

from himself: But let them be persons that God hath made, man and woman; and persons that God hath brought together, that is, not put asunder by any law of his; and all such are persons capable of this first, this secular marriage.

In which our second consideration is the action, *Sponsabo*; where the active is a kinde of passive: *I will marrie thee*, is, *I will be married to thee*; for we marrie not our selves. They are somewhat hard driven in the Romane church, when, making marriage a sacrament, and being pressed by us with this question, If it be a sacrament, who administers it? who is the Priest? they are faine to answer, The Bridegroom and the Bride, he and she are the Priest in that sacrament. As marriage is a civil contract, it must be done so in publick, as that it may have the testimonie of men: as marriage is a religious contract, it must be so done, as that it may have the benediction of the Priest. In a marriage without testimonie of men, they cannot claim any benefit by the Law; in a marriage without the benediction of the Priest, they cannot claim any benefit of the Church: for how matrimonially soever, such persons as have married themselves, may pretend to love and live together; yet all that love and all that life is but a regulated adulterie, it is not marriage.

Now this Institution of marriage had 3 objects: First, *In usum*, it was given for a remedie against burning; and then, *In prolem*, for propagation, for children; and lastly, *In adiutorium*, for mutuall

help. As we consider it the first way, *In uestionem*, every heating is not a burning; every naturall concupiscence does not require a marriage: nay, every flaming is not a burning; though a man continue under the flame of carnall temptation, as long as S. Paul did, yet it needs not come presently to a *Sponsabo*, I will marry. God gave S. Paul other physick, *Gratia mea sufficit*, grace to stand under that temptation: and S. Paul gave himself other physick, *Contundo corpus*, convenient disciplines to tame his bodie. These will keep a man from burning; for, *Vri, est desideriiis vinci; desideria pati, illustis est & perfecti*: To be overcome by our concupiscencies, that is to burn; but to quench that fire by religious wayes, that is a noble, that is a perfect work. When God, at the first institution of marriage, had this first use of marriage in his contemplation, that it should be a remedie against burning, God gave man the remedie, before he had the disease: for marriage was instituted in the state of innocencie, when there was no inordinatenesse in the affections of man, and so no burning. But as God created Rheubarb in the world, whose qualitie is to purge choler, before there was any choler to purge: so God, according to his abundant forwardnesse to do us good, created a remedie before the disease, which he foresaw coming, was come upon us. Let him then, that takes his wife in this first and lowest sense, *In medicinam*, but as his physick, yet make her his cordiall physick, take her to his heart, and fill his heart with her; let her dwell

dwell there, and dwell there alone: and so they will be mutuall antidotes and preservatives to one another, against all forrain temptations. And with this blessing blesse thou, O Lord, these whom thou hast brought hither for this blessing: make all the dayes of their life, like this day unto them: and as thy mercies are new every morning, make them so to one another: and if they may not die together, sustain thou the survivor of them in that sad houre, with this comfort, that he that died for them both, will bring them together again in his everlastingnesse.

The second use of marriage was, *In proli-
ficationem, For children:* And therefore (as *S. Augu-
stine* puts the case) to contract before, that they will have no children, makes it no marriage, but an adultery. To deny themselves to one another, is as much against marriage, as to give themselves to another. To hinder that by physick, or any other practise; nay, to hinder that so farre, as by a deliberate wish or prayer against children, consists not well with this second use of marriage. And yet in this second use we do not so much consider generation, as regeneration; not so much procreation, as education; nor propagation, as transplan- tation of children: for this world might be filled full enough of children, though there were no marriage; but heaven could not be filled, nor the places of the fallen angels supplied, without that care of childrens religious education, which from parents in lawfull marriage they are likeliest to receive.

How

1. Sam. 3. 11

1. Sam. 4. 18

1. Tim. 2. 15

How infinite and how miserable a circle of sinne do we make, if, as we sinned in our parents loyns before we were born, so we sinne in our childrens actions when we are dead, by having given them either example or libertie of sinning! We have a fearfull commination from God, upon a good man, upon *Eli*, for his not restraining the licentiousnesse of his sonnes: *I will do a thing in Israel*, sayes God there, *at which both the eares of every one that heareth it shall tingle*: and it was executed; *Eli* fell down, and broke his neck. We have also a promise of consolation to women, for children: *She shall be saved in childe-bearing*, sayes the Apostle: but, as *Chrysostome* and others of the ancients observe and interpret that place (which interpretation arises out of the very letter) it is, *Si permanserint*; not, *If she*, but, *If they*, if the children continue in faith, and charitie, and holinesse, with sobrietie. The salvation of the parents hath so much relation to the childrens goodnesse, as that, if they be ill by the parents example or indulgence, the parents are as guiltie as the children. Art thou afraid thy childe should be stung with a snake, and wilt thou let him play with the old serpent, in opening himself to all temptations? Art thou afraid to let him walk in an ill aire, and art thou content to let him stand in that pestilent aire, that is made of nothing but oathes and execrations of blasphemous mouthes round about him? It is *S. Chrysostomes* complaint, *Perditionem magno pretio emunt, salutem nec dono accipere volunt*: we pay deere for
our

our childrens damnation, by paying at first for all their childish vanities, and then for their sinfull insolencies at any rate; and we might have them saved, and our selves to the bargain (which were a frugall way, and a debt well hedged in) for much lesse then ours and their damnation stands us in. If you have a desire, sayes that blessed Father, to leave them certainly rich, *Deum iis relinque debitorem; Do some such thing for Gods service, as you may leave God in their debt.* He cannot break; his estate is inexhaustible: He will not break promise, nor break day; *He will shew mercie unto thousands, in them that love him, and keep his commandments.* And here also may another shower of his benedictions fall upon them, whom he hath prepared and presented here; Let the wife be as a *fruitfull vine*, and their children like *olive-plants*. To thy glorie, let the parents expresse the love of parents, and the children, to thy glorie, the obedience of children, till they both lose that secular name of parents and children, and meet all alike, in one new name, all saints in thy kingdome, and fellow-servants there.

Pl. 128.3.

The third and last use in this institution of secular marriage, was, *In adjutorium, For mutuall help.* There is no state, no man in any state, that needs not the help of others. Subjects need Kings; and if Kings do not need their subjects, they need alliances abroad, and they need counsel at home. Even in paradise, where the earth produced all things for life, without labour, and the beasts

submitted themselves to man, so that he had no outward enemy; and in the state of innocencie in paradise, where, in man, all the affections submitted themselves to reason, so that he had no inward enemy; yet God, in this abundant paradise, and in this secure innocencie of paradise, even in the survey of his own works, saw, that though all that he had made, was good, yet he had not made all good; he found thus much defect in his own work, that man lacked an helper. Every bodie needs the help of others; and every good bodie does give some kinde of help to others. Even into the ark it self, where God blessed them all with a powerfull and an immediate protection, God admitted onely such, as were fitt to help one another, couples. In the ark, which was the type of our best condition in this life, there was not a single person. Christ saved once one thief at the last gasp, to show that there may be late repentances: but in the ark he saved none but married persons, to show, that he eases himself in making them helpers to one another. And therefore when we come to the *Posui Deum adiutorium meum*, to relie upon God primarily for our helper; God comes to the *Faciam tibi adiutorium*, *I will make thee a help like thy self*: not alwayes like in complexion, nor like in yeares, nor like in fortune, nor like in birth; but like in minde, like in disposition, like in the love of God and of one another, or else there is no helper. It was no kinde of help, that *Dauids* wife gave him, when she spoke

spoke by way of counsel, but in truth in scorn and derision, to draw him from a religious act, as the dancing before the ark at that time was. It is no help, for any respect, to slacken the husband in his religion. It was but a poore help that *Nabals* wife was fain to give him, by telling *David*, Alas, my husband is but a fool, like his name; and what will you look for at a fools hand? It is the worst help of all, to raise a husband by dejecting her self; to help her husband forward in this world, by forfeiting sinfully and dishonourably her own interest in the next. The husband is the helper in the nature of a foundation, to sustain and uphold all; the wife in the nature of the roof, to cover imperfections and weakneses: the husband in the nature of the head, from whence all the sinews flow; the wife in the nature of the hands, into which those sinews flow, and enable them to do their offices: the husband helps as legs to her; she moves by his motion: the wife helps as a staffe to him; he moves the better by her assistance. And let this mutuall help be a part of our present benediction too: In all the wayes of fortune, let his industrie help her; and in all the crosses of fortune, let her patience help him; and in all emergent occasions and dangers, spirituall or temporall, *O God, make speed to save them; O Lord, make haste to help them.*

We have spoken of the persons, Man and Woman, Him and Her; and of the action, first, as it is physick, but cordiall physick; and then for chil-

dren, but children to be made the children of God; and lastly for help, but true help, and mutuall help: there remains yet in this secular marriage, the term how long, for ever; *I will marrie thee for ever*. Now though there be properly no eternitie in this secular marriage, nor in any thing in this world, (for eternitie is onely that which never had beginning, nor ever shall have end) yet we may consider a kinde of eternitie, a kinde of circle, without beginning, without end, even in this secular marriage: for first, marriage should have no beginning before marriage; no half marriages, no lending away of the minde in conditionall precontracts before, no lending away of the bodie in unchaste wantonnesse before. The bodie is the temple of the holy Ghost; and when two bodies by marriage are to be made one temple, the wife is not as the chancell, reserved and shut up, and the man as the walks below, indifferent and at libertie for every passenger. God in his temple looks for first-fruits from both; that so, on both sides, marriage should have such a degree of eternitie, as to have had no beginning of marriage before marriage. It should have this degree of eternitie too, this qualitie of a circle, to have no interruption, no breaking in the way, by unjust suspicions and jealousies. Where there is *spiritus immunditiei*, as *S. Paul* calls it, *A spirit of uncleannesse*, there will necessarily be *spiritus zelotypie*, as *Moses* calls it, *A spirit of jealousie*. But to raise the devil in the power of the devil, to call up one spirit

spirit by another spirit, by the spirit of jealousie and suspicion, to induce the spirit of uncleanness where it was not, if a man conjure up a devil so, God knows who shall conjure it down again. As jealousie is a care, and not a suspicion, God is not ashamed to protest of himself, that he is *a jealous God*. God commands that no idolatrie be committed, *Thou shalt not bowe down to a graven image*; and before he accuses any man to have bowed down to a graven image, before any idolatrie was committed, he tells them that he is a jealous God; God is jealous before there be any harm done. And God presents it as a curse, when he sayes, *My jealousie shall depart from thee, and I will be quiet, and no more angrie*; that is, I will leave thee to thy self, and take no more care of thee. Jealousie that implies care, and honour, and counsel, and tenderneſſe, is rooted in God; for God is a jealous God; and his servants are jealous servants, as S. Paul professes of himself, *I am jealous over you with a godly jealousie*. But jealousie that implies diffidence, and suspicion, and accusation, is rooted in the devil; for he is *The accuser of the brethren*.

Exod. 20. 5

Eze. 16. 42.

2. Cor. 11. 2

So then this secular marriage should be *In eternum*, eternall, for ever, as to have no beginning before, and so too, as to have no jealous interruption by the way; for it is so eternall, as that it can have no end in this life. Those whom God hath joyned, no man, no devil can separate so, as that it shall not remain a marriage so farre, as that,

if those separated persons will live together again, yet they shall not be new married; so farre, certainly, the band of marriage continues still. The devil makes no marriages: he may have a hand in drawing conveyances; in the temporall conditions there may be practise; but the marriage is made by God in heaven. The devil can break no marriages neither, though he can by sinne break off all the good uses, and take away all the comforts of marriage. I pronounce not now, whether adulterie dissolve marriage or no: It is S. *Augustines* wisdome to say, *When the Scripture is silent, let me be silent too*: and I may go lower then he, and say, *Where the Church is silent, let me be silent too*; and our Church is so farre silent in this, as that it hath not said, that adulterie dissolves marriage. Perchance then it is not the death of marriage; but surely it is a deadly wound. We have authours in the *Romane* church, that think *Fornicationem non vagam*, that such an incontinent life, as is limited to one certain person, is no deadly sinne: but there are none, even amongst them, that diminish the crime of adulterie. *Habere quasi non haberes*, is Christs counsel; to have a wife, as though thou hadst none, that is, for continencie and temperance, and forbearance, and abstinence upon some occasions. But, *Non habere quasi haberes*, is not so: not to have a wife, and yet have her; to have her that is anothers, this is the devils counsel. Of that salutation of the Angel to the blessed Virgin Mary, *Blessed art thou amongst women*, we may make

make ever this interpretation, not onely that she was blessed *amongst* women; that is, *above* women; but that she was *Benedicta*, *Blessed* amongst women, that all women bleſt her, that no woman had occasion to curse her. And this is the eternitie of this secular marriage, as farre as this world admits any eternitie, that it should have no beginning before, no interruption of jealousie in the way, no such approach towards dissolution, as that incontinecie, in all opinions, and in all Churches, is agreed to be. And here also, without any scruple of fear, or of suspicion of the contrarie, there is place for this benediction upon this couple: Build, O Lord, upon thine own foundations, in these two, and establish thy former graces with future; that no person ever complain of either of them, nor either of them of one another; and so he and she are married *in aeternum*, *for ever*.

We are come now, in our order proposed at first, to our second part; for all is said that I intended of the secular marriage. And of this second, the spirituall marriage, much needs not to be said: there is another priest that contracts that, another preacher that celebrates that, the Spirit of God, to our spirit. And for the third marriage, the eternall marriage, it is a boldnesse to offer to say any thing of a thing so inexpressible as the joyes of heaven; it is a diminution of them, to go about to heighten them; it is a shadowing of them, to go about to lay any colours or lights upon

II Part.

on them. But yet your patience may perchance last to a word of each of these three circumstances, the persons, the action, the term, both in this spirituall and in the eternall marriage.

First then, as in the former part, the secular marriage, for the persons there, we considered first Adam and Eve; and after, every man and woman, and this couple in particular: so in this spirituall marriage, we consider first Christ and his Church, for the persons; but more particularly, Christ and my soul. And can these persons meet? In such a distance, and in such a disparagement, can persons meet? The Sonne of God, and the sonne of man? When I consider Christ to be *Germen Jehova*, the bud and blossome, the fruit & off-spring of Jehovah, Jehovah himself; and my self, before he took me in hand, to be, not a potters vessel of earth, but that earth of which the potter might make a vessel if he would, and break it if he would, when he had made it: when I consider Christ to have been from before all beginnings, and to be still the image of the Father, the same stamp upon the same metall; and my self a piece of rusty copper, in which those lines of the image of God, which were imprinted in me, in my creation, are defaced, and worn, and washed, and burnt, and ground away by my many, and many, and many sinnes: when I consider Christ in his circle, in glorie with his Father, before he came into this world, establishing a glorious Church when he was in this world, and glorifying that Church, with that glo-

rie which himself had before, when he went out of this world; and then consider my self in my circle; I came into this world washed in mine own tears, and either out of compunction for my self, or compassion for others, I passe through this world, as through a valley of tears, where tears settle and swell; and when I passe out of this world, I have their eyes, whose hands close mine, full of tears too: Can these persons, this image of God, this God himself, this glorious God, and this vessel of earth, this earth it self, this inglorious worm of the earth, meet without disparagement?

They do meet, and make a marriage: because I am not a bodie onely, but a bodie and soul; there is a marriage, and Christ marries me. As by the Law a man might marrie a captive woman in the warres, if he shaved her head, and pared her nails, and changed her clothes: so my Saviour having fought for my soul, fought to bloud, to death, to the death of the crosse for her; having studied my soul so much, as to write all those epistles, which are in the New Testament, to my soul; having presented my soul with his own picture, that I can see his face in all his temporall blessings; having shaved her head, in abating her pride; and pared her nails, in contracting her greedie desires; and changed her clothes, not to fashion her self after this world; my soul being thus fitted by himself, Christ Jesus hath married my soul; married her to all the three intendments mentioned in the secular marriage: First, *In unctionem*, Against

Deut. 21. 12

O

burning;

burning; that, whether I burn my self in the fire of temptation, by exposing my self to occasions of temptation; or be reserved to be burnt by others in the fires of persecution and martyrdome; whether the fires of ambition, or envie, or lust, or the everlasting fires of hell offer at me, in an apprehension of the judgements of God; yet, as the Spirit of God shall wipe all teares from mine eyes, so the teares of Christ Jesus shall extinguish all fires in my heart: and so it is a marriage, *In unctionem*, a remedie against burning. It is so too, *In proli-
ficationem*, *For children*. First, *Væ soli*, Wo unto that single soul that is not married to Christ, that is not come into the way of having issue by him, that is not incorporated in the Christian Church, and in the true Church; but is yet either in the wilderness of idolatrie amongst the Gentiles, or in the labyrinth of superstition amongst the Papists. *Væ soli*, Wo unto that single man, that is not married to Christ in the sacraments of the Church; and, *Væ sterili*, Wo unto them that are barren after this spirituall marriage: for that is a great curse in the Prophet *Jeremie*, *Scribe virum istum sterilem*, *Write this man childlesse*; that implied all calamities upon him. And as soon as Christ had laid that curse upon the fig-tree, *Let no fruit grow on thee henceforward for ever*, presently the whole tree withered: if no fruit, no leaves neither, nor bodie left. To be incorporated in the bodie of Christ Jesus, and bring forth no fruits worthy of that profession, is a wofull state too. *Væ soli*: First, Wo unto

Jer. 22. 30.

Matt. 21. 19

unto the Gentiles not married to Christ: and, *Va sterili*, Wo unto inconsiderate Christians, that think not upon their calling, that conceive not by Christ: but there is a *Va pregnant* too, Wo unto them that are with childe, and are never delivered; that have sometimes good conceptions, religious dispositions, holy desires to the advancement of Gods truth; but, for some collaterall respects, dare not utter them, nor bring them to their birth, to any effect. The purpose of his marriage to us, is, to have children by us: and this is his abundant and his present fecunditie, that working now by me in you, in one instant he hath children in me, and grand-children by me. He hath married me *In uestionem*, and *In prolem*; *Against burning*, and *for children*: but can he have any use of me, *In adjutorium*, *For a helper*? Surely, if I be able to feed him, and clothe him, and harbour him (and Christ would not condemne men at the last day for not doing these, if man could not do them) I am able to help him too. Great persons can help him over sea, convey the name of Christ, where it hath not been preached yet: and they can help him home again, restore his name and his truth, where superstition with violence hath disfeized him: and they can help him at home, defend his truth there, against all machinations to displant and dispossesse him. Great men can help him thus: and every man can help him to a better place in his own heart, and his own actions, then he hath had there; and to be so helped in me, and

Matt. 24. 19

helped by me, to have his glorie thereby advanced, Christ hath married my soul. And he hath married it *In aeternum, For ever*; which is the third and last circumstance in this spirituall, as it was in the secular marriage. And here the *Aeternum* is enlarged. In the secular marriage it was an eternitie considered onely in this life; but this eternitie is not begun in this world, but from all eternitie, in the book of life, in Gods eternall decree for my election; there Christ was married to my soul. Christ was never in minoritie, never under yeares; there was never any time, when he was not as ancient as the Ancient of dayes, as old as his Father. But when my soul was in a strange minoritie, infinite millions of millions of generations before my soul was a soul, did Christ marrie my soul in his eternall decree: so it was eternall, it had no beginning. Neither doth he interrupt this, by giving me any occasion of jealousie by the way, but loves my soul as though there were no other soul, and would have done and suffered all that he did for me alone, if there had been no name but mine in the book of life. And as he hath married me to him *In aeternum, For ever*, before all beginning; and *In aeternum, For ever*, without any interruptions: so I know, that whom he loves, he loves to the end; and that he hath given me, not a *presumptuous impossibilitie*, but a *modest infallibilitie*, that no sinne of mine shall divorce or separate me from him: for that which ends the secular marriage, doth not end the spirituall; not death: for my death doth

doth not take me from that husband; but that husband being by his Father preferred to higher titles and greater glorie in another state, I do but go by death, where he is become a King, to have my part in that glorie, & in those additions, which he hath received there. And this hath led us to our third and last marriage, our eternall marriage, in the triumphant Church.

And in this third marriage, the persons are the Lambe and my Soul. *The marriage of the Lambe is come, and blessed are they that are called to the marriage supper of the Lambe*, sayes S. John, speaking of our state in the generall resurrection. That Lambe who was brought to the slaughter, and opened not his mouth; and I, who have opened my mouth, and poured out imprecations and curses upon men, and execrations and blasphemies against God, upon every occasion; that Lambe which was slain from the beginning, and I, who was slain by him who was a murderer from the beginning; that Lambe which took away the sinnes of the world, and I, who brought more sinnes into the world, then any sacrifice but the blood of this Lambe could take away; this Lambe and I (these are the persons) shall meet and marrie, there is the action.

This is not a clandestine marriage, not the private seal of Christ in the oblation of his Spirit; and yet such a clandestine marriage is a good marriage: nor is it such a parish-marriage, as when Christ married me to himself at my baptisme, in a

III Part.
Apoc. 19.
7, 9.

Isa. 53. 7.

Church here; and yet that marriage of a Christian soul to Christ in that sacrament, is a blessed marriage: But this is a marriage in that great and glorious congregation, where all my sinnes shall be laid open to the eyes of all the world; where all the blessed Virgins shall see all my uncleanneses, and all the Martyrs see all my tergiversations, and all the Confessours see all my double dealings in Gods cause; where *Abraham* shall see my faithlesnesse in Gods promises, and *Job* my impatience in Gods corrections, and *Lazarus* my hardnesse of heart in distributing Gods blessings to the poore: and those Virgins, and Martyrs, and Confessours, and *Abraham*, and *Job*, and *Lazarus*, and all that congregation, shall look upon the Lambe, and upon me, and upon one another, as though they would all forbid those banes, and say to one another, Will this Lambe have any thing to do with this soule? And yet there and then this Lambe shall marrie me, and marrie me *In aeternum*, *For ever*; which is our last circumstance.

It is not well done to call it a circumstance; for the eternitie is a great part of the essence of that marriage. Consider then how poore and needie a thing all the riches of this world, how flat and tastelesse a thing all the pleasures of this world, how pallid, and faint, and dilute a thing all the honours of this world are, when the very treasure, and joy, and glorie of heaven it self were unperfect, if it were not eternall: and my marriage shall be so, *In aeternum*, *For ever*. The Angels
were

were not married so; they incurred an irreparable divorce from God, and are separated for ever; and I shall be married to him *In aeternum, For ever.* The Angels fell in love, when there was no object presented, before any thing was created; when there was nothing but God and themselves, they fell in love with themselves, and neglected God, and so fell *In aeternum, For ever.* I shall see all the beautie and all the glorie of all the Saints of God, and love them all, and know that the Lambe loves them too, without jealousie on his part, or theirs, or mine; and so be married *In aeternum, For ever,* without interruption, or diminution, or change of affections. I shall see *the sunne black as sackcloth of hair, and the moon become as bloud, and the starres fall, as a fig-tree casts her untimely figs, and the heavens rolled up together as a scrowl:* I shall see a divorce between princes and their prerogatives, between nature and all her elements, between the spheres and all their intelligences, between matter it self and all her forms, and my marriage shall be *In aeternum, For ever.* I shall see an end of faith, nothing to be beleaved that I do not know; and an end of hope, nothing to be wished that I do not enjoy; but no end of that love, in which I am married to that Lambe for ever: yea, I shall see an end of some of the offices of the Lambe himself: Christ himself shall be no longer a Mediatour, an Intercessour, an Advocate, and yet shall continue a Husband to my soul for ever: where I shall be rich enough without joynture, for my Husband cannot

Reve. 6. 12,
13. 14.

cannot die; and wise enough without experience, for no new thing can happen there; and healthy enough without physick, for no sicknesse can enter; and (which is by much the highest of all) safe enough without grace, for no temptation that needs particular grace can attempt me. There, where the Angels, which cannot die, could not live, this very bodie, which cannot choose but die, shall live, and live as long as that God of life that made it. Lighten our darknesse, we beseech thee, O Lord, that in thy light we may see light: illustrate our understandings, kindle our affections, poure oyl to our zeal, that we may come to the marriage of this Lambe, and that this Lambe may come quickly to this marriage: and in the mean time blesse these thy servants, with making this secular marriage a type of the spirituall, and the spirituall an earnest of that eternall, which they and we by thy mercie shall have in that kingdome, which thy Sonne our Saviour hath purchased with the inestimable price of his incorruptible blood. To whom, &c.

FINIS.



A
SERMON
Upon the xliiii verse of
the xxi Chapter of
MATTHEW.

By
D^r. DONNE
DEAN OF
PAULS.



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Universitie of CAMBRIDGE.
MDCXXXIII.

SERMON

Upon the XIII. verse of

the XXI. Chapter of

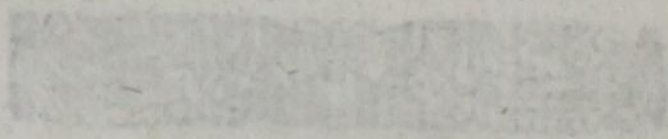
MATTHEW

(F)

D. D. DONNE

DEAN OF

ST. PAULS



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MDCCXXIII.



Matth. 21. 44.

VVhoſoeuer ſhall fall
on this ſtone, he ſhall
be broken ; but on
whomſoeuer it ſhall
fall, it will daſh him in
pieces.



Almightie God made us for his glorie, and his glorie is not the glorie of a tyrant, to deſtroy us, but his glorie is our happineſſe : he put us in a fair way towards that happineſſe, in nature, in creation ; that way would have brought us to heaven, but there we fell, and, if we conſider our ſelves, irrevocably : he put us after into another way, through many hedges and plowed lands, through the difficulties and en-

cumbrances of all the ceremoniall Law; there was no way to heaven but that: after he brought us a crosse way, by the crosse of Christ Jesus, and the application of his Gospel; and that is our way now: and if we compare one way of nature, and our way, we went out of that way at the towns end, as soon as we were in it: Adam died as soon as he lived, and fell as soon as he was set on foot: if we compare the way of the Law and ours, the Jews and the Christians, their Synagogue was but as Gods farm, our Church is as his dwelling house. *Locavit vineam, He let out his vine to husbandmen;* and then *Peregrè profectus, He went into a farre countrey,* he promised a Messias, but deferred his coming a long time. But to us *Dabitur regnum, A kingdome is given:* here is a good improvement, & the lease changed into an absolute deed of gift: here is a good enlargement of the term; he gives, therefore he will not take away again: he gives a kingdome, therefore there is a fulnesse and an all-sufficiencie in the gift. And he doth not go into a farre countrey, but stayes with us, to govern us *Usque ad consummationem, Untill the end of the world.*

Here therefore God takes all into his own hands, and he comes to dwell upon us himself; to which purpose he plows up our hearts, and he builds upon us: *Vos dei agricultura, & Dei edificium; You are Gods husbandrie, and Gods building.* Now of this husbandrie God speaks familiarly and parabolically many times in Scripture, of this building particularly and principally in this place: where

where having intimated unto us the severall benefits we receive from Christ Jesus, in that appellation as he is a stone, he tells us also our dangers, in misbehaving our selves towards it; *Whoſoever ſhall fall upon this ſtone, he ſhall be broken.* Christ then is a ſtone, and we may runne into two dangers; Firſt, we may fall upon this ſtone, and then this ſtone may fall upon us: but yet we have a great deal of comfort preſented unto us, in that Christ is preſented unto us as a ſtone: for there we ſhall finde him, firſt to be the foundation ſtone; nothing can ſtand which is not built upon Christ: Secondly, to be *Lapis angularis*, A corner ſtone, that unites things being moſt diſunitied: Thirdly, to be *Lapis Jacob*, The ſtone which *Jacob* ſlept upon: Fourthly, to be *Lapis Davidis*, The ſtone which *David* ſlew *Goliath* with: Fifthly, to be *Lapis Petra*, Such a ſtone as is a rock, as no waters or ſtorms can remove or ſhake. Theſe are benefits, Christ Jesus is a ſtone, no firmneſſe but in him; a fundamentall ſtone, no building but upon him; a corner ſtone, no piecing nor reconciliation but in him; *David's* ſtone, no revenge, no anger but in him; and a rockie ſtone, no defence againſt troubles and tribulations but in him: and upon this ſtone we fall and are broken, and this ſtone may fall upon us, and grinde us to powder.

Firſt, in the Metaphor that Christ is called a ſtone, the firmneſſe is expreſſed: forasmuch as he loved his own which were in the world, *In finem dilexit eos*, ſaith S. *John*, *He loved them to the end,*

John 13.1.

not for any particular end, for any use of his own, but to their end: *Qui erant in mundo*, saith Cyril, *ad distinctionem Angelorum*; he loved them in the world, and not Angels: he loved not onely them who were in a confirmed estate of mutuall loving of him too, but even them who were themselves conceived in sinne, and then conceived all their purposes in sinne too; them who would have no cleansing but in his blood, and when they were cleansed in his blood, their own clothes would defile them again; them, who by nature are not able to love him at all; and when by grace they are brought to love him, can expresse their love no other way, but to be glad that he was betrayed, and scourged, and scorned, and nailed, and crucified; and to be glad, that if all this were not alreadie done, it might be done yet; and to long and to wish, if Christ were not crucified, to have him crucified now (which is a strange manner of expressing love) these men he loved, and loved to the end; men, and not Angels, *Ad distinctionem mortuorum*, saith Chrysostome: not onely the Patriarchs who were departed out of the world, who had loved him so well, as to take his word for their salvation, and had lived and died in a faithfull contemplation of a future promise, which they never saw performed; but those who were the partakers of the performance of the promises; those, in the midst of whom he came in person; those, upon whom he wrought by his piercing doctrine and powerfull miracles; those, who for
all

all this loved not him, he loved, *Et in finem*, he loved them to the end. It is much he should love them *in fine*, at their end; that he should look graciously at last; that when their sunne sets, their eyes faint, his sunne of grace should arise, and his East should be brought to their West; that then, in the shadow of death, the Lord of life should quicken and inanimate their hearts; that when their last bell tolls, and calls them to their first and last judgement, which to this purpose is all one; for the passing bell and the Angels trump found but one note: *Surgite qui dormitis in pulvere*, *Arise ye that sleep in the dust*, which is the voice of the Angels; and, *Surgite qui vigilatis in plumis*, *Arise ye that cannot sleep in feathers*, for the pangs of death, which is the voice of the bell, is in effect but one voice: for God at the generall judgement shall never reverse any particular judgement formerly given: that God should then come to thy bed-side *Ad sibilandum populum suum*, as the Prophet *Ezechiel* saith, to hisse softly for his childe, to speak comfortably in his eare, to whisper gently to his departing soul, and to drown and overcome with this soft musick of his all the clangour of the Angels trumpets, all the horror of the ringing bell, all the cries and vociferations of a distressed, and distracted, and scattering family; yea, all the accusations of his own conscience, and all the triumphant acclamations of the devil himself: that God should love a man thus *in fine*, at his end, and return to him then, though he had suffered him to go astray

Matt. 14. 17

astray before, is a great testimonie of an inexpressible love. But this love is not *in fine, in the end*; but *in finem, to the end*. He leaves them not uncalled at the first, he leaves them not unaccompanied in the way, he leaves them not unrecompensed at the last. That God, who is Alpha and Omega, First and Last, that God is also Love it self; and therefore this Love is Alpha and Omega, First and Last too. Consider Christs proceeding with *Peter* in the ship, in the storm: First he suffered him to be in some danger in the storm, but then he visits him with a strange assurance, *Noli timere, Be not afraid, it is I*: any testimonie of his presence rectifies all. This puts *Peter* into that spirituall confidence and courage, *sube me venire, Lord bid me come to thee*; he hath a desire to be with Christ, but yet stayes his bidding: he puts not himself into an unnecessarie danger, without commandment; Christ bids him, and *Peter* comes: but yet, though Christ were in his sight, and even in the actuall exercise of his love to him, so soon as he saw a storm, *Timuit, He was afraid*; and Christ lets him fear, and lets him sink, and lets him crie, but he directs his fear and his crie to the right end: *Domine, saluum me fac; Lord, save me*; and thereupon he stretched forth his hand and saved him. God doth not raise his children to honour and great estate, and then leave them, and expose them to be subjects and exercises of the malice of others; neither doth he make them mightie and then leave them, *ut gloriatur in malo qui potens est*,

that

that he should think it a glorie to do harm: he doth not impoverish and dishonour his children, and then leave them unsensible of that doctrine, that patience is as great a blessing as abundance. God gives not his people health, and then leaves them to a boldnesse in surfering; nor beautie, and then leaves them to a confidence, and opening themselves to all sollicitations; nor valour, and then leaves them to a spirituious quarrellsomnesse: God makes no patterns of his works, nor models of his houses; he makes whole pieces, and perfect houses: he puts his children into good wayes, and he directs and protects them in those wayes; for this is the constancie and perseverance of the love of Christ Jesus to us, as he is called in this Text a stone.

To come to the particular benefits, the first is, that he is *Lapis fundamentalis*, A foundation Stone: for other foundation can no man lay, then that is layed, which is Jesus Christ. Now when S. Augustine sayes (as he doth in the 2 and 3 places) that this place of S. Paul to the *Corinthians* is one of those places, of which Peter sayes, *Quædam difficilia*, There are some things in S. Paul hard to be understood; S. Augustines meaning is, that the difficultie is in the next words, how any man should build stubble or hay upon such a foundation. And therefore to place salvation or damnation in such an absolute decree of God, as should have no relation to the fall of man, and reparation in a Redeemer, this is to remove this stone out of the foundation; for a

1. Cor. 3. 11

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Christian

Christian may well be content to begin at Christ: if any man therefore have laid any other foundation to his possession of great places, alliance in great families, strong practise in courts, obligations upon dependants, acclamations of people; if he have laid any other foundation, for pleasure and contentment, care of health and complexion, delight in discourse, cheerfulness in disportings, interchange of secrets, and such other small wares of court and cities. as these are: whosoever hath laid such foundations as these, must needs do as that Generall did when he besieged a town, who compounded to take it to mercie upon a condition, that in signe of subjection they should suffer him to take one row of stones from their walls; whereupon he took away the lowest row, the foundation, and so ruined and demolished the whole walls of the citie: so must he that hath these foundations, that is, these habits, divest the habit, root out the lowest stone, the generall and radicall inclination of these disorders: for he shall never be able to watch and resist every particular temptation, if he trust onely to his morall constancie; no, nor if he place Christ for the roof, to cover his sinnes, when he hath done them: his mercie works, by way of pardon after, not by way of an *Obstante*, and priviledge, to do a sinne beforehand; but beforehand he must be in the foundation, in our eye, when we undertake any particular action; in the beginning, for there he is to be in the first place, *Lapis fundamentalis*. And then after we have

have considered him in the foundation, as we are there all Christians, he grows to be *Lapis angularis*, to unite those Christians which seem to be of divers wayes, divers aspects, divers professions, together. As we consider him in the foundation, there he is the root of faith; as we consider him in the corner, there he is the root of charitie. In Esay he is both together, a *sure foundation*, and a *corner stone*, as he was in that place of Esay *Lapis probatus*, *I will lay in Sion a tried stone*; and in the Psalme, *Lapis reprobatus*, a stone that the builders refused; in this consideration he is *Lapis approbatus*, a stone approved by all sides together.

Isa. 28. 16.

Consider first what divers things he unites in his own person, that he should be the sonne of a woman, and yet no sonne of man; that the sonne of a woman should be the Sonne of God; that mans nature and innocencie should meet together, a man that should not sinne; that Gods nature and mortalitie should meet together, be God that must die: briefly, that he should do and suffer many things, impossible as man, impossible as God; thus he was a corner-stone, that brought together natures naturally incompatible: Thus he was *Lapis angularis*, a *corner-stone*, in his person.

Consider him in his offices, as a Redeemer, as a Mediatour, and so he hath united God to man, rebellious men to a jealous God; yea, such a corner stone, as hath builded heaven and earth, Jerusalem and Babel together; thus in his person, and thus in his offices.

Consider him in his power, and he is such a corner-stone as he is the God of grace, and love, and union, and concord; such a corner-stone as is able to reconcile and unite (as he did in Abrahams house) a wife and a concubine in one bed, a covetous father and a wastfull sonne in one familie, a severe magistrate and a licentious people in one citie, an absolute Prince and a jealous people in one kingdome, law and conscience in one government, scripture and tradition in one Church. If we will but consider Christ Jesus the life and soul of all our accounts, and all our purposes; if we would mingle that sweetnesse and suppleness, which he loves, and which he is, in all our undertakings; if in all our controversies (book-controversies and sword-controversies) we would fit them to him, and see how neare they would meet in him, that is, how neare we could come to be friends, and yet both sides good Christians: then we placed this stone in the second right place: who as he is a corner-stone, reconciling God and man, in his own person; and God and man, in reconciling mankind in his office: so he desires to be a corner-stone in reconciling man and man, and setting peace amongst our selves, not for worldly ends, but for this respect, that we might all meet in him to love one another, not because we made a stronger partie by that love, not because we made a sweeter conversation by that love; but because we meet closer in the bosome of Christ Jesus, where we must all at last either rest all together,

or

or else be all together eternally thrown out, or be eternally separated and divorced one from another. Having then received Christ as a foundation stone, we beleeve aright; and for the corner-stone, we interpret charitably the opinions and accounts of other men: the next is, that he is *Lapis Jacob*, a stone of rest and securitie to our souls. When Jacob was in his journey, he took a stone, and that stone was his pillow; when that he slept all night, and rested upon the stone, he saw the ladder that reached from heaven to earth: it is much to have this egress and regress to God, to have a sense of being gone from him, and the desire and means of returning to him. When we do fall into particular finnes, it is well if we can take hold of the first step of this ladder, with that hand of *David*, *Domine respice in testamentum*, *O Lord consider the covenant*: if we can remember God of his covenant to his people and to their seed, it is well. That is more, if we can clamber a step higher on this ladder, to a *Domine labia mea aperi*, if we can come to open our lips in a true confession of our wretched condition, and of those finnes by which we have forfeited our interest in that covenant; it is more, and more then that too, if we can come to that, *Inebriabo me lacrymis*, if we overflow and make our selves drunk with teares, in a true sense and sorrow for those finnes; still it is more then all these, if we can expostulate with God in an *Usque quò Domine?* How long Lord shall I take counsel within my self, having wearinesse in

Psal. 74. 10.

my heart: These steps, these gradations to God do well. Warre is a degree of peace, as it is the way to prayer; and this colluctation and wrestling with God, brings a man to peace with him: But then is a man upon the stone of *David*, when in a fairer, and even, and constant religious course of life, he enters into sheets every night, as though his executours had closed him, as though his neighbours next day were to shrowd and winde him in those sheets, and lies down every night, not as though his man was to call him up the next day morning to hunt, or to the next dayes sport businesse, but as though the Angels were to call him to the resurrection. And this is our third benefir, as Christ is a stone, we have securitie and peace of conscience in him. The next is, that he is *Lapis David*, the stone with which he slew *Goliath*, and with which we may overcome all our enemies. *Sicut baculus crucis, ita lapis Christi habet typum*, sayes *Augustine*; *David's* sling was a type of the crosse, and the stone was a type of Christ. We will choose to insift upon spirituall enemies, sinnes. And this is the stone that enables the weakest man to overthrow the strongest sinne, if he proced as *David* did. *David* said to *Goliath*, *Thou comest to me with a sword, with a spear, and with a shield; but I come unto thee in the name of the God of hosts, of Israel, whom thou hast railed upon. If thou watch the approach of any sinne, any giant sinne that transports thee most, if thou apprehend it to rail against the Lord of hosts, in that there is a*
loud

loud and active blasphemie against God in every sinne; if it desire to come with a sword, or a spear, persuasions of advancement if thou do it, threatnings of dishonour if thou do it not; if it come with a shield, with promises to cover and palliate it if thou do it: if then this David, thy attempted soul, can put his hand into his bag, as *David* did, (for, *Quid cor hominis nisi sacculus Dei?* mans heart is that bag in which God layes up all good directions) if he can take into his consideration his Christ Jesus, and sling out his works, his commandments, his merits; this Goliath, this giant sinne will fall to the ground. And then as it is said of *David* there, that he slew him when he had no sword in his hand; and yet in the next verse, that he took his sword and slew him with that: so even by the consideration of that which my Saviour hath done for me, I shall give this sinne the first deaths wound, and then I shall kill him with his own sword; his own abomination, his own foulness shall make me detest him: if I dare but look him in the face, if I dare call him, I come in the name of the Lord, if I consider him, I shall triumph over him: *Et dabit certandi victoriam, qui dedit certandi audaciam*; That God who gave me courage to fight, will give me courage to overcome.

The last benefit, which we consider in Christ as he is a stone, is, that he is *Petra*, *A rock*: the rock gave water to the Israelites, and he gave them holie out of the stone, and oyl out of the rock. Now when

Num. 20.
11.

I. Cor. 10. 4

Iſa. 42. 11.

when *S. Paul* saith that our fathers drank of the same rock, as we heard, that rock was Christ, so that all temporall and spirituall blessings to us, and to our fathers, were all conferred upon us in Christ: But we consider not now any miraculous production from the rock, but that which is naturall to the rock, that it is a firm defence to us in all tempests, in all afflictions, in all tribulation. And therefore *Laudate Dominum habitationes petrae*, sayes the Prophet, *You that are inhabitants of this rock*, you that dwell in Christ, and Christ in you, you that dwell in earth, in this rock, praise ye the Lord, blesse him, and magnifie him for ever. If the sonne shall ask bread of the father, will he give him a stone, as is Christs question: Yes, O blessed Father, we ask no other: answer to our petition; no better satisfaction to our necessitie, when we say, *Da nobis hodie panem*, Give us this day our daily bread, then that thou give us this stone, this rock, thy self in the Church for our direction, thy self in thy sacraments for our refection; what hardnesse soever we finde there, what corrections soever we receive there, all shall be of easie digestion and good nourishment to us: thy holy Spirit of patience shall command these stones to be made bread, and we shall finde more juice, more marrow in these stones, in these afflictions, then worldly men shall do in the softnesse of their oyl, in the sweetnesse of their honie, in the cheerfulnessse of their wine: for as Christ is our foundation, we beleieve in him; and our

our corner stone, we are at peace with all the world in him: as he is *Jacobs* stone, giving us peace in our selves; and *Dauids* stone, giving us victorie over all our enemies: so he is a rock of stone; no affliction, no tribulation shall shake us. And so we have passed through all the benefits proposed to be considered in the first place.

It is some degree of thankfulness to stand long in the contemplation of the benefits which we have received, and therefore we have insisted thus long upon this first part: But it is a degree of spirituall wisdom too, to make haste to the considerations of our dangers, and therefore we come now to them: we will fall upon this stone and be broken; this stone may fall upon us and grinde us to powder. And in the first of these, we may consider, *Quid frangi*, *Quid cadere*; What that falling upon this stone is, and what it is to be broken upon it; and then the latitude of this, *Unusquisque*, that whosoever falls so, is so broken. First then because Christ loves us to the end, therefore some will never put him to it, never trouble him till then. As the wise man said of Manna, that it had abundance of all pleasures in it, and was meet for all tastes, that is (as Expositours interpret it) that Manna tasted to every man like that which every man liked best: so hath this stone Christ Jesus abundance of all qualities of stone in it; and it is such a stone to every man, as he desires it should. *Unto you that beleeve*, saith *S. Peter*, *he is a pretious stone*; but unto the disobedient, a stone

II Part.

Wisd. 16.25

1. Pet. 2.7.

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to stumble at: for if a man walk in a gallerie, where windows and statues and tables are all of marble, yet if he walk in the dark, or blinde-folded, or carelesly, he may break his face as dangerously against that rich stone, as if it were but brick: so though a man walk in the true Church of God, in that Jerusalem, which is described in the Revelation, whose foundation, and gates, and walls are all precious stone; yet if a man bring misbelief, all his religion is but a part of civil government and order: if a man be scandalized at that humilitie, that patience, that povertie, that lowlinesse of spirit, which the Christian religion inclines us unto; if he will say, *Si rex Israel*; If Christ will be King, let him come down from the crosse, and then we will beleieve in him; let him deliver his Church from all crosses, first of doctrine, then of persecution, and then we will beleieve him to be King: if he will say, *Nolumus hunc regnare*, We will admit Christ, but we will not admit him to reigne over us, to be King; if he will be content with a Consulship, with a Collegueship, that he and the world may joyn in government, that we may give the week to the world, and the sabbath unto him, and the night to our licentiousnesse; that of the day we may give the forenoon to him, and the afternoon to our pleasures; if this will serve Christ, we can be content to admit him: but *Nolumus regnare*, We will not admit of his absolute power, that whether we eat or drink, or whatsoever we do, we must be troubled to think

think on him, and respect his glorie in every thing; if he will say, *Præcepit Angelis*, God hath given charge to his Angels, and therefore we need not look to our own wayes; he hath locked us up safe, and lodged us safely under an eternall election, and therefore we are sure of salvation: if he will walk thus blindly, violently, wilfully, negligently in the true Church, though he walk amongst the sapphires, and pearls, and chrysolites which are mentioned there, that is, in the outward common and fellowship of Gods saints; yet he may bruise, and break, and batter himself as much against these, as against the stone gods of the Heathen, or the stone idols of the Papiſts: for first, the place of this falling upon this stone is the true Church: *Qui jacet in terra*, He that is already upon the ground, can fall no lower, till he fall to hell; but he whom God hath brought into his Church, if he come to a confident securitie that he is gone farre enough in these outward acts of religion, he falls, though he be upon this stone. This is the place of the true Church; the falling it self (as farre as will fall into one time of consideration now) is a falling into some particular sinne, but not of such as quenches our faith; we fall so as we may rise again: S. Jerome expresseth it so, *Qui cadit, & tamen credit*, He that falls and yet beleeves, *revocatur per pœnitentiam ad salutem*, that man is reserved by Gods purpose to come by repentance to salvation: for this man that falls here, falls not so desperately, as that he feels nothing between him and hell,

nothing to stop at, nothing to check him by the way: *Cadit super*, he falls upon something, he falls not upon flowers, to wallow and tumble in his sinne; nor upon feathers, to rest and sleep in his sinne; nor into a cooling river, to disport and refresh and strengthen himself in his sinne: but he falls upon a stone where he may receive a bruise and pain upon his fall, a remorse of that sinne that he is fallen into. And in this fall our infirmities appeare three wayes: the first is, *Impingere in lapidem*, for though he be upon the right stone, in the true religion, and have life enough, yet

Isa. 59. 10.

Impingimus meridie, (as the Prophet sayes) *Even at noon we stumble*: we have much more light by Christ being come, then the Jews had, but are forie we have it: when Christ said to us, for the better understanding of the Law, He that looks and lusts, hath committed adulterie; he that covets, hath stolen; he that is angrie, hath murdered; we stumble at this, and we are scandalized with it, and we think that other religions are gentler, and that Christ hath dealt hardly with us, and we had rather Christ had not said so, we had rather he had left us to our libertie and discretion, to look, and covet, and give way to our passions, as we should finde it most to conduce to our ease and to our ends: and this is *Impingere*, to stumble, and not to go on in an equall pace, & not to do the will of God cheerfully. And a second degree is, *Calcitrare*, to kick and to spurn at this stone, to bring some particular sinne and some particular law into comparifon, to debate thus; If I do not
this

this now, I shall never have such a time; if I slip
 this, I shall never have the like opportunitie; if I
 will be a fool now, I shall be a begger all my life;
 and for the law that shall be against it, there is but
 a little evil for a great good, and there is a great
 deal of time to recover and repent that little evil.
 Now to remove a stone that was a land-mark, and
 to hide and cover that stone, was all our fault in the
 Law: to hide the will of God from our own con-
 science with excuses and extenuations, this is *Cal-*
citrare, as much as we can to spurn the stone, the
 land-mark out of the way: but the fulnesse and
 accomplishment of this is in the word of the text,
Cadere. He falls as a piece of money into a river;
 we heare it fall, and we see it sink, and by and by
 we see it deep, and at last we see it not at all: so
 no man falls at first into any sinne, but he heares his
 own fall, there is a tenderesse in his own consci-
 ence at the beginning, at the entrance into a sinne,
 and he discerns a while the degrees of sinking too,
 but at last he is out of his own sight, till he meet
 this stone, some hard reprehension, some hard pas-
 sage of a sermon, some hard judgement in a Pro-
 phet, some crosse in the world, something from
 the mouth, or something from the hand of God,
 that breaks him, he falls upon this stone and is
 broken. So that to be broken upon this stone, is
 come to this sense, that though our integritie be
 lost, that we be no more whole and entire vessels;
 yet there are means of piecing in again: though we
 be not vessels of innocencie (for who is so? and
 for that, *Enter not into judgement with thy servant*)

Rom. 8. 28.

yet we may be vessels of repentance, acceptable to God, and usefull to his service; for when any thing falls upon a stone, the harm which it suffers is not alwayes or not onely according to the height that it falls from, and that violence that it is thrown down with. If their fall, who fall by sinnes of infirmitie, should referre onely to the stone they fall upon, the maiestie of God being wounded and violated in every sinne, every sinner would be broken in pieces and ground to powder. But if they fall not from too farre a distance, if they lived within any neernesse, any consideration of God, if they have not fallen with violence, taken heat and force in the way, grown confident in the practise of their sinnes they fall upon; if this stone sink and stop at Christ, this shall break them, break their force and confidence, break their presumption and securitie, but yet it shall leave enough in them for the holy Ghost to reuert to his service; yea, the sinne it self *Cooperatur ad bonum*, as the Apostle sayes, the very fall it self shall be an occasion of rising: And therefore if S. *Augustine* seem to venture farre, it is not too farre, when he sayes, *Audeo dicere*, It is boldly said; and yet I must say it, *Utile esse, cadere in aliquod manifestum peccatum*; A sinner falls into his advantage, that falls into some such sinne, as he being manifested to the world, manifests his own sinfull state to his sinfull conscience too; it is well for that man that falls so, as that he may thereby look the better to his footing ever after: *Dicit Dominus, Susceptor*

ceptor meus es tu, sayes S. Bernard; That man hath a new title to God, a new name for God. All creatures (as S. Bernard sayeth) enlarge this meditation, can say, *Creator meus es tu*, Thou givest me meat in due season; all men can say, *Redemptor meus es tu*, Thou art my Redeemer: but onely he which is fallen, and fallen upon this stone, can say, *Susceptor meus es tu*; onely he who hath been overcome by a temptation, and is restored, can say, Lord thou hast supported me, thou hast recollected my shivers, and reveted me; onely to him hath this stone expressed both abilities of stone; first, to break him with a sense of his sinne, and then to give him rest and peace upon it. Now there is in this part this circumstance more, *Quicumque cadit, Whosoever falls*; where the *Quicumque* is *Unusquisque*; *Whosoever falls*, that is, *Whosoever he be, he falls*: *Quomodo cecidisti de caelo Lucifer?* sayes the Prophet Isaiah; the Prophet wonders how *Lucifer* should fall, having no bodie to tempt him, for so many of the Ancients interpret that place, of the fall of the Angels; and when the Angels fell, there were no other creatures made: but *Quid est homo, aut filius hominis?* Since the father of man, Adam, could not, how should the sonnes of man, which inherit his weaknesse, and contracting more and more, contribute their temptations to another, hope to stand? Adam fell, and he fell *à longè*, as farre off, for he could see no stone to fall upon, when he fell; their Messias was no such Messias, no such means of reparation proposed or promised:

Isa. 14. 12.

promised: when he fell, the blessed Virgin, and the fore-runner of Christ, John Baptist, fell too; but they fell *propè*, neare hand, they fell but a little way, for they had this stone in a personall presence, and their faith was alway awake in them; but yet he and she and they all fell into some sinne: *Quicumque cadit*, is, *Unusquisque cadit*; Whosoever falls, is, Whosoever he be, he falls; and whosoever falls too, as we said before, is broken, if he fall upon something, not to an infinite depth; if he fall not upon a soft place, to a delight in sinne, but upon a stone, and this stone (none harder, sharper, raggeder then this) not to a diffidence or distrust in Gods mercie; he that falls so, and is broken so, comes to a remorsefull, a broken and a contrite heart, he is broken to his advantage, left to a possibilitie, yea, brought to a nearnesse of being pieced again by the word and sacraments, and other the medicinall meditations of Christ in his Church.

III Part.

We must end onely with touching upon the third part, *Upon whom this stone falls, it will grinde him to powder*: where we shall onely tell you, *Quid conteri*, what this grinding is; and then, *Quid cadere*, what the falling of this stone is. And briefly, this grinding to powder is, to be brought to that desperate and irrevocable estate in sinne, as that no medicinall correction from God, no breaking, no bowing, no melting, no mending can bring him to any good fashon: when God can work no cure, do no good upon us by breaking us, not by break-
ing

ing us in our healths (for we will attribute that to weaknesse of stomach, to surfet in digestion) not by breaking us in our estates (for we will impute that to fallhood in servants, to oppression of great adversaries, to iniquitie of judges) not by breaking us in our honours (for we will accuse for that, factions and practises and supplications in court) when God cannot break us with his corrections, but that we will attribute them to some naturall, some accidentall causes, and never think of Gods judgements which are the true causes of these afflictions : when God cannot break us by breaking our backs, by laying an heaue load of calamities upon us; nor by breaking our hearts, by putting us into a sad and heaue, but fruitlesse sorrow and melancholie, for these worldly losses: then he comes to break us by breaking our necks, by casting us into the bottomlesse pit, and falling upon us there in his wrath and indignation. *Comprimam eos in pulverem*, sayes David, *I will beat them as dust before the winde, and tread them as flat as the clay in the street*; and the breaking thereof shall be as the breaking of a potters vessell, which is broken without any pitie, no pitie from God, nor shall any pitie them: the Prophet saith further, *There is not found a sheard to take fire from the hearth*, but incapable of one drop of Christs blood from heaven, or of any teare of contrition in themselves; *not a sheard to fetch water at the pit. I will break them as a potters vessell*, *Quod non potest instaurari*, sayes God in *Jeremiah*: There shall be no possible means (of

Isa. 30. 14.

Jer. 19. 11.

those means which God hath ordained in his Church) to recompact them again, no voice of Gods word shall draw them, no threatning of Gods judgements shall drive them, no censure of Gods Church shall fit them, no sacrament shall cement and glue them to Christs bodie again: in temporall blessings he shall be unthankfull, in temporall afflictions he shall be obdurate; and these two shall serve as the upper and neather millstone, and so shall grinde the reprobate sinner to powder.

Lastly, this is to be done by falling upon him; and what is that? I know some expositours take it to be but the falling of Gods judgements upon him in this world: there is no grinding to powder: All Gods judgements here (for any thing we can know) have the nature of physick in them; and no man is here so absolutely broken in pieces, but that he may be reunited. We choose to follow the Ancients in this, that the falling of the stone upon the reprobate, is Christs last and irrevocable falling upon him in his last judgement, that when he shall wish that the hills might fall and cover him, this stone shall fall and grinde him to powder. *He shall be broken, and be no more found*, sayes the Prophet *Daniel*: yea, he shall be broken, and be no more sought, no man shall consider him what he is now, or what he was before; for that stone which in *Daniel* was cut out without the hand, which was a figure of Christ, who came without ordinarie generation, when that great image was to be over-
thrown,

Dan. 11. 19.

thrown, broke not an arm or leg, but the whole image in pieces; and it wrought not onely upon the weak parts, but it broke all the clay and the iron, the brasse, the silver, the gold: so when a stone falls thus, when Christ comes to judgement, he shall not onely condemne him for his clay, his earthly covetous sinnes; not for his iron, his revengefull and oppressing and rustie sinnes; nor for his brasse, his shining and glistering sinnes, which he hath filed and polished: but he shall fall upon his silver, his gold, his religious, his precious sinnes, his hypocriticall hearing of sermons, his Pharisaicall giving of alms, and aswell his subtil counterfeting of religion, as his Atheisticall opposing of religion: this stone Christ himself shall fall upon him, and a showre of other stones shall oppresse him. *Sicut pluit laqueos*, sayes *David*, As God rained snares and springs upon them in this world, abundance of temporall blessings, to be occasions of sinne unto them; so *pluet grandinem*, he shall rain such hail-stones upon them, as shall grinde them to powder: there shall fall upon him the naturall law, which was written in his heart, and did rebuke him when he prepared for a sinne; there shall fall upon him that written law which cried out from the mouthes of the Prophets in these places to avert them from sinne; there shall fall upon him those sinnes that he hath done, and those sinnes which he hath not done, if nothing but want of opportunitie and means hinder him from doing them; there shall fall upon him these sinnes

Revel. 2. 11

which he hath done after anothers dehortation, & those which another hath done after his provocation: there the stones of Nineve shall fall upon him, and of as many cities as have repented, with lesse proportions of mercie and grace then God afforded him; there the rubbish of Sodom and Gomorrah shall fall upon him, and as manie cities as their ruine might have been example to him: all those stones shall fall upon him; and, to adde weight to these, Christ Jesus himself shall fall upon his conscience with unanswerable questions, and grinde his soul to powder: but *He that overcometh, his soul shall not be hurt by the second death.* He that comes to remorse early and earnestly after a sinne, and seeks by ordinarie means his reconciliation to God in his Church, is in the best estate that man can be in now: for howsoever we can say now, that repentance is as happie an estate as innocencie; yet certainly every man feels more comfort and spirituall joy after a true repentance for a sinne, then he had in that degree of innocencie which he had before he committed that sinne: and therefore in this case also we may easily repeat those words of *S. Augustine, Audeo dicere*, I dare be bold to say, that many a man hath been the better for some sinne. Almighty God, who hath given us civil wisdom to make use of our enemies, give us also this heavenly wisdom to make that use of our particular sinnes, that thereby our wretched condition in our selves, and our means of reparation in Christ Jesus, may be manifested unto us: To whom, &c.

F I N I S.

A
SERMON
Upon the xxii verse of
the v Chapter of
JOHN.

By
D^r. DONNE
DEAN OF
PAULS.



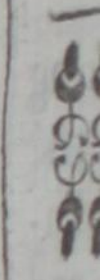
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Univerſitie of CAMBRIDGE.
MDCXXXIII.

A
SERMON

Upon the xxii verse of
the V Chapter of
JOHN

B
D. DONNE
DEAN OF
ST. PAULS

Printed by the Printers to the
University of Cambridge
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John 5. 22.

The Father judgeth no
man, but hath com-
mitted all judgement
to the Sonne.



When our Saviour Christ forbids us to
cast pearls before swine, we under-
stand ordinarily in that place, that
by pearls are understood the Scri-
ptures: and when we consider the na-
turall generation and production of pearls, that
they grow bigger and bigger by a continuall suc-
cession and devolution of dew, and other glut-
inous moisture, that falls upon them, and there
condenses and hardens, so that a pearl is but a
bodie of many shells, many crusts, many films,
many coats enwrapped upon one another: to this
scripture that we have in hand, doth that Meta-
phor of pearl very properly appertain; because

Matth. 7.6.

our

our Saviour Christ, in this chapter undertaking to prove his own divinitie and godhead to the Jews, who acknowledged and confessed the Father to be God, but denied it of him, he folds and wraps up reason upon reason, argument upon argument, that all things are common between the Father and him, that whatsoever the Father does, he does; whatsoever the Father is, the Sonne is: for first, he sayes he is a partner, a copartner with the Father in the present administration and government of the world; *My Father worketh hitherto, and I work:* well, if the Father ease himself upon instruments now, yet was it so from the beginning? had he a part in the creation? yes: *What things soever the Father doth, those also doth the Sonne likewise.* But doth this extend to the works properly and naturally belonging to God, to the remission of sinnes, to the infusion of grace, to the spirituall resurrection of them that are dead in their iniquities? yes, even to that too: *For as the Father raiseth up the dead, and quickeneth them, even so the Sonne quickeneth whom he will.* But hath not this power a determination and expiration? shall it end at the least when the world ends? no, not then; for *God hath given him authoritie to execute judgement, because he is the Sonne of man.* Is there then no *Supersedeas* upon the commission? is the Sonne equall with the Father in our eternall election, in the means of our salvation, in the last judgement, in all? In all. *Omne iudicium, God hath committed all judgement to the Sonne;* and here is the pearl

pearl made up: the dew of Gods grace sprinkle upon your souls; the beams of Gods Spirit shed upon your souls that effectually and working knowledge, that he who died for your salvation, is perfect God as well as perfect man, fit and willing to accomplish that salvation.

In handling then this judgement, which is a word that embraces and comprehends all, all from our election, where no merit, no future actions of ours were considered by God to our fruition and possession of that election, where all our accounts shall be considered and recompensed by him, we shall see first, that judgement belongs properly to God; and secondly, that God the Father, whom we consider to be the root and fountain of the Deitie, can no more divest his judgement, then he can his godhead; and therefore in the third place we consider, what that committing of judgement, which is mentioned here, imports; and then, to whom it is committed, to the Sonne; and lastly, the largeness of that commission, *Omne, All judgement*, so that we cannot carrie our thoughts so high or so farre backwards, as to think of any judgement given upon us in Gods purpose or decree, without relation to Christ; nor so farre forwards, as to think there shall be a judgement given upon us, according to our good morall dispositions or actions, but according to our apprehension and imitation of Christ. Judgement is a proper and inseparable character of God; that is first: the Father cannot divest himself of

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that;

that; that is next: the third is, that he hath committed it to another: and then the person, and that is his delegate, his onely Sonne: and lastly, his power is everlasting, and that judgement-day that belongs to him, hath and shall last from our first election, through the participation of the means prepared by him in his Church, to our association and union with him in glorie; and so the whole circle of time, and before time was, and when time shall be no more, makes up but one judgement-day to him, to whom the Father, who judgeth no man, hath committed all judgement.

I Part.

First then, judgement appertains to God, it is his in criminall causes. *Vindicta mihi, Vengeance is mine, I will repay, saith the Lord.* It is so in civil things too, for God himself is proprietarie of all; *Domini est terra & plenitudo ejus*, The earth is the Lords, and all that is in and on the earth; your silver mine, and your gold mine, sayes the Prophet, and the beasts upon a thousand mountains are mine, sayes *David*: you are the usufructuaries of them, but I am proprietarie. No attribute of God is so often iterated in the Scriptures, no act of God so often inculcated as this judge and judgement, no word concerning God so often repeated: but it is brought to the height in that place of the Psalm, where we reade, *God judgeth among the gods*, the Latine Church ever read it, *Deus dijudicat deos*, *God judgeth the gods themselves*: for though God say of judges and magistrates, *Ego dixi, Dii estis, et non habetis*

Psal. 82. 1.

have said, *You are gods* (and if God say it, who shall gainsay it?) yet he sayes too, *Moriemini sicut homines*; the greatest gods upon earth *die like men*: and if that be not humiliation enough, there is more threatned in that which follows, *Ye shall fall like one of the princes*: for the fall of a prince involves the ruine of many others too, and it fills the world with horreur for the present, and dominions with discourse for the future: but the farthest of all is, *Deus dijudicabit deos*, even these judges must come to judgement: and therefore that Psalme which begins so, is concluded thus, *Surge Domine, Arise O God, and judge the earth*: if he have power to judge the earth, he is God; and even in God himself it is expressed, as a kinde of rising, as some exaltation of his power, that he is to judge. And that place in the beginning of the Psalme, many of the Ancients read in the future, *Dijudicabit, God shall judge the gods*; because the frame of the Psalme seems to referre it to the last judgement. *Tertullian* read it *Dijudicavit*, as a thing past: God hath judged in all times, and the letter of the text requires it to be in the present, *Dijudicat*. Collect all, and judgement is so essentiall to God, as that it is coeternall with him: he hath, he doth, and he will judge the world, and the judges of the world. Other judges die like men, weakly; and they fall (that is worse) ignominiously; and they fall like princes (that is worse) fearfully and scornfully; and when they are dead and fallen, they rise no more to execute judgement, but to

I have judgement executed upon them: the Lord dies not, he falls not; and if he seem to slumber, the martyrs under the altar awake him with their *Usque quò, Domine?* How long, O Lord, before thou execute judgement? and he will arise and judge the world, for judgement is his. God putteth down one, and setteth up another, sayes *David*: where hath he that power? why, God is the Judge, not a judge, but the Judge, and in that right he putteth down one, and setteth up another.

Now for this judgement which we place in God, we must consider in God three notions, three apprehensions, three kindes of judgements. First, God hath *Judicium detestationis*; God doth naturally know, and therefore naturally detest all evil: for no man in the extreamest corruption of nature is yet fallen so farre, as to love or approve evil, at the same time that he knows and acknowledges it to be evil. But we are so blinde in the knowledge of evil, that we needed that great supplement and assistance of the Law it self to make us know what was evil. *Moses* magnifies, and justly, the Law; *Non appropinquavit*, sayes *Moses*, God came not so neare to any nation as to the Jews: *Non taliter fecit*, God dealt not so well with any nation as with the Jews; and wherein? because he had given them a Law: and yet we see the greatest dignitie of this Law to be, that by the Law is the knowledge of sinne; for though by the law of nature written in our hearts, there be some condemnation of some sinnes; yet to know that every sinne was treason against God, to know that every

Rom. 3. 20.

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sinne hath the reward of death and eternall death annexed to it, this knowledge we have onely by the Law: now if man will pretend to be a judge, what an exact knowledge of the Law is required at his hands! for some things are sinnes to one nation, which are not so to another; and where the just authorite of the lawfull Magistrate changes the nature of the thing, that which is naturally indifferent, is necessarie to them who are under his obedience: some things are sinnes at one time, which are not so at another, as all the ceremoniall Law created new sinnes, which were not sinnes before that Law was given, nor since it expired: some things are sinnes in a man now, which will not be sinnes in the same man to morrow; as when a man hath contracted a just scruple against any particular action, it is a sinne to do it during the scruple; and it may be a sinne in him to omit it, when he hath digested the scruple. Onely God hath *judicium detestationis*, he knows and therefore detests evil: and therefore flatter not thy soul with a Tush, God sees it not; or, Tush, God cares not; doth it disquiet him, or trouble his rest in heaven, that I break his sabbath here? doth it wound his bodie, or draw his blood there, that I swear by his bodie and blood here? doth it corrupt any of his virgins there, that I sollicit the chastitie of a woman here? are his martyrs withdrawn from their allegiance, or retarded in their service to him there, because I dare not defend his cause, nor speak for him, nor fight for him here? Beloved,

as it is a degree of superstition, and an effect of an indiscreet zeal perchance, to be too forward by making indifferent things necessarie, and so to imprint the nature and sting of sinne, where naturally it is not (for certainly it is a most slipperie and irreligious thing to be too apt to call things meerly indifferent, and to forget that even in eating and drinking, walking and sleeping, the glorie of God is intermingled; as if we knew exactly the presence and foreknowledge of God, there could be nothing contingent or casuall; for though there be a contingencie in the nature of the thing, yet it is certain to God) so if we consider duely wherein the glorie of God might be promoted in every action of ours, there could scarce be any action so indifferent, but that the glorie of God would turn the scale, and make it necessarie to me at that time: but then private interests and private respects create a new indifferencie to my apprehension, and call me to consider that thing as it is in nature, and not as it is conditioned with the circumstance of the glorie of God; and so I lose that *judicium detestationis*, which onely God hath absolutely and perfectly, to know, and therefore to detest evil. And so he is a Judge. As he is a Judge so, *judicat rem*, he judges the nature of a thing; he is so too, that he hath *judicium discretionis*, and so *judicat personam*: he knows what is evil, and he discerns when thou committest that evil. Here you are faine to supply defects of laws, that things done in our countrey

countrey may be tried in another; and that in offences of high nature, transmarine offences might be enquired and tried here: but as the Prophet sayes, *Who hath measured the waters in the hollow of his hand, or meted out the heavens with a spanne? who comprehended the dust of the earth in a measure, or weighed the mountains in a scale?* so I say, Who hath divided heaven into shires or parishes, or limited the territories or jurisdictions there, that God should not have and exercise *judicium discretionis*, the power of discerning all actions in all places, when there was no more to be seen nor considered upon the whole earth, but the garden of Paradise: for from the beginning, *Deliciae ejus esse cum filiis hominum*, Gods delight was to be with the sonnes of men; and man was onely there. Shall we not diminish God or speak too vulgarly of him, to say that he hovered like a falcon over Paradise, and that from the height of heaven the piercing eye of God saw so little a thing as the forbidden fruit, and what became of that: and the reaching eare of God heard the hissing of the serpent, and the whispering of the woman, and what was concluded upon that: shall we think it little to have seen things done in Paradise, when there was nothing else to divert his eye, nothing else to distract his counsels, nothing else done upon the face of the earth? take the earth now as it is replenished, and take it either as it is torn and crumbled in rags and shivers, not a kingdom, not a family, not a man agreeing with him-
self;

Isa. 40. 12.

Psal. 2. 2.

.el. op. all

1. Sam. 2. 25

self; or take it in that concord which is in it, as all the kings of the earth set themselves, and all the rulers of the earth take counsel together against the Lord; take it in this union, or this disunion; in this concord, or this discord; still the Lord that sitteth in the heavens discerns all, looks at all, laughs at all, and hath them in derision. Earthly judges have their restrictions, and so their restrictions; some things they cannot know: what mortall man can know all? some things they cannot take knowledge of, for they are bounded: no cloud, no darknesse, no disguise keeps him from discerning and judging all our actions: and so he is a Judge too. And he is so lastly, as he hath *Judicium retributionis*: God knows what is evil, and he knows when that evil is done, and he knows how to punish and recompense that evil. For the office of a judge who judges according to a law, being not to contract nor to extend that law, but to know what was the true meaning of the law-maker, when he made that law; God hath this judgement in perfection, because he himself made that Law by which he judges. When he hath said, *Stipendium peccati mors est*, Every sinne shall be rewarded with death; *If I sinne against the Lord, who shall intreat for me?* who shall give any other interpretation, any modification, any *Non obstante* upon his Law in my behalf? when he comes to judge me according to that Law which himself hath made, who shall think to delude the Judge, and say, Surely this was not the meaning of the

Law-giver, when he who is the Judge, was the Law-maker too.

And then as God is Judge in all these three respects, so he is a Judge in them all *Sine appellatione*, and *Sine iudiciis*: man cannot appeal from God: God needs no evidence from man. For the appeal first, to whom should we appeal from the Sovereigne? wrangle as long as we will, who is chief Justice, and which Countie hath jurisdiction one over another? I know the chief Justice, and I know the Sovereigne court; the King of heaven and earth shall send his ministring spirits, his Angels, to the wombe and bowels of the earth, and to the bosome and bottome of the sea, and earth and sea shall deliver *Corpus cum causa*, all the bodies of the dead, and all their actions, to receive a judgement in his court; when it will be an erroneous and frivolous appeal to call to the hills to fall down upon us, and to the mountains to cover and hide us from the wrathfull judgement of God.

He is Judge then, *Sine appellatione*, Without any appeal from him; he is so too *Sine iudiciis*, Without any evidence from us. Now if I be warie in my actions here, incarnate devils, detractours and informers cannot accuse me: if my sinne come not into action, but lie onely in my heart, the devil himself, who is the Accuser of the brethren, hath no evidence against me. But God knows the heart: *Doth not he that pondereth the heart, understand it?* where it is not in that faint word which the vulgar edition hath expressed it in,

Prov. 24. 12

Prov. 16. 2.

1. Cor. 4. 4.

Psal. 43. 9.

1st Part.

Susceptor cordium, that God sees the heart; but the word is *Fochen*, that is, every where to weigh, to number, to search, to examine; as the word is used by Solomon: again, *The Lord weigheth the spirits*: and it must be a steadie hand and exact scales that shall weigh spirits: so though neither man nor devil, nay, nor my self give evidence against me; yea, though I know nothing by my self, I am not thereby justified. Why? where is the further danger? in this which follows there, in S. Paul, *He that judgeth me is the Lord*: and the Lord hath means to know my heart better then my self. And therefore S. Augustine makes use of those words, *Abyssus abyssum invocat, One depth calls up another*, the infinite depth of my sinnes must call upon the infinite depth of Gods mercie: for if God who is a Judge in all these respects, *Judicio detestationis* (he knows and abhorres evil) and *Judicio discretionis* (he discerns every evil person and every evil action) and *Judicio retributionis* (he can and will recompense evil with evil) and all these *Sine appellatione* (we cannot appeal from him) and *Sine judiciis* (he needs no evidence from us) if this Judge enter into judgement with me, not onely not I, but not the most righteous man, nay, nor the Church, whom he hath washed in his blood, that she might be without spot or wrinkle, shall appeare righteous in his sight.

This then being thus, that judgement is an inseparable character of God, and God the Father being *Fons deitatis*, the root and spring of the whole

whole deitie, how is it said that the Father judgeth no man: not that we should conceive a wearinesse or retiring in the Father, or a discharging of himself upon the shoulders and labours of another, in the administration and judging of this world; for as it is truly said that God rested the seventh day (that is, he rested from working in that kinde, from creating) so it is true that Christ sayes here, *My Father worketh yet, and I work*; and so it is truly said here, *The Father judgeth no man*; it is truly said by Christ too, of the Father, *I seek not mine own glorie, there is one that seeketh and judgeth*; still it is true that God hath *judicium detestationis*. *Thy eyes are pure eyes, O Lord, and cannot behold iniquitie*, sayes the Prophet: still it is true that he hath *judicium discretionis*; *Because they committed villanie in Israel, even I know it, saith the Lord*: still it is true that he hath *judicium retributionis*; *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up*: still it is true that he hath all these *Sine appellatione*; for go to the sea, or earth, or hell, as *David* makes the distribution, and God is there: and he hath them *Sine judiciis*, for our witnesse is in heaven, and our record on high. All this is undeniably true; and besides this, that great name of God by which he is first called in the Scriptures, *E L O H I M*, is not inconveniently derived from *Elah*, which is *jurare, to swear*. God is able as a Judge to minister an oath unto us, and to draw evidence from our own consciences against our selves: so that

John 8.5.

Jer. 29. 23.

1. Sam. 2. 6.

then the Father judgeth still, but he judges as God, and not as the Father. In the three great judgements of God, the whole Trinitie judges. In the first judgement before all times, which was Gods judiciarie separating of vessels of honour from vessels of dishonour, in our election and reprobation; In his second judgement, which is in execution now, which is Gods judiciarie separating of servants from enemies, in the seals and in the administration of the Christian Church; And in the last judgement, which shall be Gods judiciarie separating sheep from goats to everlasting glorie or condemnation: In all these three judgements all the three persons of the Trinitie are Judges. Consider God all together, and so in all outward works all the Trinitie concurre, because all are but one God: but consider God in relation, in distinct persons, and so the severall persons of the Trinitie do some things which the other persons of the Trinitie are not interessed in: the Sonne had not generation from himself, so as he had from the Father; and the holy Ghost, as a distinct person, had none at all; the holy Ghost had a proceeding from the Father and the Sonne, but from the Sonne a person, who had his generation from another, but not so from the Father. Not to stray into clouds or perplexities in the contemplation, God, that is, the whole Trinitie, judges still; but so as the Sonne judgeth, the Father judgeth not, for that judgement he hath committed. That we may husband our houre as well, and rescribe as much

much as we can for our two last considerations, the *Cui* and the *Quid*, To whom, and that is to the Sonne; and what he hath committed, and that is all judgement; we will not stand much upon this, more needs not then this, that God in his wisdom foreseeing that man by his weaknesse would not be able to settle himself upon the consideration of God and his judgements, as they are meerly spirituall and heavenly, out of his abundant goodnesse hath established a judgement, and ordained a Judge upon earth like himself, and like our selves too: that as no man hath seen God, so no man should go about to see his unsearchable decrees & judgements, but rest in those sensible and visible means which he hath afforded, that is, Christ Jesus speaking in his Church, and applying his blood unto us in the sacraments unto the worlds end. God might have suffered *Abraham* to rest in the first generall promise, *Semen mulieris*, *The seed of the woman shall bruise the serpents head*: but he would bring it nearer to a visible, to a personall covenant, *In semine tuo*, *In thy seed shall all nations be blessed*: he might well have let him rest in that appropriation of his promise to his race; but he would proceed further, and seal it with a sensible seal in his flesh; with circumcision. He might have let him rest in that ratification, that a *Messias* should come by that way: but he would refresh it by a continuall succession of Prophets till the *Messias* should come. And now that he is come and gone, still God pursues the same way, *How*

should they beleeeve except they heare? And therefore God evermore supplies his Church with visible and sensible means, and knowing that the naturall inclination of man, who when he cannot have or cannot comprehend the originall and prototype, desires to satisfie and refresh himself with a picture and representation: so, though God hath forbidden us that slipperie, frivolous, and dangerous use of graven images; yet he hath afforded us his Sonne, who is the image of the invisible God, and so more proportionall to us, more apprehensible by us: and so this committing is no more but that God (in another form then that of God) hath manifested his power of judging. And this committing, this manifesting, is *In Filio*, *In his Sonne*.

But in our entrance into the handling of this, we ask onely this question, *Cui Filio?* To which Sonne of God is this commission given? not that God hath more sonnes then one, but because that one Sonne is his Sonne by a twofold filiation; by an internall and expresseible generation, and by a temporarie and miraculous incarnation: in which of these rights is this commission derived upon him? doth he judge as he is the Sonne of God, or as he is the sonne of man? I am not ordinarily bold in determining points (especially if they were fundamentall) wherein I finde the Fathers among themselves, and the School in it self, and reverend Divines of the Reformation amongst themselves to differ: But yet neither am I willing

to raise doubts, and leave the auditorie unsatisfied and unsettled. We are not upon a lecture, but upon a sermon, and therefore we will not multiply varietie of opinions. Summe up the Fathers upon one side in S. *Ambrose* mouth, and they will say with him, *Dedit utique generando, non largiendo*, God gave his Sonne this commission then, and when was that then? then when he begat him, and then he must have it by his eternall generation, as the Sonne of God. Summe up the Fathers now on the other side in S. *Augustines* mouth, and there they will say with him, that it is so cleare and so certain, that whatsoever is said in the Scripture to be committed or given to Christ, belongs to Christ as the sonne of man, and not as the Sonne of God, as that the other opinion cannot be maintained, and at this distance we shall never bring them to meet: but take in this rule, *Judicium convenit ei ut homo, causa ut Deus*; God hath given this commission to Christ as man; but Christ had not been capable of this commission, if he had not been God too: and so it is easily to be reconciled. If we shall hold simply to the letter of the text, *Pater dedit*, then it will seem to be committed unto him in his eternall generation, because that was a work of the Father onely, and in that generation the holy Ghost had no part: but since in this judgement which is now committed to him, the holy Ghost hath a part; (for, as we said before, the judgement is an act of the whole Trinitie) and that is as he is man; for, *Tota Trinitas univit*
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August.

humanitatem, the hypostaticall union of God and man, in the person of Christ, was a work of the whole Trinitie.

Taking it then so settled, that the capacite of this judgement, and (if we may say so) the future title to it, was given to him as God, by his essence, in his eternall generation, by which *Non vita particeps, sed vita naturaliter est*, We cannot say that Christ hath life, but that he is Life, and the Life; for whatsoever the Father is, He is, excepting onely the name and relation of Father; the capacite, the abilitie is in him eternally, before any imaginable, any possible consideration of time. But the power of the actuall execution of this judgement, which is given and is committed, is in him as man; because, as the same father sayes, *Ad hominem dicitur, Quid habes quod non accepisti?* when S. Paul sayes, *What hast thou that thou hast not received?* he asks that question of man; that which is received, is received as man. For *Bellarmino* in a place where he disposes himself to quarrell at some form of words of *Calvins*, though he confesse the matter to be true, and (as he calls it there) Catholick, sayes, *Essentiam genitam negamus*, We confesse that Christ hath not his essence from his Father by generation. The relation and filiation he hath from his Father; he hath the name of Sonne, but he hath not the execution of this judgement, by that relation, by that filiation: still as he is the Sonne of God, he hath that capacite; as the sonne of man, he hath the execution. And therefore

therefore *Prosper*, that follows *S. Augustine*, limits it (perchance too narrowly) to the flesh, to the humanitie; *Ipsa, non ipse, erit Iudex, quæ sub iudice stetit; & ipsa iudicabit, quæ iudicata est*: where he places not this judgement upon the mixt person (which is the safest way) of God and man, but upon man alone. *God hath appointed a day in which he will judge the world in righteousness*; but by whom? *By that man whom he hath ordained*. *God will judge still, but still in Christ*: and therefore sayes *S. Augustine* upon those words, *Arise O God and judge the earth, Cui Deo dicitur, Surge, nisi ei qui dormivit? What God doth David call upon to arise, but that God who lay down to sleep in the grave?* as though he should say, sayes *S. Augustine*, *Dormivisti iudicatus à terra, surge & iudica terram*: so that to collect all, though judgement be such a character of God as God cannot divest; yet the Father hath committed such a judgement to the Sonne as none but he can execute.

A&. 17.31.

Psal. 82.8.

And what is that? *Omne iudicium, All judgement*, that is, *Omne imperium, omnem potestatem*: It is presented in the name of judgement, but it involves all. It is literally and particularly judgement in *S. John*; *The Father hath given him authoritie to execute judgement*: it is extended into power in *S. Matthew*; *All power is given to me in heaven and in earth*: and it is enlarged as farre further, as can be expressed, in another place of *S. Matthew*; *All things are delivered me of my Father*. Now all this our Saviour Christ Jesus exercises either *Per car-*

John 5.27.

Matt. 28.18

Matt. 11.27

nem, or at the least *In carne*; whatsoever the Father does, the Sonne does also *In carne*, because now there is an inseparable union between God and humane nature: the Father creates new souls every day in the inanimation of children, and the Sonne creates them with him. The Father concurs with all second causes, as the first moving cause of all in naturall things. And all this the Sonne doth too, but this is *In carne*; though he be in our humane flesh, he is not the lesse able to do the acts belonging to the godhead: but *Per carnem*, by the flesh instrumentally he executes judgement, because he is the sonne of man. God hath been so indulgent to man, as that there should be no judgement given upon man, but man should give it.

Christ then having all judgement, or (to refresh your memories) those three judgements which we touched upon before, first the judgement of our election, severing of vessels of honour and dishonour; next, the judgement of justification here, severing friends from enemies; and then the judgement of glorification, severing the sheep from the goats: and for the first, of our election, as if I were under the condemnation of the Law for some capitall offence, and going to execution, and the kings mercie expressed in a sealed pardon were presented me, I should not stand to enquire what moved the king to do it, what he said to any bodie else, what any bodie else said to him, what he saw in me, or what he looked for at

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my hands; but embrace that mercie cheerfully and thankfully, and attribute it onely to his abundant goodnesse: so when I consider my self to have been let fall into this world, *In massa damnata*, under the generall condemnation of mankind, and yet by the working of Gods Spirit I finde at first a desire, and after a modest assurance, that I am delivered from that condemnation; I enquire not what God did in his bed-chamber, in his cabinet-counsell, in his eternall decree; I know that he hath made *judicium electionis* in Christ Jesus; and therefore that I may know whether I do not deceive my self, in presuming my self to be of that number, I come down and examine my self, whether I can truely tell my conscience that Christ Jesus died for me; which I cannot do, if I have not a desire and endeavour to conform my self unto him: and if I do that, there I finde my predestination, I am a Christian, and I will not offer before my master Christ Jesus: I cannot be saved before there was a Saviour; in Christ Jesus is *omne judicium*, all judgement; and therefore the judgement of election, the first separating of vessels of honour and dishonour, in election and reprobation, was Jesus Christ.

Much more evidently is the second judgement of our justification, by means ordained in the Christian Church, the judgement of Christ. It is the Gospel of Christ which is preached unto you there, it is the blood of Christ which is presented unto you there; there is no other name

given under heaven whereby you may be saved, there are no other means given wherein salvation should be applied in his name, but those which he hath instituted in his Church: so that when I come to the second judgement, to trie whether I stand justified in the sight of God or no, I come for that judgement to Christ in his Church. Do I remember what I contracted with Christ Jesus, when I took the name of a Christian at my entrance into the Church by Baptisme? do I finde that I have endeavoured to perform those conditions? do I finde remorse when I have not performed them? do I seek the message of remission of finnes, from the mouth of his minister? have I a true and sound consolation without shift, or disguise, or flattering of my conscience, when I receive the seal of his pardon in the sacrament? Beloved, not in any morall integritie, not in keeping the conscience of an honest man in generall, but in using well the means ordained by Christ in the Christian Church, am I justified: and therefore this judgement of justification is his too.

And then the third and last judgement, which is the judgement of glorification, that is easily agreed by all, that it appertains to Christ. *Idem Jesus*, The same Jesus that ascended, shall come to judgement: *Videbunt quem pupugerunt*. Every eye shall see him, and they also which pierced him. Then the sonne of man shall come in glorie, & he as man shall give the judgement for things done or omitted towards him as man, for not feeding, for not clothing

Apoc. 1. 7.

clothing, for not harbouring, for not visiting. The summe of all is, that this is the overflowing goodnesse of God, that he deals with man by the sonne of man, and that he hath so given all judgement to the Sonne, as that if you would be tried by the first judgement, Are you elected or no? the issue is, do you beleve in Christ, or no? if you would be tried by the second judgement, Are you justified, or no? the issue is, do you finde comfort in the application of the word and sacraments of Christ Jesus, or no? If you would be tried by the third judgement, Do you expect a glorification or no? the issue is, are you so reconciled to Christ Jesus now by heartie repentance for sinnes past, and by a detestation of occasions of future sinnes, that you durst welcome that Angel that should come at this time, and swear that time should be no more, that your transmigration out of this world should be this minute, and that this minute you could say unfeignedly and effectually, *Veni Domine Iesu, Come Lord Iesus, come quickly, come now?* If this be your state, then are you partakers of all that blessednesse which the Father intended to you, when for your sakes he committed all judgement to the Sonne.

FINIS.

clothing, for not harboring, for not viling. The
summe of all is that this is the overflowing good-
ness of God, that he deals with man by the forme
of man, and that he hath to give all judgement
to the forme, as that it you would be tried by the
first judgement, Are you elected or not, the first
is, do you believe in Christ, or not, if you would
be tried by the second judgement, Are you justifi-
ed, or not, the third is, do you have comfort in the
application of the word and sacraments of Christ,
yes, or no. If you would be tried by the third
judgement, Do you expect a glorification or not,
the first is, are you reconciled to Christ, the
now by true repentance for sinners past, and by
a declaration of occasions of future sinners, that
you must welcome that Angel that should come at
this time, and I want that time should be no more,
that your satisfaction out of this world should
be no more, and that the minute you could say
unforgottenly and effectually, I am Jesus self,
Come Lord Jesus, come with me, come now, if this
be your fate, then are you partaker of all that
glory, which the Father intended for you,
wherefor your labors be commended all judgement
to the Son.

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X 3

A
SERMON
Upon the xv verse of
the viii Chapter of
JOHN.

By
D^r. DONNE
DEAN OF
PAULS.



¶ Printed by the Printers to the
Univerſitie of CAMBRIDGE.
MDCXXXIII.

SERMON

Upon the xv verse of

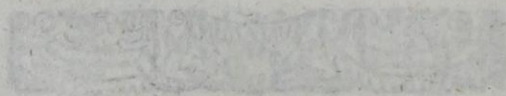
the viii Chapter of

JOHN

D. D. DONNE

DEAN OF

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John 8. 15.

I judge no man.



He rivers of Paradise did not all runne one way, and yet they flowed from one head. The sentences of the Scripture flow all from one head, from the holy Ghost, and yet they seem to present divers senses, and to admit divers interpretations: in such an appearance doth the text differ from that which I handled in the morning. And as heretofore I found it an usuall and acceptable labour, to employ our evening exercises upon the vindicating of such places of Scripture, as our adversaries of the Romane Church had detorted in some points of controversie between them and us, and restoring those places to their true sense (which course I held constantly for one whole yeare) so I think it an usuall and acceptable labour now, to employ for a time these evening exercises, to reconcile some such places of Scripture as may at first sight seem to differ one from another. In the morning we saw

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how Christ judged all; now we are to see how he judgeth none, *I judge no man.*

To come then to these present words, here we have the same person Christ Jesus; and hath he not the same office? is not he Judge? certainly though he retain all his other offices, though he be the Redeemer, and hath shed blood, in value satisfactorie for all our sinnes; though he be our Advocate and plead for us in heaven, and present our evidence to that kingdome, written in his blood, sealed in his wounds: yet if he be not our Judge, we cannot stand in judgement. Shall he be our Judge, and is he not our Judge yet? long before we were, he was our Judge, at the separation of the elect and reprobate in Gods eternall decree: was he our Judge then, and is he not still? still he is present in his Church, and cleares us in all scruples, rectifies us in all errors, erects us in all dejections of spirit, pronounces peace and reconciliation in all apprehensions of his judgements, by his word, by his sacraments: was he, and is he, and shall he not be our Judge still? *I am sure my Redemer liveth, and he shall stand at the last day on the earth;* so that Christ Jesus is the same to day, and yesterday, and for ever, before the world began, and world without end; *sicut erat in principio*, as he was in the beginning, he is, and shall be ever our Judge.

Job 19.25.

So that then these words are not *de tempore*, but *de modo*: there was never any time when Christ was not Judge; but there were some manner of judge-

judge-

judgements, which Christ did never exercise. And Christ had no commission which he did not execute, for he did all his Fathers will. First, *In secularibus*, in civil and criminall businesses, which belong meerly to the judicature and cognisance of the world, *Judicat neminem*, Christ judges no man. Secondly, *Secundum carnem*, so as they to whom Christ spoke this, who judged (as himself sayes here) according to fleshly affections, *Judicat neminem*, He judges no man. And thirdly, *Ad internecionem*, so as that upon that judgement a man should despair of any reconciliation, any reintegration with God again, and be without hope of pardon or remission of finnes in this world, *Judicat neminem*, He judges no man. First, Christ usurps upon no mans jurisdictions; that were against justice. Secondly, he imputes no false things to any man; that were against charitie. Thirdly, Christ induces no man to desperation; that were against faith: and against justice, against charitie, against faith, *Judicat neminem*.

First then, Christ judges not in secular judgements, and we note his absence therein, first in civil matters. When one of the companie said unto him, *Master, bid my brother divide the inheritance with me*, (as S. Augustine sayes) the partie thought his cause to be just, and he thought Christ to be a competent Judge in the cause; yet Christ declines the judgement, disavows the authoritie, and he answers, *Homo, quis me constituit judicem?* Man, who made me a judge between you two? That

I Part.

Luk. 12. 14.

generall which we had in the morning, *Omne iudicium*, The Sonne hath all judgement, here is an exception of the same Judges making: for in secular judgement *Nemo constituit*, He had no commission; and therefore *Judicat neminem*, He judges no man: he forbore in civil, he forbore in criminall matters too. For when the woman taken in adulterie was brought before him, he condemned her not: he undertook no office of a Judge, but of a sweet and spirituall counsellour, *Go and sinne no more*, for this was his element, his tribunall.

When then Christ sayes of himself with such a pregnant negative, *Quis me constituit iudicem?* may not we say so too, to his pretended Vicar the Bishop of Rome? *Quis te?* Who made you a judge of kings, and that you should depose them in criminall causes? or who made you proprietour of kingdomes, that you should dispose of them as of civil inheritance? when to countenance such a pretence, they detort places of Scripture not onely perversly, but senselesly, blasphemously, and ridiculously (as ridiculously as in their pasquils) when in an undiscreeit shamelesnesse, to make their power greater then it is, they make their fault greater then it is too, and fill their histories with kings deposed by Popes, which in truth were not deposed by them (for in that they are more innocent then they confesse themselves) when some of their authours say that the Primitive Church abstained from deposing of the Emperours, onely because she was not strong enough to do it; when
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some of them say that all the Christian kingdomes of the earth may fall into the Church of Rome by faults in those princes; when some of them say that *de facto* the Pope hath alreadie a good title to every Christian kingdome; when some of them say the world will never be well governed till the Pope himself puts himself in possession of all (all which severall propositions are in severall authours of good reputation amongst them) will he not endure Christs own question, *Quis te constituit?* Who made you a judge of all this? if they say Christ did, did he it in his doctrine? it is hard to pretend that: for such an institution as that must have very cleare, very pregnant words to carrie it. Did he do it by his example and practise? we see he abstained in civil, he abstained in criminall causes. When they come to their last shift, that Christ did exercise judicarie authoritie, when he whipt merchants out of the temple, when he cursed the fig-tree, and damnsified the owner thereof; when he destroyed the herd of swine (for there, say they, the devil was but the executioner, Christ was the Judge) to all these and such as these, it is enough to say all these were miraculous and not ordinarie: and though it might seem half a miracle, how that Bishops should exercise so much authoritie as he hath done, over the world; yet when we look nearer, and see his means that he hath done all this by, by massacres, & that of millions, by withdrawing subjects from their allegiance, by assassinating and murdering of princes; when we

know that miracles are without means, and we see the means of his proceedings, the miracle ceaseth: howsoever that Bishop, as Christs Vicar, can claim no other power then was ordinarie in Christ, and so exercised by Christ; and so *iudicat neminem*, In secular judgement Christ judges no man; and therefore that Bishop, as his Vicar, should not.

II Part.

Secondly, Christ judges no man by calumnie, by imputing or laying false aspersions upon him, nor true things extrajudicially: for that is a degree of calumnie, and slander, and detraction, so large a field, as that we may fight out the last drop of our bloud, preach out the last gasp of our breath, before we overcome it. Those to whom Christ spoke here, were such as gave perverse judgements, and calumniated the censures upon him; and so he judges no man: we need not insist upon that, for it is *manifestè verum*: but that we may see our danger and our dutie, what calumnie is, and see how to avoid it actively, and how to bear it passively, I must by your leave stop a little upon it.

When we would present to you that monster, slander and calumnie, though it be hard to bring it within any compasse of a division, yet to take the largeness of the School, and say that every calumnie is either direct or indirect, that will comprehend all; and then a direct calumnie will have three branches; Either to lay a false and unjust imputation; Or else to aggravate a just imputation with unnecessary, but heavie circumstances; Or

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Or thirdly, to reveal a fault which in it self was secret, and I by no dutie bound to discover it. And then the indirect calumnie will have three branches too; Either to deny expressely some good that is in another; Or to smother it in silence, when my testimonie were due to him, and might advantage him; Or lastly, to diminish his good parts, and say they are well, but not such as the world esteems them to be. Collect them again (for that is all we are able to do) that he is a direct calumniatour, that imputes a false crime, that aggravateth a true crime, that discovers any crime extrajudicially; That he is an indirect calumniatour, that denies another mans sufficiencies, that conceals them, that diminishes them. Take in some of *S. Bernards* examples of these rules, that it is a calumnie to say, *Doleo vehementer*, I am sorie at the heart for such a man, because I love him, but I would never draw him from such and such vice; or to say, *Per me nunquam innotuisset*, I should never have spoken of it; yet since all the world talks of it, the truth must not be disguised; and so take occasion to discover a fault which no bodie knew before, and thereby, as the same Father sayes, *Cum gravamine & tarditate aggredi maledictionem*, to cut a mans throat gravely and soberly, and so much the more perswasively, because he seems and pretends to do it all against his will. This being the rule, and this being the example, who amongst us is free from the passive calumnie? whom amongst us hath not some other man calumniated? nay, who

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is free from the active part: which of us hath not in some of these degrees calumniated some other?

Pfal. 50. 20

But those of whom Christ makes this exception here, that he judges no man as they judge, were such calumniatours as *David* speaks of, *Sedens adversus fratrem tuum loquebaris, Thou satest and spakest against thy neighbour:* as *S. Augustine* notes upon that place, *Non transitorie, non surreptionis passione, sed quasi ad hoc vacans;* Not by chance and unawares, not in passion, because he had offended thee; not for companie, because thou wouldst be of their mindes, but as though thy profession would bear thee out in it, to leave the cause, and lay an aspersion upon the person, so thou art a calumniatour. *They eat up my people like bread,* as *David* sayes in Gods person: and upon those words of the same Prophet, sayes the same Father, *De ceteris,* When we eat of any thing else, we taste of this dish, and we taste of that. *Non semper hoc olus,* sayes he; We do not alwayes eat of one sallet, one meat, one kinde of fruit; *sed semper panem;* whatsoever we eat else, we eat bread: howsoever they employed their thoughts or their wits otherwise, it was ever one exercise of them to calumniate Christ Jesus. And in that kinde of calumnie, which is the bitterest of all, they abounded most, which is, in scorn and derision. *David* and *Job*, who were slander-proof in a good measure, yet every where complain passionately, that they were made a scorn, that the

Pfal. 53. 5.

wits

wits made libels, that drunkards sung songs, that fools and children of fools derided them: and when *Saul* was in his last, but worst agonie, and had abandoned himself to a present death, and prayed his armour-bearer to kill him, it was not because the uncircumcised should not kill him, for he desired death, and he had their deadly arrows alreadie in his bosome; but it was (as it is expressed there) lest the uncircumcised should come and abuse him; he was afraid of scorn, when he had but a few minutes of life. Since then Christ judgeth no man, as they did, *Secundum carnem*, neither *Secundum carnem ejus*, according to the outward appearance (for they thought no better of Christ then he seemed to be (as some Fathers take that phrase) *Nec secundum carnem suam*, nor according to his own fleshly passions, as some others take it; judge not you neither. First, *judge not that ye be not judged*, that is, (as *Ambrose* interprets it well enough) *Nolite judicare de judiciis Dei*, When you see Gods judgements fall upon a man, do not you judge that that man sinned more then you; when you see another man born blinde, do not you think that he or his father had sinned, and that you are onely derived from a pure generation; especially *Non maledicas surdo*, *Speak not evil of the deaf that heares not*, that is, as *Gregorie* interprets it (if not literally, yet applicably and usefully) Calumniate not him who is absent, and cannot defend himself. It is the devils office to be *Accusator fratrum*: and though God do not say in the Law, *Non erit*, yet

Matt. 7. 1.

Lev. 19. 14.

he sayes, *Non eris criminator*; It is not plainly, *There shall be no informer*: for as we dispute, and for the most part affirm in the School, that though we could, we may destroy no entire *species* of the creatures which God made at first, though it were a tiger or a viper, because this were to take one link of Gods chain out of the world; so such vermin as informers, may not for some good use that is of them be taken away: though it be not, *Non erit*, *There shall be none*; yet it is at least by way of good counsel to thee, *Non eris*, Thou shalt not be the man, thou shalt not be the informer: and for resisting those that are, we are bound, not onely not to burn our neighbours house, but to help him, if casually his house fall on fire: we are bound, where we have authoritie, to stop the mouthes of other calumniatours; where we have no authoritie, yet (since *as the north winde driveth away rain, so an angrie countenance driveth away a backbiting tongue*) at least to deal so with a libeller, with a calumniatour: for he that looks pleasantly, and hearkens willingly to one libell, makes another, occasions a second. Always remember *Dauids* case, when he thought he had been giving judgement against another, he was more severe, more heavie then the law admitted: the Law was, that he that had stolen the sheep, should restore fourefold; *And Dauids anger was kindled*, sayes the text, *and he swore, As the Lord liveth, that man shall restore fourefold: Et filius mortis*, and he shall surely die. *O judicis effluentem justitiam! O superabundant*

Pro. 25. 12.

2. Sam. 12. 5.

bundant and overflowing justice, when we judge another in passion! But this is *Judicium secundum carnē*, according to which Christ judgeth no man: for Christ is Love, and that *non cogitat malum*, *Love thinks no evil* any way; the charitable man neither meditates evil against another, nor beleeves easily any evil to be in another, though it be told him.

1. Cor. 13. 5.

Lastly, Christ judgeth no man *Ad internecionem*, he judges no man so in this world, as to give a finall condemnation upon him here; there is no error in any of his judgements, but there is an appeal from all his judgements in this world, there is a verdict against every man; every man may finde his case recorded, and his sinne condemned in the Law; and in the Prophets there is a verdict, but before judgement God would have every man saved by his book, by the apprehension and application of the gracious promises of the Gospel to his case, and his conscience. Christ judgeth no man so as that he should see no remedie but to curse God and die, nor so as that he should say his sinne were greater then God could forgive: *For God sent not his Sonne into the world to condemne the world, but that the world through him might be saved.*

John 3. 17.

Do not then give malicious evidence against thy self, do not weaken the merit, nor lessen the value of the blood of thy Saviour, as though thy sinne were greater then it is. Doth God desire thy blood now, when he hath abundantly satisfied

Matt. 16. 18

his justice with the blood of his Sonne for thee? what hast thou done? hast thou come hypocritically to this place, upon collaterall reasons, and not upon the direct service of God, not for love of information or reformation of thy self? if that be thy case, yet, *If a man will heare my word, sayes Christ, and beleeve it not, I judge him not, he hath one that judgeth him; and who is that? The word that I have spoken, the same shall judge him: it shall, but when? It shall judge him, sayes Christ, at the last day: for till the last day, the day of his death, no man is past recoverie, no mans salvation is impossible. Hast thou gone further then this? hast thou committed scruples of diffidence and distrust of Gods mercie, and so tasted of the lees of desperation? It is true, *Perpetrare flagitium, est mors animæ; sed desperare, est descensus ad inferos; In every sinne thy soul dies, but in desperation it descends into hell: But yet, Porta inferi non prævalebunt, The gates of hell shall not prevail against thee. Assist thy self, argue thine own case; desperation it self may be without infidelitie, desperation as well as hope is rooted in the desire of happinesse. Desperation proceeds out of a fear of God, and horror of sinne: desperation may consist with faith thus farre, that a man may have a true and faithfull opinion in the generall, that there is remission of sinnes to be had in the Church, and yet have a corrupt imagination in the particular, that to him in this sinfull estate that he is in, this remission of sinnes shall not be applied; so that the*
resolu-*

resolution of the School is good, *Desperatio potest esse ex solo excessu boni*, Desperation may proceed out of excesse of that which is good in it self, from any excessive over-fearing of Gods justice, from an excessive over-hating thine own finnes. *Et virtute quis male utitur?* can any man make so ill use of so great vertues as the fear of God and hatred of sinne? yes, they may: so forward a weed is sinne, as that it can spring out of any root: and therefore if it have done so in thee, and thou thereby hast made thy case the harder, yet know still, that *Objectum spei est arduum & possibile*, The true object of hope is that which is hard to come by, yet possible to come by. And therefore as *David* said, *By my God have I leapt over the wall*, so by thy God thou must break through the wall, through this wall of obduration which thou thy self hast begun to build about thy self. Feather thy wings again, which even the flames of hell have touched in these beginnings of desperation; feather them again with this text, *Neminem judicat*, Christ judgeth no man so as a desperate man judges himself: do not make thy self beleieve that thou hast sinned against the holy Ghost, for this is the nearest step thou hast made unto it, to think that thou hast done it: walk in that field, in the Scriptures of God, and from the first flower at the entrance, the flower of Paradise, *Semen mulieris*, the generall promise that the seed of the woman should bruise the serpents head, to the last word of that Messias upon the crosse, *Consummatum est*,

2. Sam. 23.
30.

that all that was promised for us, is now performed; and from the first to the last thou shalt finde the savour of life in all those flowers: walk over the same alley again, and consider the first man Adam in the beginning, who involved thee in originall sinne, and the thief upon the crosse, who had continued in actuall sinnes all his life, and sealed all with the sinne of reviling Christ himself, and a little before his expiration, and yet recovered Paradise that day; and see if thou canst make any shift to exclude thy self. Receive the fragrancie of all these cordials, *Vivit Dominus, As the Lord liveth, I would not the death of a sinner; Quando-
cunque, At what time soever a sinner repenteth,* and of this text, *Neminem judicat,* Christ judgeth no man to destruction here; and if thou finde after all these antidotes a suspicious aire, a suspicious working in that *Impossibile est*, that *it is impossible for them who were once enlightened, if they fall away, to renew them again by repentance;* sprinkle upon that wormwood of *Impossibile est*, that Manna of *Quorum remisistis, Whose sinnes ye remit, they are remitted;* and then it will have another taste of thee, and then thou wilt see that that impossibilitie lies onely upon them who are utterly fallen away into an absolute apostasie and infidelitie, that make a mock of Christ, and crucifie him again, as it is exprest there; who undervalue and despise the Church of God, and those means which Christ Jesus hath instituted in his Church for renewing of such as are fallen. To such it is impossible,
because

because there are no other ordinarie means possible: but that is not thy case, thy case is onely a doubt that those means that are shall not be applied to thee. And even that is a slipperie state, to doubt of the mercie of God to thee in particular: this goes so neare making thy sinne greater then Gods mercie, as that it makes thy sinne greater then dayly adulteries, dayly murders, dayly blaspheming, dayly profaning of the sabbath could have done. And though thou canst never make that true in this life, that thy sinnes are greater then God can forgive; yet this is a way to make them greater then God will forgive.

Now to collect both our exercises, and to connect both texts, Christ judgeth all men; and Christ judgeth no man; he claims all judgement, and he disavows all judgement; & they consist well together. He was at our creation, but that was not his first scene. The *Arians*, though they say, *Brat quando non erat*, There was a time when Christ was not, (intimating that he had a beginning, and therefore was a creature) yet they will allow that he was created before the generall creation, and so assisted at ours. But he was infinite generations before that, in the bosome of his Father, at our election; and there in him was executed the first judgement of separating those which were his, the elect from the reprobate: And then he knows who are his by that first judgement, and so comes to his second judgement, to seal all those in the visible Church with the outward mark of his Baptisme, and the inward

inward mark of his Spirit. And those whom he calls so, he justifies, sanctifies, and brings them to this third judgement, to an established and perpetuall glory; and so all judgement is his. But then to judge out of humane affections and passions, by detraction and calumnie, as they did to whom he spake at this time, so he judgeth no man, so he denieth judgement. To usurp upon this jurisdiction of others, or to exercise any other judgement then was in his commission, as his pretended Vicar does, so he judges no man, so he disavows all judgement: to judge so as that our condemnation may be irremediable in this life, so he judgeth no man, so he forswears all judgement. *As I live*, saith the Lord of hosts, and, *As I have died*, saith the Lord Jesus, I judge none. Acknowledge his first judgement, thy election in him; cherish his second judgement, thy justification by him; breathe and pant after the third judgement, thy crown of glorie for him: intend not upon the right of other men, which is the first; defame not, calumniate not other men, which is the second; lay not the name of reprobate in this life upon any man, which is the third judgement that Christ disavows here; and then thou shalt have well understood and well practised both these texts, *The Father hath committed all judgement to the Sonne*, and yet *The Sonne judgeth no man*.

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