradise

He shan't lose as of late.
Then Heaven rang, the Angels sang,
That splendid Host above;
Who saw such Grace, in God's Son's Face,
And shewd Man such Love.

And God did see, his own Decree
From Love to Man he made,
Even from high Eternity,
Which runs not retrograde.
He gave his Son for sinful Man,
That in his stead might die;
And set his Face in our Law-Place,
Us to indemnify.

The Angels shape he doth not take,
Nor them redeem to live:
Yet let none speak, thus God is weak,
Or Grace diminutive.
I thee do tell, unsearchable
Is his Beneficence.
Yet know also, he'll have but who
His Sovereign Will presents.

CHAP. VII

The ARGUMENT.

An Apostle extraordinarily relates how that Jehovah had a Son, who was to be born of a Virgin. The great End and Scope of it, was the Redemption of a lost World.

If some would know, how Man from Wo
Is brought, and set in Bliss.
A Wonder's wrought, come see God's Thought
In this Analysis.
The Spirit above, fell in much Love,
Upon a Virgin sweet:
To comprehend, or understand
This I do not predict.

But yet that King, and holy Thing,
Which was in *Mary's* Womb,
Was God indeed, of *Abr'am's* Seed,
True God, and yet true Man.
Who understands, how God and Man,
Should in one Person dwell?
One Person true, yet Natures two,
But one *Immanuel*.

His Godhead Rays had dull'd our Eyes,
But veil'd with humane Flesh.
His Glory's hid, for there's much need
With Man he should converse.
And nothing less, for Man's Trespass,
An angry God can please.
But Righteousness, in humane Dress,
Can his great Wrath appease.

No Diadem or Hecatomb,¹⁸
Such large Dimensions hath
Of blessed Good, Christ won by Blood,
For those that tread his Path.

CHAP. VIII.

The ARGUMENT.

A Man of God with an antient Record, signifieth the Time and Coming of the Messiah, and the long Journey he makes to visit a sinful World: And tho he sat as the Second Person with the Eternal Trine Council in the Court of Celestial Glory, upon making and redeeming the World, yet is graciously pleased to suffer hard Things for those who rebelled against his Royal Crown and Dignity.

THE time draws on, the Lord must come,
And *Daniel's Weeks* shall end.
It's then some will *Messiah* kill,
The Sanctuary rend.
And when the Tax, from *Cesar's Acts*,
Begins for to commence,
Mary goes then to *Bethlehem*,
From *Nazareth* went thence.

And in a Stable, it's no Fable,
The Virgin did bring forth
The greatest King ever did reign,
Or will be on the Earth.
This blessed King lies in an Inn,
No Princes Court hath he;
But in a Manger, lies in danger,
Expos'd to misery.

O blessed Morn, a King is born,
A Virgin-Maid the Mother:
But his Grandsire is God, admire

¹⁸ 1. A great public sacrifice (properly of a hundred oxen) among the ancient Greeks and Romans, and hence extended to the religious sacrifices of other nations; a large number of animals offered or set apart for a sacrifice. 2 A sacrifice of many victims; a great number of persons, animals, or things, presented as an offering, or devoted to destruction; loosely, a large number or quantity, a 'heap'. *Oxford English Dictionary* online.

This Myst'ry altogether.
But pray from whence did come this Prince?
From Heaven's Council-Board,
Where he did sit, in Council great,
Before the World was made. [Mr. Milton.

Counsels of Love, in Heaven above,
With Father, Son, and Spirit.
Counsels of Peace, how to release,
Man from his sad Demerit.
In this Compact, Eternal Act,
It was concluded on,
That Man should be the Subject free
Of God's Redemption.

In this Contract, and noble Act,
The Price was fixt upon.
Justice demands no Gold or Lands,
But Godlike Blood for Man.
A Covenant of Suretiship
Christ entered into,
That unto Death would give his Life,
And unto God his due.

So he might reign, and be a King
Over redeemed Man,
His Captain Head for him will bleed,
And in his room will stand.
In this Decree they did agree,
That what the Surety did,
God would impute, from Grace's Root,
As if the Debtor paid.

This Infant God deserves thy Ode,
Come join the Angels Quire,
And from the Altar of thy Heart,
Ascend an hallowed Fire.
To him who left his Royal Court,
And chose a darksome House:
This Majesty lays Glory by,
For to espouse a Curse.

And tho this Man from *David* spang,
He's pure without, within:
And tho is made of *Abraham's* Seed,
Hath no Orig'nal Sin.
Pow'r Infinite can separate
Between the Virgin's Sin,
And Virgin's Seed, for there is need
Christ be a holy Thing.

The Virgin blest, lays Christ to rest;
Then round the Courtly Stable
Bright harness'd Angels guard the Lord,
While in a Cribbee Cradle.

CHAP. IX.

The ARGUMENT.

A Celestial Messenger, called an Angel, is dispatch'd from the Throne, to inform the Shepherds in the Field of the Nativity of the Messiah. The heavenly Host do unite in their singing Hallelujah's to the most High for sending his Son to redeem Man. Satan sends a Summons to his Peers to enter into a deep Council, how he may procure Man's second Revolt, knowing, if he can perswade Man to rebel against the second Adam, there remains no more Sacrifice for his Sin.

THE Angels great, much speed do make
To Shepherds keeping Sheep,
And say, Fear not, a Saviour great
Is born, O do not weep.
Rejoice, be glad, come joy in God;
In *David's* City strong
This Day is born, for Man forlorn,
A Saviour God and Man.

The heavenly Host do join their Force,
And give Encomiums¹⁹ high,
To God above, who in much Love,
Hath sent his Son o die.
Glory to God, the highest Good,
Who sends Peace to the Earth.
Man hath that Bliss, the Devils miss,
An Object for his Faith.

Those damned Ones, none them bemoans,
Who lie in deep despair
Of any Good from that just God,
They all revolted are.
From hence in rage, they all engage,
To envy God and Man,
Glory to God; from Man all Good
They'l hinder what they can.

Adam the First *Paradise* lost,
Where once he sweetly sang:
But was regain'd by Man's good Friend,
Christ the triumphant King.

¹⁹ A formal or high-flown expression of praise; a eulogy, panegyric. *Oxford English Dictionary* online.

He Satan fought, and gain'd the Fort,
Yea won the Field and Day.
The Woman's Seed did break the Head,
Of Man's grand Enemy.

Satan in spite, he rallies up
His broken Troops dispers'd.
A Council calls of black Peers all,
That Man maybe distrest.
With our grand Shield, we'l gain the Field,
The second *Adam* took.
Come lose no Ground, come be profound,
That Man from God may look.

'Tis our Intent, to circumvent
Both Head and Body too:
If we can part Christ and Man's Heart,
That's all we aim to do.
But he forgot, what was *Job's* Lot,
And how he fail'd therin:
Yet is so mad, to set on God,
Who made him of Nothing.

CHAP. X.

The ARGUMENT.

Some Country Shepherds are giving an Account to the Nation of the Jews, what an Angel had informed them; and of their Journey to Bethlehem, where they found Joseph and Mary with the Babe, the Infant-God, lying in a Manger.

TO *Bethlehem* those Shepherds come,
The Wonderful to see: [Isa. 9.6.
And found the Lamb, the holy One,
Design'd for *Calvary*.
They told the Jews the Angels News,
Immanuel was come.
Now Admiration fills the Nation,
For this most glorious One.

They found the Babe, the Infant-God,
But in a low Degree:
His God-like Face was full of Grace
To Man in Misery.

CHAP. XI.

The ARGUMENT.

A Man of God gives the Church Information of the Circumcision, and presentation of Christ, with his Mother Mary's Purification in the Temple. Also how a good old Man named Simeon, and a gracious Matron called Anna, believed that Child to be him of whom the the Prophets spake, should descend from Abraham and David's Loins; when probably many great Persons who walked in the Temple, looked upon this Infant-God only as the Son of a poor Carpenter.

AFTER eight Days they Circumcise
Christ, which presag'd much Good,
That came to pass upon the Cross,
Where he shed all his Blood.
The purest Maid, Mother of God,
Above all Women blest,
Was presented, and purified,
In God's Temple of Rest.

Then *Simeon* old, being foretold
Of this great Potentate,
With a sweet look of Faith, him took,
And blest the Lord of State.
And at his Breast, Jesus did rest,
Here's Love in highest Passion.
He dies in peace, and goes to rest,
On sight of God's Salvation.

Tho rich and great the Temple walk'd,
When Christ was Circumcis'd,
To be a King none did know him,
But *Ann* and *Simeon* wise.
None did him greet, who was so great,
But on him meanly look'd;
Some poor Off-spring, far from a King,
A Carpenter's Relique.

But holy *Ann*, when she came in,
And saw the Babe of Grace;
She did proclaim to every one,
He came of *David's* Race.
O *Israel*, you looked well,
In your *Jerusalem*:
This pretty Babe, in your Arms laid,
Works your Redemption.

'Tis *Shilo* sure, who will allure
All Men by his free Grace.
This is the Root, from *David* shot,
He hath a God-like Face.
The Sage and Wise then heard the Noise,

A Jewish King was born.
They brought sweet Scent from *Orient*,
Gold, Frankincense and Balm.

Herod the Great, now full of Heat,
The blest *Messiah*'s Foe:
He calls the Scribes, of several Tribes,
This Monarch down to throw.
The Wise and Sage, he them did charge,
If they did find the King,
To signify it by and by,
That he might worship him.

But his vile Mind had then design'd
A Fact most Tragical.
O Hypocrite, God will thee smite,
Thou Son of *Belial*.
But those wise Men, they worship him,
And *Herod*'s Laws despise:
For by a Dream, and Star they came
Unto the only Wise.

In *Bethlehem*, the Babes all then,
From two Years old and up,
Were Martyred all, that Christ might fall;
This was a bitter Cup.
Now Lamentation fills the Nation,
For this inhumane Act:
All Parents cry, and like to die,
Because their Babes are not.

The Governour began to fear,
That *Cesar*'s Time was short;
And *Mary*'s Son would shortly reign,
Their Government subvert.

CHAP. XII

The ARGUMENT.

A Cherub is dispatcht from the Celestial Canaan, to inform Joseph and Mary in a Dream of their going to Egypt to avoid the Malice of Herod, who sought the Death of the young Child; and upon Herod's Death, signifies, God would have them return again to their own Land.

NOW on a Time an Angel came,
Who *Mary* and *Joseph* tell,
Their Feet must stand on *Egypt* Land,
Until that *Herod* fell,

Who quickly dies: so th' Angel flies
With all celerity,
To *Egypt* Land, and gives Command
That *Joseph* go his way:

For they are dead, all gone and fled,
Which sought the young Child's Life;
And by a Dream informed them,
From the true God of Light.

CHAP. XIII.

The ARGUMENT.

A Messenger of the King of Kings, gives Information how this young King of Nazareth disputed with, and confuted the Doctors of the Law at 12 Years old. Of his entring upon his Prophetical Office. He sends John Baptist as his Harbinger, authorizeth him to Baptize; and about thirty Years of Age was baptized by him himself, to fulfil all Righteousness; the Ordinance confirmed by the whole Trinity, Father, Son, and Holy Ghost.

WHEN *Mary's* Son twelve Years had run,
The Doctors of the Law.
He did dispute, and them confute,
And made them stand in awe.
And now, in fine, sweet *Jesus* time
Of working doth commence;
A Harbinger for to prepare
His way he sendeth thence.

His Mission is for to baptize,
John Baptist 'tis I mean;
He them immerst who Sins confest,
And true Repentance gain.
For to fulfil the Royal Will,
Christ came to Prophet *John*
To be baptiz'd in any wise,
When thirty Years had run.

Then *John* him took to *Jordan* Brook,
And there did him immerse;
He did him dip, because most meet
To fulfil Righteousness.
This was not done to wash off Sin,
Because *Messiah's* pure:
To Man he's sent a Precedent,
Let it all Men allure.

The glorious Trine did all combine

To witness to this thing.
The Father, Son, and Spirit, as one,
Did honour his Baptism.

CHAP. XIV.

The ARGUMENT.

One of Christ's Learned Disciples informs the Church, that after Jesus was baptized, he is led into the Wilderness, where the Devil appeared unto him, probably like some Antient Man in poor Habit. The Messiah discovered he knew him, tho' under a disguise, to be the Head of the Apostate Angels. Christ not answering his End in making Bread of Stones, is hurried by Satan out of the Wilderness through the Air, who sets him upon a Pinnacle of the Temple in Jerusalem, and from thence carries him to a very high Mountain, where he tempts his Lord to worship him.

THE Spirit of Bliss i'th' Wilderness
And Desert Christ doth lead,
Among wild Beasts, where are no Feasts;
Full forty Days no Bread.
To God's Son dear there did appear,
In this vast Wilderness,
A gray old Man, with Clothing mean,
As if some Lamb did miss.

To Christ he spake, Sir, What sad Fate
Hath brought you to this Place?
All that come here, do die for Fear
Or Want in a short space.
I speak the more upon this score,
Thou seemst to be the Man;
That Man most wise, who was baptiz'd
By new baptizing *John*.

And that good Man, baptizing *John*,
Call'd thee the *Son of God*:
Which if thou be, come let me see,
And make of Stones some Bread.
Then spake the King unto the Swain,
Dost't think I know thee not?
Thou art that Head didst thousands lead,
When first thou didst revolt.

Then the arch Fiend, who cannot mend,
Confest he was that Spirit,
Under sad Fate, unfortunate,
Eternal Wrath t'inherit.
Then on a trice he hurries Christ
Out of the Wilderness,

All through the Air, God's Hemisphere,
To put him in distress.

[Mr.Milton.

A Pinnacle of the Temple
He sate his Judg upon,
The Temple in *Jerusalem*,
And said, *Come cast thee down*.
Thou shalt not fall, the Angels all
Procession forth will make,
From Heaven high, the Air and Sky,
Death to anticipate.

Thus *Beelzebub*, Prince of the Club,
King of the damned Crew,
Does tempt God's Son to worship him,
As if it were his due.
Proud *Lucifer*, he did allure
His God to worship him;
These Kingdoms fine shall all be thine,
Bow now before my Throne.

This was his Scope, and his great hope,
Man's Saviour to destroy;
For if the King he made to sin,
No Saviour could he be.
Satan begone, *Apollyon*,
Worship the Lord thy God,
And do not tempt him God hath sent
To bruise thy subtil Head.

The Lord of Bliss was tempted thus,
That simpathize might he,
And succour those against their Foes,
Who are in misery.
Full forty Days he fasts, in praise
Of Power Infinite,
That from our Head we might have Bread
Of Life, of Strength, of Might.

If he God's Son thus set upon,
To bow and worship him,
Then wonder not at Satan's Plot,
That tempts Man to the same.
He tempted Man for to liken
His God to Creatures vile;
Made very fine in glorious Shine;
And thus did him defile.

A Creature cold they 'dorn with Gold,
Who pompous Worship love.

Religion gay, tempts Men to pray
To Devils as God above.
Full well they'r known to Heathen Men,
By various Names they gave,
Moloc, Chemos, and Ashtaroth,
Adonis, Thammus brave.

He sets his Seat by God's most great,
Satan's Altar by *Jah's*;
That Men may moan at his black Throne,
And then at them he laughs.

CHAP. XV.

The ARGUMENT.

An Elder and Witness of Christ, informs the Church of the Messiah entring upon his Prophetical Office, but is opposed by Men of the same Spirit which opposed St. Paul; such as Barjesus, and Elimas the Sorcerer, who irrationally asserted that he wrought Miracles by the Power of the Prince of Devils, Lucifer: but by his Divine Reply he put them all to silence.

CHRIST rich in Grace began to preach,
And Man illuminate;
In *Naphtalim* and *Zebulun*,
Commands them to repent:
He makes new Hearts, and Men translates,
From Darknefs into Light:
So that his Fame and fragrant Name,
Were spread both Day and Night.

But Envy rose, among the Jews,
Against the Prince of Light;
They flout and jeer, they domineer
Over his Sovereign Right.
And many said, he friendship had
With *Beelzebub* the Great;
And in much spite call'd *Nazarite*,
The Carpenter's Relique.

That Pow'r cast out the Legions stout,
They say 'tis Satan's all;
And thus in spite, they 'ppose the Light
Of Spirit, Word, and Soul.
A Kingdom, said our Lord and Head,
Divided cannot stand.
Can Satan cast out Satan? judg:
Come answer my Demand.

From sinful Lust, the Holy Ghost
Against it now they sin;
Which to remit here is not meet,
Nor in the World to come.
If that Men sin against the Son,
And Father of all Light,
He may forgive; but not who live
The Spirit to despise.

Who understand the Lord's good Mind,
And yet in Malice call
The Holy Ghost, and Blood of Christ,
The most unjust of all:
These are the Men, Who greatly sin
Against the last Relief.
They can't repent, whose Hearts are bent,
To Envy and Mischief.

CHAP. XVI.

The ARGUMENT.

A Man of God enters with an Antient Record, called the Gospel, which gives a Relation of Christ's sudden departure from Earth to Heaven. Also of his bloody Sweat in Gethsemain; and of his drinking a horrible Cup of Death, in Obedience to his Father, and for the Good of Man. Moreover, how one of his own Family betrayed him into their hands, who belonged to the Black Prince of the damned Crew; and came with Swords and Staves to apprehend Christ, whom they bound with Cords, and carry him to the Judg as some grand Malefactor.

THE time draws on, Christ must be gone
From Earth to Heaven high.
A Lamb's prepar'd, we might regard
That it did typify.
Pure *Shilo's* Fate did intimate,
That Lamb for us must die;
Who had no Spot, yet takes his Lot
To bleed at *Calvary*.

The Paschal Lamb's Supper be'ng done,
He blessed Bread did break;
Let we forget Love Infinite,
He gave Command to eat.
And after supt, he took the Cup,
Which also signified,
Blood must be shed, for there is need
Man's Soul be purified.

And gave Command, that Act should stand

Until he come again,
For every Church to practise much,
To shew his Death and Pain.
Then after Supper he did utter
A Sign of humble Love,
In washing Feet: Come it's most meet
We follow him above.

They sweetly sing a blessed Hymn,
Before he went to die;
With Heart and Tongue they sweetly sung
The Praise of God most high.
The Lord goes out to *Olive* Mount,
And *Gethsemain* also;
Saith he, my Soul is sorrowful,
My Griefs no Man doth know.

My People wait, I'll invoke
My Father Lord of all,
If I this Cup of Death must sup,
Or pass this Draught of Gall.
But, Lord, thy Will, not mine fulfil,
I came no less to do:
My bloody Sweat, and Sorrow great,
Gives Peace to Greek and Jew.

When he came back, all were asleep;
What can't you watch one Hour?
Then said the Lord, with one accord,
Watch, pray with all your Power:
Yea every one, no Temptat'on
For you may be too high.
The Flesh is weak, Satan's a Cheat,
Your Trial's very nigh.

Then ushers in the most Obscene
Upon the Lord of Bliss;
Judas that Cheat, betrays in heat
His Master with a Kiss.
With Staves and Sword they take the Lord,
As if a *Barrabas*:
A Guard most strong they set upon
The Innocent, alas!

Jesus did call, Whom seek you all?
The Man of *Nazareth*?
'Tis I am he, let these go free,
Put none of them to death.
By Power Divine some were struck down,
When they him apprehend:

'Twas Mercy all they did not fall,
And into Hell descend.

Some Sages think, they did not shrink
His Skin to penetrate;
When with a Cord they tie the Lord,
His potent Arms about.
Peter by Sword, as well as Word,
For Christ apologiz'd:
When *Malchus* Ear he cuts, then fear
Did all his Guard surprise.

Then Christ the Word, would have the Sword
Put up; and *Malchus* nigh,
To heal his Wound, most safe and sound,
Tho his grand Enemy.
Now to *Annas* they make him pass,
And hurry him away;
And out of hate interrogate
The Lord about his way.

The Lord said then, my Doctrin's known,
'Tis not obscure and hid;
The Temple nigh, where I did pray,
And preach, it open stood.
An Enemy, a stander-by,
Said, Durst thou answer so?
For thy false ways apologize,
The Judg dost thou not know?

This King of Grace they smote his Face,
With sordid Heart and Hand:
But this good Man was like a Lamb,
Tho all against him stand.

CHAP. XVII.

The ARGUMENT.

One of the King of Kings Messengers gives an impartial Relation of the Carriage of the Messiah before his Judges. How he was adjur'd to confess he was a King. Several false Witnesses swear point-blank against him; and he is sentenced to Death as guilty of Blasphemy, and one that sought the Destruction of the Government, and dethroning Cesar; and that by a new Doctrine their old Religion was undermined. But before they led him to Execution, they whipt him till his sacred Blood ran down his Body.

FROM *Annas* Christ to *Caiaphas* Priest,
And Council they him lead;

An Officer calls one to swear,
Tho then there was need:
Yet up starts one against the King,
And swears that he should say,
He could pull down this Temple fine,
And perfect the third Day.

This Lying was for to dispraise
The Lord of Dignity;
Who did not mean the Temple-Stone,
But his own dead Body.
His infinite Power could smite
Down all the Gates of Hell,
If they had been Adamantine,
His Strength doth so excel.

Jesus stood mute, did not dispute,
When they did him accuse;
The Brats of Hell in that Council,
Did greatly him abuse.
We thee abjure, if thou be pure,
Make no Equivocation.
Art thou a King, and without Sin?
Come, make a Declaration.

I do not lie, no verily,
You prophesied right;
I am your King, and without Sin,
And have Eternal Might.
When you shall see my Majesty,
Sit at the Lord's right Hand,
You'l mourn full sore, and me implore,
When I reign in the Land.

Upon the same a Voice forth came,
Says Blasphemy he spake,
Him crucify, for he doth lie,
Lead him without the Gate.
Those Vipers spit upon his Lip,
As Men with Mischief rife:
They scoff and jeer, and without fear,
Do strike the Lord of Life.

Come prophesy, thou Prophet high,
Who smote thee on the Cheek:
Canst thou decry Physiognomy,²⁰
Thou wicked Heretick?
To this we'l add, he was made sad,
By *Peter's* flat denial;

²⁰ The supposed art of predicting the future from the features of the face; a fortune told in this way. Also: fortune foretold or character divined by astrology. *Oxford English Dictionary* online.

Who then and there did curse and swear,
When Christ was near his Trial.

But one sweet Look from Christ so took,
That *Peter* 's Heart did break,
And bitterly then he did cry,
To see his Faith so weak
They with him trudg to *Pilate* Judg,
No Accusations want;
They with their Lies and Calumnies,
Over the Lord do vaunt.

Thou Blasphemer and Conjurer,
Thou wicked Heretick;
Cesar can't rule, thou call'st him Fool,
Our King dost contradict.
Then *Pilate* saith, Who takes an Oath,
Rebellion he did make?
Who now can tell he's culpable
Of ought against the State?

I cannot see Enormity
In this Man doth appear;
Preposterous it is for us
To sentence one that's clear.
If you'l release on at the Feast,
The Feast of Paschal Lamb;
Determine ye who it shall be,
The Christ, or sinful Man.

'Tis *Barrabas* we will release,
The other crucify;
Let all his Blood be on our Head,
And on our Children lie.
Some did proclaim, they must arraign
The Lord at *Herod*'s Bar:
The President was glad, and sent
The *Galilean* there,

Now tho of late *Herod* the Great,
And *Pilate* were at strife:
Yet when the Heir comes to their Bar,
They 'gree to take his Life.
Herod the Great said, Operate
Some Wonders in my sight:
My Humour please, or else chastis'd
Thou shalt be e're 'tis Night.

But this sage King, the most Serene,
True God, and only Wise,

Humours him not, in this his Plot,
Tho Rage against him rise.
They him transfer to *Pilate's* Bar,
Drest in an Idiot's Coat;
They him degrade, as Fools are made,
And at the Lord do flout.

Then *Pilate* saith, Who takes an Oath?
Let Evidence appear,
Why he must die at *Calvary*,
As if some *Praemunire*.²¹
We'l him chastise before your Eyes,
And so let him depart.
No, they reply, him crucify,
We beg with all our Heart.

We'l no King have, but *Cesar* brave,
He is Legitimate:
Down with this thing, this little King,
Cesar's the Potentate.

Then they him scourge, which made a purge,
Our Souls to clarify:
His sacred Back no stripes did lack,
Before he went to die.
Some think with Rods, others with Cords
Or Wier, he was whipt,
And tied fast unto a Post,
When he was naked stript.

In Rancor great his Body's beat,
O Adamantine Heart!
They made his Blood run like a Flood,
From Head and every part.
Behold the Man, said *Pilate* then,
In him no Fault I find:
Away with him, said the Obscene,
To Death he is design'd.

The President for Water sent,
To purify his Hands;
See I am clear from his Blood pure,
Upon him lay no Bands.
Pilate may think, that Christ will wink
At this prodigious Sin.
O no, he sate as Magistrate,
And Sentence gave on him.

Who wonder can, that *Pilate's* Hand

21 Praemunire: Law. *Oxford English Dictionary* online.

At last himself should hang,
When's Conscience was so faithful as
To tell him Christ was King?

CHAP. XVIII.

The ARGUMENT.

One of Messiah's Learned Disciples interposeth with an astonishing Narrative about his Lord's being led to execution: bound with Cords, and the heavy Cross fixt on his Back, on which he was crucified, and a strong Guard surrounded him all the way to Golgotha: And while the Cross was fixing in the Earth, they unmantle and strip him to his naked Body, which they lift up and nailed to the Cross, one Foot on the top of the other, with Arms stretched out, being plac'd between two Thieves, a Crown of Thorns on his Head, and an Inscription of Hebrew, Greek and Latin, as the Custom of the Romans was to all they accounted Malefactors.

THE most high Lord they bound with Cord,
And lead to *Calvary*;
Fixt on a Cross most ponderous,
On which he was to die.
Upon his Back, like *Isaac*;
The blessed Type of Christ,
This Cross did lie most heavily,
Tho he was meek and Just.

This Innocent, 'tis like did faint,
And Humane Nature fail,
Being so sore, with Stripes before,
And had no time to heal.
Another Man, a *Syrenian*,
At that time coming by,
Must bear the Cross, most ponderous,
On which Christ was to die.

What Wit of Man can now define,
His Sorrow, Grief, and Shame?
Who can dilate, and explicate,
His Misery and Pain?
At the same time the female Kind
Compassion him to shew;
To see him thrust, by Men unjust,
A base and sordid Crew.

Jerusalem, the Lord said then,
Weep not for me from hence;
*Peccavi*²² cry, your Sins are high,
Your Pride and Ignorance;

22 Used to acknowledge one's guilt or responsibility for an error. Frequently in *to cry peccavi*. *Oxford English Dictionary* online.

Condole, be sad, you were so mad,
As for to imprecate
Innocent Blood upon your Head,
Will make you desolate.

He *Calv'ry* saw, and *Golgotha*,
The Crosses situation;
Then Solitude he understood
But for a sinful Nation.
Now being come, Christ standeth bound,
Until the Cross be fixt;
With a strong Guard about the Lord,
A bitter Cup they mixt.

Now all the Crew, Roman and Jew,
This blessed one do strip;
Unmantle bare, and pluck'd the Hair
From off his tender Lip.
He's naked stript, as well as whipt,
And all his Body bare,
That ours may be cover'd most free,
With Righteousness most fair.

Now all in haste they nail him fast,
And hang between two Thieves,
The Scripture's Will for to fulfil,
So Man from Hell he saves.
The Nails were great, in Hands and Feet,
That fixt him to the Tree.
O who can tell what Christ did feel,
And there sustain'd for thee?

His Hands and Feet they penetrate,
And out the Blood did gush;
For they did tear him with a Spear,
And crown'd with thorny Bush.
That Christ was King, the Inscription,
In Hebrew, Latin, Greek;
Did signify to all stood by,
For *Pilate* thought it meet.

Over his Head this Paper stood,
That all might read the same:
He was the King of Jewish Men,
Tho they did him defame.
Before he dies, he opes the Eyes
Of a most wretched Sinner;
Who own'd him King, believ'd in him,
As the God-Man Redeemer.

Remember, Lord, to me be good,
When in thy Kingdom-State.
By my free Grace to Paradise,
This day I'll thee translate.
They him exhaust, and now do boast,
Our Grief he bore it all;
The weight of Sin was laid on him,
To save a precious Soul.

When he would ease his tortured Feet,
By hanging on his Hands;
They must be in prodigious pain,
This Reason understands.
And when he eas'd his tortur'd Hands,
By resting on his Feet,
His Body's weight, where e're it met,
Must make the Patient sick.

God's holy Son, tho God and Man,
Of Sorrow must be full:
On him did lie much Misery,
God's Wrath did fill his Soul.
The Lord at last cries out, I thirst,
The Prophets to fulfil;
A Vin'gar sponge they gave his Lungs,
So he had not his Will.

Water was scant, he must it want,
We might have plenitude
Of living Streams, come from his Reins:
O Love not understood!
Could *Mary* then of *Magdalen*,
Have had her own desire,
Her Tears should quench her Saviour's Thirst,
Whose Heart was on a fire.

A Flame of Love to him above,
To all Men did appear;
Where she did weep, and wash his Feet,
And wip'd them with her Hair.
Now at this time the Souldiers game
For Jesus seamless Coat;
For to fulfil the sacred Will,
That Will to consummate.

The direful Curse was ponderous,
The Malediction high;
Which made him cry, *Ely, Ely,*
Lama sabachthany.
I am content for to be empt

Of all my Sacred Blood;
So I my Flock inoculate
By Faith into their Head.

The Guilt of Man I'll fasten on
This cursed Cross and Tree:
Justice Divine shall have a Fine,
To set the Guilty free.
I'll bury all their Guilt and Thrall,
Both in the Grave, and deep:
Yea, all the high Iniquity
Of my free chosen Sheep.

Then some obscene said to the King,
Physician save thy self:
If that thou be God's Son most free,
Recover now thy Health.
The Mother stood nigh by the Wood,
I mean the wooden Cross,
On which did hang her precious Son,
Till all his Blood was lost.

What Tears of Blood could she have shed,
His Sorrow to prevent:
To see those Hands, heal'd many Wounds,
So pierced, torn and rent?
His glorious Head ran purple Blood,
His Feet and Side the same.
But his Free Grace that him debas'd.
Is his immortal Fame.

Those bloody Eyes they can't suffice,
Those Sluces are too small,
His Sorrow to give vent unto,
Hence from his Pores Blood falls.
He saw a Scowl, a dismal one,
Of Sins present and past,
And Sins to come, he must atone,
For all from first to last.

[Mr. Norris.

His Love most sweet and bloody Sweat,
Did wipe off all the Score.
Some moments Pain makes him to reign,
Eternal Ages sure.
And as he hung before the Sun,
His Virgin-Mother saw
His Gore-blood Eyes, and heard his Cries
To God, *Abba, Abba.*

Into thy Hand my Spirit ascends,

My Work is finished:
All Debts are paid, Books cancelled,
Justice is satisfied.
Now Christ is dead, they brake no Leg,
The Scripture may fulfil;
Yet by their Hate hangs dislocate,
Unjoint from Head to Heel.

Upon the same great Darkness came
All o're the Hemisphere.
The Rocks did rent, the Graves were empt;
Thus Wonders did appear.
The Temple-Vail was rent in twain,
Then soon they understood
He was God's Son, tho also Man,
From thence infer was God.

The Heathens all that Day condole,
And eloquently said,
Surely the God of Nature's dead,
Or final End hath made.
O this great World to Dust he'l hurl,
For hanging on the Cross
The Quintessence of all Goodness;
O Act prposterous.

CHAP. XIX.

The ARGUMENT.

A Friend of the Messiah's signifies what happened after the Lord's Death. A Counsellor at Law begs his Body, and inters it with sweet Spices. The great Council gives order for a strict Watch, a Seal and Stone to be set on the Sepulchre. Now Beelzebub triumphs to see Christ dead, and in some hopes conquered for ever. But the third Day he arose from the Grave, to the Confusion of all the Devils: And after forty Days upon the Earth, ascends to Heaven from Mount Olivet, is the view of his Apostles, but first gave them his Benediction, and on the Day of Pentecost sent down the Holy Ghost; and from the Power of this Spirit his Disciples go on in the World conquering, by preaching Jesus of Nazareth to be the Son of God.

OF Pilate Head, Joseph did beg
The Body of the Just;
And did inter the Lord with Myrrh,
As saith the Holy Ghost.
As Man at first did prove unjust,
In Eden Paradise;
The blessed King in a Garden,
Acquits the Man on wise.

The Watch was strong, they sat upon
The Grave where Christ did lie,
For to prevent the Lord's Intent.
Of rising the third Day.
The Sepulchre they made most sure,
With Watch, a Stone, and Seal,
For to prevent the Lord's Intent,
But they in all do fail.

When Christ was dead, then *Beelzebub*
Did triumph, and thus speak,
I conquer'd have unto the Grave,
God's Christ of mighty State.
'Tis I am King, and triumphing,
Who will my Subjects be?
And Christ deny, whom I defy,
He's overcome you see.

Who would serve him, a conquer'd one?
Obey me, 'tis no sin:
Cast off his Name, 'tis horrid shame
To own one dead your King.
What Revel-rout in Hell throughout,
When they thought all was won,
And Christ laid low, see how they crow
In hopes that all's their own.

Now *Lucifer* ascends his Chair,
And mounts his gloomy Throne:
The hellish Guard flock round their Lord,
And vaunt, he's King alone.
Now the black King begin to sing,
Altho in Flames array'd;
And thus began the hellish Song,
When to his Peers he said;

Dominions, Thrones, Powers unknown,
I claim all as my Right:
I've gain'd the Field, Jesus did yield,
And he is conquer'd quite.
I do not fear him call'd the Heir,
Immortal some him thought:
But now he's dead, he's gone and fled,
And ne'r to life be brought.

[Mr. Wesley.

The Devils in pomp, and great triumph,
Appear now Christ is dead:
The Oracle's Head come fill with speed,
The World may be misled.

The Hebrew Child no Sword can weild,
He'1 conquer you no more:
Let's march from Hell, in Heaven we'l tell
Of our all-conqu'ring Power.

And conquer there as well as here,
Who can before us stand?
Now God is dead I will be Head,
In Heaven, Sea and Land.
While Satan spake with lofty state,
In came the Glorious One,
With all the Marks, victorious Acts
Of a triumphing King.

While *Beelzebub* with his black Club,
Did vaunt, yea, scoff and boast;
Came starting in the powerful King,
And Guards from God of Hosts.
This glorious Guard surround the Lord,
Like warlike Angels stand,
To smite to Hell great *Belial*,
And all against him band.

Who is this here doth domineer,
And boast of Victory
Over God's Son, the holy One,
Who lives altho did die?
I have the Keys of Hell and Death,
Who am the First and Last:
All Potentates, and powerful States,
To me shall yield or taste

Unmixed Wrath, as my Word saith,
Which they can never bear,
Nor dwell in ever-burning Lakes,
Or the devouring Fire.
O how confus'd, and how amaz'd
The Devils all do stand:
Satan flies down his Iron Throne,
To flee from Jesus Hand.

The Devils fled from Christ their Head,
And from his terrible Wrath:
But Christ pursues his scoffing Foes,
Through their black horrid Path.
The Devils knew, that Christ the true,
Had broke their Gates and Walls;
And conquer'd Death, and all the Earth,
So into Hell he falls.

And now the Word of God's made good,
The Serpent's Head is bruis'd;
Christ he hath trod upon his Head,
Which makes him thus confus'd.
Then Satan spake with horrid hate,
What tho I conquer'd am?
Be just if sent, and don't torment
Your Foes before the time.

And now in Chains he them confines
Unto the judgment-Day.
All Powers must bow before his Brow
Who doth the Scepter sway.
Christ he Death's Bands broke with his Hands,
And in triumphing manner
He did arise, tho Enemies
Stood round with Guard and Banner.

Yea, that strong Guard upon the Lord,
Did tremble like dead Men:
The Earth did quake, their Hearts did shake
To see him rise again.
And at the Grave, an Angel brave,
That shined as the Sun,
Did roll away the Stone that Day
The Lord did rise upon.

And that day's Morn good Women mourn,
About the Sepulchre;
Jesus you seek, pray do not weep,
The Angel said, Don't fear:
Rather rejoice, lift up your Voice,
Christ from the Grave is gone,
In *Galilee* you may him see,
The Living he's among.

The Lord did shew himself most true,
After he did arise;
The Signs were all infallible,
He was in no disguise.
And for to put all out of doubt,
No Spirit did appear;
Come touch, said he, *and handle me*,
My Flesh and Bones most pure.

After he rose, and vanquish'd Foes,
An Apparition's made
To *Magdalen* in a Garden,
By Jesus Christ the Lord.
The Gard'ner then she thought upon,

Till that Christ *Mary* said,
O *Rabboni!* she did reply,
My King, my Lord, my Head.

Mary touch not thy Lord as yet,
Till I to God ascend:
Then me embrace by Faith, which Grace
Will all the Saints commend.
But poor *Thomas*, his Faith's amiss,
He won't believe 'tis he,
Unless the print, where the Nails went
Into his Body, he see.

A just Reproof of, 's Unbelief,²³
The Lord gave when he said,
Most bless'd is him, who hath not seen,
And yet believ'd his God.
The Scripture saith, if we ha'n't Faith
In the rising again
Of Christ our Head, we all are dead,
And damned every one.

Then Preaching's vain, and Faith's no Gain,
If Christ be in the Grave;
God's Justice Good not satisfied,
So Pardon none can have.
The Church did meet, and God did seek
Upon the Week's first Day;
Where Christ among them often came,
To cheer them in his Way:

And gave Commands, into the Hands
Of his Apostles dear,
How they should act in every part,
Till he again appear.
E're Christ ascends, he gave Commands,
That at *Jerusalem*,
At Wisdom's Gate they may expect,
The Spirit promis'd them.

Now Christ ascends before his Friends,
From Earth to Heaven high,
From whence he'l come, e're it be long;
To fetch his Bride away.
Christ clears the Air, and Hemisphere,
Where damned Spirits dwell;
He clears the Path for Saints on Earth,
To Joy Celestial.

23 This should be; A just Reproof of, 's Unbelief, [Ed.]

Disperse you Orbs, you glittering Clouds,
At distance roll away:
His glorious Guard the Way prepar'd,
On Christ's Ascension-Day.
The Angels high above the Sky,
Spake unto them below,
What happy King is this you bring?
In triumph he doth go.

Who is this King, this glorious One?
And what may be his Name?
The *Lord of Hosts*, he's known by most,
His Vict'ry gives him Fame.
Lift up ye Gates, ye Doors of State,
And entertain your King:
Come stand wide ope in Heaven's Court,
Ye Gates everlasting.

He comes who hath conquer'd the Grave,
And drags the King of Pride,
Fastned unto his Chariot new,
In which the Lord doth ride
Triumphantly, to Bliss on high;
His Chariot moved fast
To Heaven's Gate, where many wait,
And thousands cry, Haste, haste.

This Prince of State, when Heaven's Gate
He had arriv'd unto;
O what a Shout is given out
By Angels as his due!
And with his Crown went in, sat down
Close by his Father's Side;
And will prepare a Palace there
To entertain his Bride.

He's now gone home to wear his Crown,
For all his Work is done.
God's satisfy'd, En'mies subdu'd,
And now ascends his Throne.
Now Christ is gone, the Spirit doth come
On the Rebellious.
The Sinner's Head is captive led,
And Gifts are given us.

On Pentecost the Spirit did rest,
In cloven Tongues, upon
The Messengers of Jesus Christ,
Because he was gone home.
He doth inspire, baptize with Fire,

Prophets, Apostles too:
He'l Pastors give, the Church may live
A holy Life and true.

Poor Fishermen go conquering on
The World in Jesus Name.
The Blind do see, the Dead rais'd be
To Christ's eternal Fame.
If Christ did shew his Godhead true,
When in a swadling Clout,
Controll'd the Crew of damned Hue,
In all the World about;

[Mr. *Milton*.

He will much more his Power declare,
Ascended now on high;
Captivity he captive led
In his triumphant Day.
This Hebrew Child, tho meek and mild,
Made Devils loudly roar,
On Mountains steep, in Vallies deep,
On all the Seas and Shore.

All Oracles dumb, no hideous Hum,
No mighty Trance or Spell:
Apollo's Shrines no more Divine's,
Nor no Prophetick Cell.
The *Flamins*²⁴ quaint at Altars faint,
In consecrated Grove;
Because no Sound doth there rebound
From their sweet Object *Jove*.

All Temples dumb, *Peor*, *Baalim*,
And mooned *Ashtaroth*:
No Tapers shine, none can divine;
Hence *Beelzebub* is wroth.
Now *Moloc's* fled, that Idol's dead,
Isis and *Osiris*,
From *Judah's* Land, the Infant's hand
Laid low the Heathen Priests.

Each fetter'd Ghost slips to his Post,
To the Infernal Jail;
Who go in Troops, their Malice shoots
Back to the God of all;
Who comes, who comes, in glor'ous Blooms,
From *Edom* and *Bozrath*;
In whose Brow high is Majesty,
And treads untrodden Paths.

24 flamen. A priest devoted to the service of a particular deity. flamin dial= Latin flamen dialis, the flamen of Jupiter. *Oxford English Dictionary* online.

Glory surrounds his Body's Bounds,
There's Terror in his Face: [Mr. Norris.
The Evening Sky, the Scarlet Dye,
His Robes cannot debase;
They are so red with God-like Blood,
And Blood of Enemies;
They are much stain'd with Conquest gain'd,
And blessed Victories.

I mighty One, 'tis I do come,
That treads the Press alone
Of Wrath Divine, such Power is mine,
I will have help from none.
'Tis I can speak my Foes to death,
And that in Righteousness:
Almighty I can save most high,
From Hell to Heaven's Bliss.

'Tis I alone go conqu'ring on,
By my great Power and Strength;
And Blood runs o're my Garments pure,
My People might have Health.
'Tis I outvie the Scarlet Dye,
And make my Garments red,
Like those Men that do tread the Fat
And Wine-press for the Blood.

I wear those Clothes, red like the Rose,
To save some, some destroy:
By shedding Blood, I bruise one's Head,
And God do satisfy.
The Day is come, that signal One,
And Death shall have its Doom;
The Kingdoms dark I will subvert,
And conquer every One.

No Sea of Blood but Christ's most good,
The Enemy could spoil:
And we are glad, Christ's bloody Flag
Doth flourish over all.
The Cher'bims Guard of the High Lord,
Stood by while Christ did fight;
His Father true forsook him too,
Yet he the field did get.

My Fury strong supports me long,
And with my single Arm,
The Conquest's won, Salvation's come
To mine that none can harm.

CHAP. XX.

The ARGUMENT.

This Chapter contains an Account of a triumphant Song to the Lamb, by the Saints of the Old and New Testament, for Christ's most glorious Conquest over his and the Church's Enemies, in his Resurrection and Ascension.

WITH *Deborah* we'l sing to *Jah*,
Who hath avenged me,
And trod down Strength; his Arm hath length
To spoil his Enemy.
When he march'd on, the Enemy strong
Did tremble in the Earth;
And in the Field he made them yield,
As Holy Scripture saith.

Wake *Deborah*, awake with Mirth,
A Song of Triumph sing:
Our *Barak* Head Captivity led
A Captive, tho a King.
Proud *Sisera* must stand in awe,
The Stars in Heaven fight;
The great *Jael* hath conquer'd Hell,
And put his Foes to flight.

Come to our King, with *Israel* sing,
The Lord's a Man of War:
He gloriously triumphs on high,
And leads his Enemies far.
Pharaoh of Hell that proud Rebel,
His Chariots overthrew;
His great Captains, and chosen Ones,
Their Strength could not renew.

They proudly said, Pursue the Head,
Fight not with Small or Great,
But *Israel's* King, strike most at him,
Then we shall them defeat.
Come draw your Sword, upon my Word,
My Lust I will fulfil;
I will divide the Spoil, his Pride
Shall not go conquering still.

The Sea arose upon his Foes,
And in it they did sink;
A Sea of Wrath, wherein no Path
Can find from it to shrink.

Who can compare with this most Fair,
Glorious in Holiness,
And fearful in the praise of Men?
His Wonders cannot cease:

Now *Hannah* sung, we will prolong,
Our Honour he exalts;
Against our Foes his Power flows,
They may not proudly talk.
The mighty One is broken down,
And weak Ones girded are;
The Prince brought down from a high Throne,
The Poor exalted there.

Come, *Esa's* Song we will prolong,
To our beloved King,
That us hath made his sweet Vineyard,
Who were but Lumps of Sin;
And fix'd it in a fruitful Hill,
Where Showers fall Divine;
A Tower great he made in it,
And on it Christ doth shine.

He doth it watch, his Vineyard rich,
'Tis done both Night and Day;
A fiery Wall is round them all,
Against the Beasts of Prey,
May *Zion* say, in a good Day,
Tho thou wast angry, Lord,
With me for Sin, through Christ our King,
Thy Favour is restor'd.

Behold, my God doth Help afford,
He is Salvation;
Who shall I fear? *Jehovah's* near,
My Trust, my Strength, my Song.
Therefore in Faith let's draw with Mirth,
From God's Salvation-Wells,
Those living Streams, Christ's bloody Veins
Did purchase for Rebels.

In this good Day, we all will say,
Praise, praise the Lord alone;
Exalt his Name, and spread his Fame,
For great's the holy One.
In *Zion's* Land, his mighty Hand
Is stretched out to save
His *Israel*, where he doth dwell,
Whom to his Son he gave.

Well is it said, in God's sure Word,
Excellent Things doth he:
'Tis shewed forth in all the Earth,
God for his Church will be.
Sing and cry out, come give a Shout
Of *Hallelujah's* high
To *Jehovah*, begun on Earth,
But lasts Eternity.

The Prophet old, when he foretold
Death should be swallowed up
In Victory, by one on high,
Then he this Song did put
Unto the Church, to triumph much
On that triumphant Day:
Eternal Gates, stand ope in state,
That Saints then enter may.

This City strong they enter in,
Salvation is their Wall,
And Bullwarks too; none can subdue
And make this City fall.
As *Mary's* Song, when *Gabriel* came,
The Angel her did tell,
And her salute, and kindly greet,
With News that did excel;

That she should bear the glorious Heir
Of Heaven, and of Earth;
In her pure Womb should lie God's Son;
As holy Scripture saith.
Then she brake out with holy Shout
Of Praise, to magnify
The Lord above, who in much Love
Had fill'd her Soul with joy.

What Wonders here, that I should bear
A Saviour unto Man!
That I so poor, God great in Power,
Should set his Love upon!
And me exalt, with all my Faults,
Above all Women high;
No Queen he took this King to suck,
Or bear in her Body:

But me poor Maid he did regard,
To his eternal Praise,
I bore the King who had no Sin,
One of eternal Days.
With *Zachary*, the Lord on high,

Let us ever extol,
For visiting and redeeming
His People from all thrall.

A Horn of Power, and a strong Tower
Of great Salvation,
For us hath rais'd; eternal Praise
The Lord shall wait alone.
Now are made good the Prophet's words,
Spake since the World began:
God's Covenant stood, his Mercy's good,
He sent to us his Son,

To save us from the Proud and Strong,
Yea all our Enemies,
In Righteousness and Holiness,
To serve him all our Days.
That good Day-spring doth Knowledg bring
Of Sins remission free,
And blessed Light, and Peace in sight,
To those in Darkness lay.

With *Simeon* old, let's be so bold,
To take the Lord of Glory;
In Arms of Love, tho high above
Heaven's Superior Story.
And praise him too, for 'tis his due,
And tell him we can die
In Peace and Rest, because the best
Of Objects now we see.

Our Eyes have seen the blessed One,
Hid from great Potentates.
The Gentiles Light, he is most bright,
And *Israel's* Glory great.
Now triumph Saint, the Lord he went
Unto Mount *Calvary*;
Suffer'd the Cross, and bore the Curse
For Man's Felicity.

For surely by his Poverty
The Poor are very rich;
And by his Shame they have great Fame,
No earthly Monarch such.
We were let free, for bound was he
Unto the Post and Cross;
Great Grief he had, we might be glad
Our Crown cannot be lost.

From Heaven's room the Son came down,

We all might there ascend:
God Man became, he might regain
That Love which hath no End.
No House had he, tho of Heaven free,
We may have one above,
Not made with Hands, or Mens Commands,
But by God's Power and Love.

God in the dark seem'd to forsake
His own eternal Son;
We might have Light, splendid and bright
And ever with him dwell.
A Wonder's here, God's Son most dear,
Had less ground to expect
The Shines o God, when that he di'd,
Than Saints of either Sex.

He's in the Dark to purchase Light,
From hence forsaken too:
Saints may expect (tho Christ did not)
God's Shines their Dying-day.
Lord, we a Song will sing, as long
As an Eternity.
O King of Days, 'tis endless Praise
Is still thy Childrens cry.

What tho we stand in a strange Land,
A *Babel* Wilderness,
Our Harps will tune to the Renown
Of him who's Lord of Hosts.
As travelling on to Mount *Sion*,
Our House, our Place, our Home;
As going on, we'll sing our Song
To him upon the Throne.

Who can but sing, the Lord will come?
Methinks he's at the Door;
Faith sees him stand, now just at hand,
My Soul be sad no more.
With *David* sing, and Offerings bring;
Let all the Saints of God
Rejoice in him, that maketh them
Most glorious by his Blood.

Upon your Bed, sing to your Head,
Declare his noble Acts;
For this will be eternally
The Work of Tongue and Hearts.
O let us sing the Lamb's sweet Song,
Cry, *Great and marvellous*

*Are all thy Works, Lord God of Hosts,
Almighty, true and just!*

And with Saint *John*, we'l praise the Lamb,
The Prince and King of Earth,
Who loved us, and washed us
With his own Blood through Faith.
To God most wise give all due Praise,
Glory and Majesty;
Dominion great, a Prince's Seat
He hath above the Sky.

Let's give henceforth *Hallelujah*,
Salvation, Honour too;
Wth that Voice came out from the Throne,
Praise God his Servants do.
O King of Saints, all Nations faint
At thy just Judgment, Lord,
Who shall not fear, and thee revere,
And spread thy Fame abroad?

Thou worthy art to have the Heart,
Because all Things th'hast made.
For thine own Will, and Glory still;
Hence 'tis we give thee Laud.
Let Heav'n and Earth their Praise set forth,
And *Hallelujahs* sing,
For our high God, and mighty Lord,
Remains a conqu'ing King.

CHAP. XXI.

The ARGUMENT.

An Evanelist sheweth whence it was that so much Shame and Pain fell on an innocent Person, by striking the Name of the Debtors out of the black and bloody Bond of the Law, and inserting his own. What a long Journey he came to redeem and marry Poor Leprous Begars. And what bloody Battels he fought to gain this poor contemptible Worm, and how he invested her with an Eternal Kingdom of Glory, from his last Will and Testament.

WHO Inquest-makes, Interrogates,
The Scribe which here indictes?
If he can show, why all this Wo
Fell on the Lord of Light?
I'll take from thee Prolixity,²⁵
In a Compendium shew,
That thee and I made him to die,

²⁵ Tedious lengthiness of spoken or written matter; long-windedness, wordiness. Occasionally in more neutral sense: lengthiness or elaborateness of discourse. *Oxford English Dictionary* online. Most likely the latter of the two meanings in this case [Ed.].

Who was *Messiah* true:

His Cheeks we smote by our proud Heart,
And Hair eradicate;
His Hands and Feet Nails penetrate,
He might us happy make.
I say again, thy Sin and mine
Procured all this Wo;
The thorny Crown makes Blood run down,
From Head to Feet below.

We him did strip, and also whip,
The Spear ran in his Side,
The Travail of his Soul did make
An Enemy his Bride.
Come Malefactor, evil Actor,
Make one believing look:
What all pass by, none cast an Eye
On me who am forsook

Of my dear God, my precious Lord?
And purely for your sake
I left my Weal inscrutable;
I might you happy make.
My Hand I struck, with God who took
My Covenant and Bail,
That I might see the Debtor free
From the Infernal Jail.

Men ought repent, they ever went
To take a Surety's Place;
But I did long the Day were come,
Tho suffer'd much Disgrace.
Your Names struck out the legal Book,
That Book and bloody Bond,
My Name I insert with all my Heart,
So I stand only bound.

I who am just, God did arrest
Your Substitute for all;
And God accounts the Sinner just,
And Christ the Criminal.
I paid Man's Debt by bloody Sweat,
In Prison also lay;
But afterward had a Discharge
On th' Resurrection Day.

O Men admire free Grace the higher,
For Love distinguishing,
That you might live, an Object have

For Faith, tho Devils none.
No Gospel-light before their sight,
Men no Commission have
To preach in Hell the pure Gospel,
He only Men will save.

Surely Success we should not miss,
That are Ambassadors.
If we could preach, and Devils teach,
Their Pardon Christ procures.
But now we preach, our Hands we stretch
In vain the whole long day,
And call upon the Sons of Men
To haste and come away

To Jesus Christ the Chief and Best;
But Sinners will not hear:
So Unbelief makes them the Chief
Of Sinners, will appear;
Yea greater than the Devil's Sin,
Or Man's in Paradise,
For neither of them did rebel
Against redeeming Grace.

CHAP. XXII.

The ARGUMENT.

The Spouse of Christ interposeth with the admiration of his Love, the Quantity, and immense Treasures thereof, having no Bank nor Bottom. The Nature of it is free. All Sinners may fill their Vessels from this Pipe; which is more comfortable than the most fragrant Wine, and so powerful, that it draws the Heart to Christ, as a Loadstone the Mass of Steel.

WHAT marvellous rich Love is this,
That such a cursed Race
As we came from, should sit among
The Children of his Grace!
Our Fathers sure, the *Hittites* were,
Our Mothers *Amorites*:
A cursed Race, yet by free Grace
In those the Lord delights.

None us beheld when in the Field,
All wallowing in our Blood;
None pitied us under this Curse,
But the *Samar'tan* good.
He casts an Eye, when passed by,
And said, Live Infant, live;

When in our Blood, he was so good,
His saving Grace to give;

And threw his Skirt on our foul Heart,
To hide our Nakedness:
This is the Time of Love, the Time
He gave us Righteousness.
A Covenant wherein's no Want,
With Sinners made when poor,
To be his own he gave his Son,
The Cov'nant to ensure,

We washed are with Water pure,
And with the best of Blood,
Blood's wash'd away with Blood that Day
Death seiz'd the Son of God.
God did appoint them to anoint
With his most precious Oil:
They decked are with Silk and Hair,
All clean, no longer foul.

A Chain of Gold, the Worth's untold,
Is put about her Neck;
The Linen white, and broidred Work
Doth her most lovely deck.
Upon her Hands the Bracelet stands;
Her Head with Jewels set,
And on the same a glorious Crown:
With Ear-rings she's bedect.

And she did eat the finest Wheat,
And sweetest Honey too;
She's beautiful, and doth excel
The most Self-righteous *Jew*.
Now her Renown, and glorious Fame,
Goes through the Heathen Land:
She prospers in a blest Kingdom,
Which never will have End.

Her Comeliness is Righteousness,
But this the Lord puts on;
And Comely through his Comeliness,
Glory to Grace alone.
This Spouse excels in glorious smells
Myrrh, Alloes, Cashia;
Her Garments fine a sweet Perfume
Do cast forth every way.

Within, within the Glory's seen,
In the King's Daughter true;

Wrought Gold's her Garb, most richly laid,
The Bridegroom wears it too:
At whose right Hand the Queen doth stand,
In Gold of *Ophir* fine:
Her Beauty great makes Christ to speak,
Thy Beauty is Divine.

The Father just his Son did trust,
Before his Incarnation,
In saving those, to Heaven goes,
In every Land and Nation.
The Son most just the Father trusts,
That he Salvation give
All the Elect, who have their Debt
Paid long before they live.

Their Debt did pay and satisfy,
Some hundred Years before
They Being had, by Christ his Blood,
Or e're they ran in score.
What's requisite, and what's most meet
In any Advocate,
Is found in Christ, the Meek and Just,
The only Potentate:

Who doth delight to see the Spite
And Disagreement end,
Between the King and Men for Sin,
Therefore his Blood did spend.
He's just and meek, yea very sweet,
Most powerful and true;
And brings God down to love the Man,
And Man to God does go.

The *Levites* pass, the Priests make haste
From us, sweltring in Blood:
But the good Man, *Samaritan*,
Stood still to do us good;
And in the Soul did pour in Oil,
So heal'd the Wounds of Sin;
And rather than his Soul should pine,
His Blood he poured in.

He covers all, our Shame and Fall,
With Robes of Righteousness:
And gives to Man a glorious Ring,
To seal them up to Bliss.
The fatted Beast is kill'd, to feast
Those starving Souls of ours:
O Lamb of God, thy Blood was shed

In an accepted Hour.

We *Syrians* poor, and Strangers were,
In a most forlorn Plight,
Lay at thy Door of Grace full sore,
In Darkness without Light:
Yet saidst thou, Live, my Grace I give,
To thee, besmear'd with Blood:
Live, Infant live, my Son I give,
To be thy Prince and Head;

An Head of Sense and Influence,
Is to his Body dear:
As from the Root the Branches shoot,
So Christ the Church doth bear.
His Lambs he'l feed, a tender Head,
One Member if but ill,
A Balsam made of his own Blood,
Doth from the Heart distil,

As Branches dry, and also die,
Which from the Vine are cut;
So every Saint would quickly faint,
And die, if from the Root.
As many Branches make one Vine,
And many Grains one Loaf,
So many Men one Body frame,
Unite to Christ by Faith:

Who gave himself for our Souls Health,
That's more than Heaven high
Ten thousand times; ten thousand Tens,
Come let us for him die.
A Journey long, through Storms a throng,
Christ came to visit thee;
His Head with Drops, and Dew his Locks
Did wet, he might thee see.

Tho Mankind had some Lovers bad,
When he the Question put;
He gave his Dove excelling Love;
By which their Hearts he took:
But waited long, with Patience strong,
For Floods can't quench his Love;
Repulses strong, often and long,
Could not make him remove.

This Bridegroom wrought, great Battels fought,
To him none equal be:
Few Husbands win the Bride and Kin

By Blood, as he did. Thee. [Mr. *Delaun.*
Ear-rings of Gold, Riches untold,
He clothes his Bride withal;
His Spouse doth dress with Righteousness,
To beautify the Soul.

And from all Debts they are acquit,
By Marriage of the King;
Who will invest his with the Best,
A Kingdom without Sin.
What Monarchs known to leave his Throne
For Leprous and Diseas'd?
And tho' forlorn, and fill'd with Scorn,
Yet he with thole is pleas'd.

Some Bridegrooms change, new Lovers gain;
And cast the old away:
But he loves first, unto the last,
Yea to Eternity.
The Mother dear, her Son most near
She sooner can forget,
Than a Convert, with changed Heart,
Out of his Love can slip.

The Mountains fast, they all shall haste
From their most fixed Place,
Before that he will thee deny,
Who art in Cov'nant-Grace.
If any can the Heavens span,
And measure Sea and Land;
Then Flesh and Sin, and Satan's Gin,
May pluck them from his Hand.

If Moon so bright, and Stars oth' Night,
Their Course can change and slip;
Then may his Love decline his Dove,
Whom he keeps while they sleep.
If he can drown the World again,
Against his fix'd Decree:
Then may his Love from thee remove,
Which none shall ever see.

If he be true, and able to
Save *Jacob* and his Seed;
If he be God, he will afford
Them help in all their need.
The Bride when old, som's Love grows cold,
Subject to Death are all;
But *Jehovah* no Changes hath;
Because he lives, you shall.

Nor Life, nor Death, nor Heaven or Earth,
Any Divorce can make,
Between those two Lovers most true,
The Lord and his Elect.
Upon Christ's Heart the Spouse thou art,
Upon his Arm and Breast:
Him love and kiss, you shall not miss.
Of everlasting Rest.

To all believe, he doth bequeath
Great Blessings in his Will;
Remission, Peace, Pardon and Grace,
The holy Spirit's fill.
This Testament that Christ hath sent,
By Blood is ratified.
Now who his Will can disannul?
The Testator hath died.

The Legatees, with bended Knees,
The Spirit is appointed,
The Holy Ghost, as one in trust,
To see the Saints Anointed.
O vast, immense Treasures of Sense
And Love *Jah* doth impart,
More than the Seas or Ocean is,
For breadth, length, depth, and height.

The cursed Cross the Lord did kiss,
And the devouring Flame;
Also the Breath of direful Death,
For Man's eternal Gain.
Lord we esteem, Grace did redeem
More than the richest Wine:
No Cordial dear my Heart can chear,
Like Blood from the true Vine.

Come pierce my Dove the Pipe of Love,
And fill your Vessels full;
Divine Excels is forboreness,
Now satiate your Soul.
Love's all that can be thought by Man,
In Earth or Heaven above,
Epitomize the God most wise,
The Sum of all is Love.

[Mr. Reeves.]

A Letter's wrote, where Love's the scope,
And superscrib'd to Man;
The Gospel free is sent to thee,
That Christ thy Love may gain.

As Loadstones draw the steely Mass,
So Love my steely Heart
Doth knit to thee, as Ivy free
About the Oak doth wrap.

This Love's like Rain to quench the Flame
Of all Mens burnng Lusts.
A Corrosive from Loves deriv'd,
To eat the Hearts poor Flesh.
And now, O Lord, with one accord,
We go from *Lebanon*;
And this World's Mount of Pleasures shan't
Divide a God and Man.

The Leopard's Paws, and Lion's Jaws,
And all the wicked Rout;
From Satan's Gins, and Spoilers Dens,
Make haste and lead us out,
Unto the Mount of Myrrh above,
The Hill of Frankincense;
That Holy Land none yet could find,
Nor shall till we go hence.

CHAP. XXIII.

The ARGUMENT.

Mother Zion interposeth with high Praises to the Messiah, for those great Immunities and Advantages she hath from the several Offices and Operations of his Majesty, in reference to the Church, set forth by variety of Types and Figures in the Old Testament.

GREAT Majesty advanc'd in Bliss,
Most Righteous and most True:
Eternal Days of Glory, Lord,
Come short of what's thy due.
Tho few believe the Lord's Report,
And feel his powerful Arm;
Yet *Zion* by peculiar Grace,
Believes through Grace's Charm.

A none-such²⁶ Comeliness we see,
In Christ our Lord and King;
While some say, What is thy Beloved
More than another Man?
He's pure and white, and ruddy too,
The chief of Thousands sure;
He altogether lovely is,

²⁶ nonsuch. An unparalleled person or thing, and related senses. rare and arch. in later use. *Oxford English Dictionary* online.

His Beauty doth allure.

And tho ungodly Men report,
For his own Sin did die;
Yet we believe it was our Sins
That hang'd him on the Tree.
And when, like Sheep, from God had stray'd
To our own sinful Way;
The blessed Shepherd on his Back
Did take us from the Prey.

The Lord from his sweet Life did part,
Our Debt to satisfy:
So we from Justice were discharg'd
Upon his dying Day.
He like a Lamb most patiently,
Unto the Slaughter's led,
And drunk the bitter Cup of Death,
Without a murmuring Word.

Before the Judgment Seat he stood,
A Prisoner at the Bar:
And by his Judgment we are freed,
Who wretched Prisoners were.
His Generation is so Great,
Noble, Eternal too!
None can declare the Number of
His Sons and Daughters true.

In shedding of his precious Blood,
A numerous Off-spring hath,
Which none can number nor declare,
For they fill Heaven and Earth.
And tho no Violence did act,
Yet he must make his Grave
With wicked and ungodly Men,
For such he came to save.

It pleased God his Son to bruise,
An Offering he Might give,
To have a glorious Church on Earth,
And with him ever live.
As *Eve* came out of *Adam's* Side,
So did the Church from Christ;
She is the Travail of his Soul,
For whom he groaned much.

But Satisfaction great hath he,
After his trav'ling Soul;
For his Seed he will justify,

By knowing Christ their All.
A Portion with the Great he'l have,
And with the Strong divide
The Glory of his conquering Strength,
In spite of Hellish Pride:

Because he poured forth his Soul
To Death, both frank and free,
And took it up in three Days time,
So got the Victory.
And now triumphantly is gone,
Into the Heavens high,
Having Captivity captive led,
'Tis like his Majesty.

And there doth Intercession make
For all whose Sins he bare;
And will not cease his glorious Work,
Until they with him are.
Our Ark of Love, which saves thy Dove,
Thou art, O Lord, most strong,
When delug'd all the World beside,
Thou sav'dst thy Church alone.

Our *Jacob's* Ladder, by which God
Doth friendly visit us,
And we ascend upon the same,
Immanuel, God with us.
Our *Isaac* art, who bore the Cross,
And felt the sharpned Sword,
In whom the Nations all are blest,
According to thy Word.

Our blessed *Joseph*, who was sent
From *Canaan* heavenly,
Unto the *Egypt* of this World
For Food, we might not die.
Our fiery cloudy Pillar art,
In this dark Wilderness:
Our *Joshua* doth us conduct
Unto the Land of Rest.

Our Rock of Ages, Lord, thou art,
Smote both by God and Man:
The Emanation of thy Blood
And Streams were seen by *John*.
Our feasting Passover also,
The spotless Lamb was slain;
The sprinkling of the Soul by Blood,
Prevents a sinful Reign.

Our brazen Serpent we behold,
Whenever stung with Sin;
From that Disease deliver'd are,
Which else would end in Hell.
Our *Jubilee*, accepted Year,
Was the Year of thy Death;
We heard the Gospel-Trumpet sound
True Joy, and free from Wrath.

Our Mercy-Seat, and Throne of Grace,
The great Propitiatory;
From which the Father kindly speaks,
Poor Sinners here is Glory.
The Mercy-Seat above the Ark,
And Tables of the Law,
Did figure Mercy triumphing,
O'er Justice which we saw.

The Altar, Priest, and Sacrifice:
As Priest, both Man and God;
As Altar, God, who sanctifies;
As Man, the Offering's good.
The rich and holy Vail thou art,
Thy Body's Vail was rent:
So we into the holy Place
May have a free ascent.

The Manna in the Wilderness,
Tho called *Angels Food*,
Is far unlike that feeds the Soul,
The Gospel-Feast is Blood,
Which here below we feed upon,
In this sad Wilderness;
But when once got to *Canaan's Land*,
We feed no more as thus,

Yet as the Jew could not forget
The Manna Miracle;
No more can Saints forget in Bliss,
God's Wonders there to tell.
Our *Shiloh*, and safe Maker art,
And *Jacob's Star* also;
The Laver where poor Lepers wash,
And blessed Fountain too,

That's opened for *Jerusalem*,
And *Judah's* Guilt to wash;
And all the *Gentiles* that repair
To him for Righteousness.

The Shew-bread Table did hold forth,
In God's House is no want:
The Lord is always with his Flock,
His Table is not scant.

Our Altar of Perfume, O Lord,
And golden Censor art;
The Cloud of spiced incense sweet
Perfumes the Mercy-seat.
O Lord, our Sin, and Peace-off'ring,
Jonah cast in the Sea,
To still the Storm of Wrath Divine,
Man in it may not lie.

Our Temple, Tabernacle true,
Which God did pitch, not Man;
The Godhead dwelt in humane Flesh,
Is the Temple I mean.
Our *Joshua* and dear Saviour,
Who wore our Rags of Sin,
And we his Robes of Righteousness,
So brought unto the King.

And now the filthy Garment's gone,
And chang'd with Raiment new,
The long and spotless Robe of Christ:
Now what can Satan do?
Thou art our great *Zerubbabel*,
A spiritual Temple makes;
The Temple of the living God
In Men, Christ undertakes,

To build, tho greatly opposed
By Mountain Enemies:
He that laid the Foundation-stone,
The Top-stone he will raise;
And finish Grace where it's begun,
In spite of all our Foes:
That you may all ever ascribe
To him, Grace, Glory, Praise.

Our *Sampson* art, who slew by Death,
More than when living was:
The strangest way of conquering,
Is dying on a Cross.
Who took from Satan's Kingdom great,
The Gates thereof away;
And led Captivity captive,
In his triumphing Day.

Our spotless Lamb, both God and Man,
Was foreordain'd to die,
To take off Sin, and Death's great Sting,
Bring Immortality.

The slain and living Goat thou art:
As slain, the Mercy-seat
Is still with Blood besprinkled;
As living dost intreat,

And interceed continually:
This is the Incense sweet,
That like a Cloud in sweet Perfume,
Is round the Mercy-seat.
The Goat on which our Sins are laid,
Iniquities confess,
And carried out of Memory,
Lost in the Wilderness:

And far removed, as East from West,
Drown'd in his bloody Sea;
Behind his Back they all are cast,
And blots them out most free.
He is the great *Melchisedeck*,
Without Beginning, End;
As Man no Sire, no Mother as God,
The Type he did transcend.

A King of Peace, and Priest most high,
Who offer'd once for all;
Not for his own, but others Sins,
Himself, not Beasts did fall.
The Peoples Covenant thou art,
In Substance, Person, Name;
And hence art called *Immanuel*,
Two Natures, Person one.

The Substance of the Covenant
Of Grace, it is in short;
Thy God I am, thou shalt be mine,
And we will never part.
Now God and Man together dwell
In Christ, for evermore:
This is the great Foundation of
Man's Happiness in store.

That tho by Sin Man's separate
From God, the chiefest Good,
Yet now in Christ united are,
Man shall live still with God.
And if the Union cannot cease,

Call'd *Hypostatical*;
No more can that 'tween God and his,
Because 'tis Eternal.

Tho God and all our *Adam* lost,
Yet Christ hath it regain'd:
And now the Saints have God in all,
The want of which them pain'd.
But Unbelievers have not God,
In what they do enjoy;
Since Sin did break the golden Link,
All things do them annoy.

But those are Christ's, all things are theirs,
And work still for their Good;
But the Profane, what e're they have,
It's separate from God;
From God in way of Covenant,
So that all these may say,
Riches and Honour I have much,
But God in all leaves me.

And when Man lost a sight of God,
A Vision beautiful;
He by his Blood hath it regain'd,
When all things else did fail.

CHAP. XXIV.

The ARGUMENT.

The undefiled Virgins of the Lamb, beg her Beloved to make haste over those Mountains of Bether and Separation, and put an end to the Winter Storms, and hasten the break of the Eternal Summer and Day of Glory, where back-part Sights and Lattice-Looks will be turned into the Beatifical Vision, and all the Saints shall have their white Robes, Palms in their Hands, and Crowns on their Heads, and sit with Christ upon his Throne, to judg Men and Devils; then they shall behold the Glorious Deity shining through the Blessed Glass of the Humane Nature. The Virgins conclude with an Exhortation to the Noble Host of Martyrs, the Glorious Apostles and Prophets, Elders, Seraphims, Cherubims, and every Creature in Heaven and Earth, to cast their Crowns before the Lamb.

WHAT back-part Views, and Lattice-Lights,
To those beyond the Grave;
There's Banquets sweet, here is none such
For any Saint to have.
Lord, make no stay, come look'd- for Day;
What ails the Morning-Light?

All Shadows flee away, be gone,
And Day of Glory break.

Lord, *Bether* Mount, remove it quite,
And leap over them all;
No longer Separation make
Between thee and my Soul.
O be thou like the Roe and Hart,
With winged speed make haste;
Come o're those separating Hills,
And take us to thy Rest.

The Winter Blasts are almost gone,
Farewel the Rain and Flood:
We cry aloud, come fetch us home,
Why have thy Chariots stood?
Come, Lord, with thy sweet *Jubilee*,
Hark how the Creatures groan
With Saints, for full Redemption;
Hear how they make their moan.

Come, blessed Lord, do thou create
New Heavens, and new Earth:
A sinless Kingdom we long for,
Which gives true Joy and Mirth.
With speed make haste, Vengeance to shew,
For thy blest Temple's sake:
All Antichrists both East and West
Do thou make desolate.

And then the chief rejected Stone,
Tho little, it will grow
Into a Mount, and fill the Seat
Of Monarchs here below.
That Stone which from the Mountain was
Cut out, without a Hand,
Into a Mountain, let it grow,
And all the World command.

[Mr. *Rafeson*.

A burdensome Foundation-stone,
In *Zion* there shall lie:
All that do spurn against that Stone,
Shall by it fall and die.
Then all Christ's marked Ones, they shall
With him ascend the Throne;
Then all the World to him will bow,
When he shall reign alone.

Lord Jesus haste unto thy Throne,
We no more Captives be;

And fly upon the Wings of Love,
For thee we long to see.
This blessed Day no Night will have,
The Moon will be a Sun;
A seven-fold Light the Sun will be:
O were this Day begun.

Come haste that blessed break of Light,
Let Shadows flee away;
When Ordinances all shall cease,
Come on Eternal Day.
Then through a Glass shall look no more,
Unless the Glass Divine;
We shall through humane Nature see,
The blessed God-head shine.

The Glass of Ordinances cease,
Now look through them no more,
Nor Creatures Word or Promises,
When we see God most pure:
Then we shall in each Bosom's rest,
As in a Bed Divine;
And fulness of pure Joy shall have,
When God doth on us shine.

Now Righteous Ones they entrance have,
Into this Palace Royal,
There where no Curse shall ever be,
Or any time of Trial.
That City of *Jerusalem*,
In Vision *John* did see,
Descending out of Heaven above,
With glorious Majesty.

This City which doth entertain
The People of the Lord;
It is set forth by Metaphors,
So is not understood,
The Walls of Stone most precious are,
And the Foundation too
Twelve thousand Furlongs is the Breadth,
The Length and Height also.

Twelve Gates, twelve Angels at the Gates,
That keep both Watch and Ward:
No evil thing can enter there,
Tho they stand all abroad.
And on those Gates the Names are writ,
Of the twelve blessed Tribes
Of the Children of *Israel*,

In whom the Truth abides.

And twelve Foundations hath the Wall
Of this most Royal City;
In which Foundation there is writ
Their Names, the Lamb did pity.
The twelve Apostles of the Lamb
Were written fair thron;
There is no City like to this,
Free, Holy, without Sin.

Pure Jasper was the Wall built of,
The City of pure Gold:
Gold is the Streets of this rich Place,
Its Worth cannot be told.
Twelve glorious Pearls the Gates thereof,
One Pearl every Gate;
And the Foundation richly deck'd
With Precious Stones of State.

And from this City glorious Streams
Of living Water comes,
Out of the Throne of God the Lamb,
Are most refreshing Streams.
And in the middle of the Street,
And either side the River,
Twelve sorts of Fruits the Tree of Life
Did bear, to heal us ever.

And here the Throne of God shall be,
Also the Lamb's high Throne;
And there his Servants shall be free,
To serve the Holy One:
And they shall see his blessed Face,
And bear his glorious Name;
Which on their Foreheads shall have place,
His Image to proclaim.

And then and there shall be no Night,
For God the Lord most High,
Will be their Temple, and their Light,
To all Eternity.
Now blessed Jesus his will lead.
To living Water Springs,
Where Tears shall all be wash'd away,
A City full of Kings.

[*Mr. Barton.*

Law-Righteousness could not procure
Such Thrones and Kingdoms great,
Such Palms and Robes as Saints shall have

When they in Heaven meet.
Strike up you blessed Spirits in Bliss,
Your Songs most lofty high;
You separated Souls in Bliss
Praise him, as well you may.

[Mr. Reeves.

Unto the Lamb, whose Seat is set
In midst of the great Throne;
He there was seen who had been slain;
By Saints and Angels known.
'Twas thou wast slain, and hast redeem'd
All Nations by thy Blood;
Therefore worthy to ope the Book,
The Mysteries of God.

The Book seen in *Jehovah's* Hand,
Written without, within,
Which do contain God's Counsels great
Unto the final End.
O holy Jesus, blessed Lamb,
John's Sorrows did prevent.
Thou *David's* Root, and *Judah's* Lion,
Wast fit to ope the Book.

A Person very fit to Rule
Both this World, and the Church:
Therefore all Power is given him,
Because there is none such.
Let's praise this King for ever-more,
With Angels, Elders, Beasts;
Church-Militant, and Triumphant,
Adore the Lord of Hosts.

Ye noble Host of Martyrs all,
The glorious Prophets too;
Angels, Apostles, Arch-Angels,
Praise him the Lord most true.
Who can declare the sweet Jub'lee
In Heaven solemniz'd,
By Seraphims, and Cheubims,
And Principalities?

Powers and all, Dominions too,
To him do cast their Crowns;
Then thousand times ten thousand Tens
In holy Thanks abound,
Crying, O holy, holy Lord,
The Lamb in glorious State.
O Holy Ghost, Holy and True,
Who did the Creatures, make,

Redeemed Men, for ever sing
Of Surety-Righteousness;
They'l have it there for ever-more,
In everlasting Bliss.
Come let us join the Creatures all,
In Heaven, Earth, and Sea;
All Creatures with loud Voices cry,
Worthy, O Lamb, worthy.

All Wisdom, Riches, to receive
Strength, Blessing, Glory too,
From all in Heaven, in Earth and Sea,
Is thine Eternal due.

FINIS.

ERRATA.

BOOK the First. Page 16. line the first, after *thousand*, add, &c. Pag. 77. l. 23, for *things*, read *Temptations*.

Book 2. Pag. 33. l. 19. read *27 Years*. Pag. 24. l. 29. for *sad*, read *said*.

In the Poems, Pag. 9. l. 11. read, *is brandished for it*. P. 31. l. 1. read *adorn*. P.75. l. 5. read, *they*. P. 96. l. 1. read *what's*.

This text was transcribed from scanned TIF files downloaded from Early English Books Online (EEBO - eebo.chadwyck.com) and accessed through the University of Sydney Library. The original book is from the Harvard University Library. Reel position: Wing / 1420:08. Date: 1696.

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