

Monergism

A GLIMPSE OF

*God's Glory*

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# **A Glimpse of God's Glory**

AS IT WAS PRESENTED In a SERMON preached in St.  
MARGARET'S Westminster, Before the Honourable House of  
COMMONS At the late Solemn Fast, 28th September 1642.

By THOMAS HODGES

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## **Table of Contents**

[To the Honourable House of Commons](#)

[The Preface](#)

[A Glimpse of God's Glory.](#)

# **To the Honourable House of COMMONS**

Now assembled in Parliament.

The great God of Heaven and Earth, who made whatever He made for His own praise, has stamped more excellent characters of His glory on man than on all the rest of His sublunary creatures besides. He not only made man Lord of all His works but also gave him understanding beyond that of the beasts. With this understanding, man might not only be able, like an earthly monarch, to rule over these earthly beings but also perceive God in all His creation. Consequently, man's will should incline toward God, and his affections should be moved to know and enjoy the One who is his eternal life. Man is bound to this not only by commands, benefits, and the like but also by creation, with the ability and aptitude to do so. However, alas, how has he lost what he once received! Now, like Samson, his spiritual eyes being gone, he is a stranger to the light of Heaven and all true liberty.

And why has God established our ministry in the world? Is it not to turn poor, lost souls from darkness to light and from spiritual bondage to the living God? But how can we accomplish this task unless we strive to reveal this glorious God before them so that they can discern the glory they have rejected? They should mourn over the goodness they have turned their backs on and change their minds. In the future, they should make God their end and aim in all their actions, thus taking straight steps towards the enjoyment of Him.

In God's book, we find that when nations are overflowing with sin and consequently facing ruin as a just recompense, it is attributed to a lack of this knowledge. Conversely, when the iniquity of kingdoms is destroyed, it is attributed to the knowledge of the Lord as a means by which it was accomplished.

This is why I chose this subject, so that this glimpse of God may deeply affect our spirits, not only preparing us for the day's duty when it was preached but also attracting our minds to Him in the future.

The subject is indeed lofty, more suitable for an angel's tongue than a mortal man's, especially one encased in such darkness and infirmity as myself. Recognizing this, I would not have allowed these thoughts to see the light were it not for your command to publish them. Since your wisdom has deemed it appropriate, I am content to have fulfilled my duty. Therefore, I implore you, though this gift falls far below your worth and eminence, accept the giver's heart, which is not inferior to anyone who prays for your well-being and always seeks to be found,

Your most humble servant in Christ Jesus, THOMAS HODGES.

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Wednesday, 28th September 1642.

It is this day Ordered by the Commons House of Parliament that Mr. Hollis and Sir Robert Harley are appointed to convey thanks from this House to Mr. Hodges and Mr. Wilson for the great effort they expended in the sermons they delivered today at St. Margaret's Westminster, at the request of this House. Furthermore, they are requested to have their sermons published. No one shall presume to

print them without the approval of Mr. Hodges and Mr. Wilson until the House issues further instructions.

H. Elsing, Clerk of Parliament, Department of Commons.

I designate John Bartlet to print my sermon.

Thomas Hodges.

## **The Preface.**

The somber darkness shrouding Ireland and the numerous conflicts within our own kingdom are God Almighty's calls from heaven to carry out this solemn duty. Therefore, we gather before the Lord today to humble ourselves before Him. Like Jacob, we engage in wrestling with the great God through prayers and tears, seeking to halt the torrents of His wrath that have caused such grievous divisions among us and to promote the healing of one and the prevention of similar miseries in the other kingdom.

This duty is extraordinary. But alas, we often approach it with such ordinary hearts that, unless the God of mercy is pleased to show us compassion and elevate us beyond our ordinary selves, the duty is likely to falter in our hands, and we may forfeit the very outcomes our souls earnestly desire. Can we believe that such heedless spirits are capable of securing the salvation of kingdoms? Is not recklessness something forbidden even in ordinary duties? Indeed,

the soul of God abhors it to such an extent that He regards even the finest works as incomplete if this spirit is present. Did He not curse the deceiver who offered less than the best under the Old Law? And do we think He will accept less now? Therefore, I beseech you, let us not deceive ourselves, but remember that as we measure out to God in the faithful performance of this day's duty, so we may expect His response to our soul's requests.

Alas, we are often reluctant to engage in duties of this nature, and when we do, we are typically so lukewarm and perfunctory. We may not even care about the outcome, as if performing the duty with a body devoid of soul were sufficient to discharge our responsibility. This is undoubtedly due, among other reasons, to the fact that we either fail to recognize the magnitude of the God we are dealing with in this duty or we do not anticipate great results from its proper performance. If we were thoroughly convinced of the former, His glory would drive us to greater diligence and attentiveness. We would understand, as the four Beasts did, that we need more eyes, both within and without, and still it would not be enough. If it were not for the latter, the beggar's expectation of alms or the Canaanite woman's hope for her daughter's healing would not prompt them to cast their eyes upon the Apostle or cry out fervently to our Saviour. Similarly, we should look and cry with attentiveness and fervor after the Lord on this day, considering the significance of the task at hand.

So, in order to prevent us from being like the dogs of the Nile, who merely lap at its waters, or like those lamented by the Prophet Isaiah, who fail to stir themselves up to seek the Lord, allow me to present you today with an insight into the God with whom you are dealing in this duty—how glorious, how capable, and how willing He is. May this insight elevate your souls to reverence and attentiveness, to hope

and confidence, to admiration and elevation. I draw from the portion of Scripture found in the 113th Psalm, verses five and six.

## **A GLIMPSE OF GOD'S GLORY:**

As It Was Presented in a SERMON.

Who is like the Lord our God, who dwells on high? Who humbles Himself to see the things in heaven and on the earth? - PSALM 113:5.

The author of this Psalm was David, and the time was when he had just ascended to the throne. The subject matter is praise, directed towards:

1. God.
2. The attributes of God.

Both aspects are addressed in this text.

In this, we observe God's:

1. Majesty.
2. Mercy.
3. The profound impact this has on the Psalmist.

Regarding God's Majesty, it is expressed through:

1. His loftiness; He resides on high. This is further revealed by its origin and source, as 〈in non-Latin alphabet〉 signifies that He

- elevates Himself on high.
2. Its immutability and eternity; He abides on high.

As for God's mercy, it is evident in:

1. His Providence.
2. His Relationship.
3. His Condescension.

In His Providence, we notice:

The action: He beholds. The objects, which are twofold:

1. Things in Heaven.
2. Things on Earth.

In His self-revelation through Relationship, He is our God.

In His great condescension, even though He is exalted, He humbles Himself. In other words, rather than allowing His needy creatures to lack guidance and support, He takes it upon Himself to care for them. To ensure their governance and sustenance, He is willing to personally oversee them. He temporarily veils His glory to employ His wisdom, power, and other attributes for their benefit.

The profound impact of this realization on the mind of the Psalmist is one of Admiration: "Oh, who is like Him!"

1. God's eminence; He is on high: Therefore, as the Prophet styled Him, the High and Lofty One, and indeed He is:
  - In terms of place and dwelling: He resides in Heaven, as Solomon declared, and our Saviour, in teaching us to pray, directs our gaze upwards. It is true that He is present in the

aerial and starry heavens by His essence and power. Still, the Heaven of the blessed is His throne, the place where He primarily manifests His presence. This is not to suggest that He is confined to that place, for the heaven of heavens cannot contain Him, as He fills both heaven and earth. Nevertheless, in terms of manifestation, He is said to be there, for in that place, He chiefly reveals His glory and goodness.

- In terms of essence, He is exceedingly high, surpassing all beings in excellence. Not only is He referred to, as in Abraham's phrase, as the High God, but also, as in David's, as the Lord Most High. All created beings, with all their excellences, are but nothing and vanity in comparison to Him, as the Prophet says. He is the most perfect of all Beings. Firstly, there is no perfection in any created being, whether it serves to alleviate its necessity or remedy the evils that befall it, that cannot be found in God. Whether it be life, knowledge, strength, holiness, or any other truly excellent quality, He is the source and cause of them all. Consequently, He possesses these excellences to a much greater degree than any creature.

Secondly, these perfections exist in God in a super-eminent manner:

- In creatures, they are diverse, but in God, they are one.
- In creatures, they are accidents, but in God, they are essence.
- In creatures, they are alloyed with imperfections, like the moon, which, despite shining brightly, still bears the blemishes of imperfection. Even the Angels, the most

excellent of created beings, are charged with folly. However, God is so pure that in Him, there is no darkness at all.

Thirdly, concerning the measure, He infinitely surpasses them all. Creatures possess but tiny drops compared to the fountain, meager glimmers in contrast to this glorious sun. In short, He is an infinite ocean of perfection, without any boundaries or depths.

2. He is exalted in terms of State and dominion. Consider all those whom He graces with the title of gods, whether Angels in heaven or humans on earth, and you will find that among the gods, there is none like Him, and there are no works like His.

Firstly, examine all the gods. Who among them has the entire heaven as His throne and the whole earth as His footstool, as He does? Who possesses such vast territories and dominions? Who holds such supreme power and absolute authority? He is the God of gods and the King of kings. There is none resembling or deputized to God among them, for they owe their glory to Him. It is their highest honour to be the Sons of the Highest. If they are elevated above others in terms of place or abilities, it is due to His design. Just as the manifestation of His creative power made them what they are, His excellence determines the measure of their eminence. The closer they come to resembling Him or engaging in His work, the higher they rise in prominence.

Secondly, consider His works, and He is exalted in them as well. None among the gods produces works like His; they are beyond expression. Observe this:

- In the works of Creation: Who has measured the waters in the hollow of His hand, stretched out the heavens with a span, and comprehended the dust of the earth in a measure? Who has weighed the mountains in scales and the hills in a balance? Are these not truly exalted works, creating and proportioning such vast creatures with such ease and facility, as the Prophet expresses, with such surpassing and ineffable power that it seems as if He were simply measuring, weighing, and comprehending? Can any entity less than a supremely Almighty Deity accomplish such feats? Princes showcase their eminence through grand, extraordinary works. Nebuchadnezzar built a magnificent palace to display his majesty and great glory. However, what is this paltry structure compared to laying the foundations of the earth and creating the glorious structure of the vast heavens, which are also His handiwork? If we contemplate all these creatures first in God, before they had their existence, as the idea or form of a work exists in the artisan's mind before they set their hands to create it, all creatures were in the divine understanding. For the purpose of exalting His eminence further, we may rightly exclaim with the Prophet, "Who has directed the Spirit of the Lord, or being His counselor, has taught Him? With whom did He consult?" Yet, all this while, He was like a closed book, shining gloriously only unto Himself.
- Secondly, behold Him also in His creative emanations; this glorious book is now opened, and what was previously concealed in God becomes manifest. Consequently, "the invisible things of God from the Creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." It is akin to

Ahasuerosh's grand feast, where he showcased the greatness of his riches and excellency. Indeed, what are the creatures if not the overflowing of God's power and eminence? Not content with merely revealing His majesty and glory in creating the heavens and their splendid adornments of Angels, Sun, Moon, Stars, and the like, He has also filled the earth, which is equally replete with His goodness and glory.

Then, secondly, as all things emanate from Him, they also depend upon Him, which likewise reveals His Highness. The greatest attributes of Being or endowments that we admire, such as wisdom, strength, life, holiness, etc., rely on Him as much as the reflection in the mirror depends on the presence of the face that produces it. If He turns away His face, i.e., restrains His influence of sustaining, maintaining grace, and power, they vanish. He sustains and upholds everything, both in terms of existence, excellences, and operations. He provides for and sets a table for all, so they look to Him with a craving, imploring eye. Especially in times of danger, those who previously disregarded His majesty now acknowledge His highness above all others. Forsaking their fellow creatures, which are deceptive refuges, they now look to the heavens, not the Capitol. Those who would not acknowledge Him before now cry, "Lord, help! Lord, save!" loudly proclaiming His glory.

Thirdly, He to whom all tend must indeed be exalted. Just as all things originated from Him and are sustained by Him, they also tend toward Him, like rivers that flow from the sea and return to it. When He fashioned everything, His primary aim was Himself, His own glory, for which He designed them with various adaptations that would inevitably dispose them towards this end. Some naturally tend towards Him, thus praising Him passively, as the excellence of the

work extols the workman. The heavens, for example, declare the glory of God, and the firmament reveals His handiwork. Similarly, His providential actions, whether of justice or mercy, when He, by an outstretched arm, orders creatures and things in relation to this end, which would otherwise be disordered in themselves. Thus, He makes the wrath of man praise Him, as when Pharaoh raged, God took the opportunity to display His superiority by thwarting Pharaoh's counsel, weakening his resolve, and destroying his power. Once this beast had raged sufficiently, serving God's purpose, as the Psalmist says, "the remainder of his wrath" was subdued by God, making the sea his grave. We can see a similar pattern in the case of Julian, considering his bloody resolutions and fierce pursuits that ended suddenly and miraculously in his destruction. The same is evident in the King of Assyria and many others.

Others tend to Him actively by intention, setting this high God as their ultimate end and aim. They look up to Him as the only One in whose enjoyment they can attain perfection. Therefore, they move toward Him as their centre, finding no rest until they rest in Him, and they wish that every act and duty they perform would carry them closer to His embrace. They never cease until they are enveloped in His unspeakable glory.

Thus, whether we contemplate God's essence, dwelling, dominion, or works, we find in all aspects that He is exalted.

Question: But how exalted is He?

Answer: He is so exalted that all creatures bow before Him and pay homage to Him according to their respective abilities and aptitudes. Saint John includes them all, ascribing to Him and attributing to themselves the crown of glory, which is rightly due only to Him. Every creature, he says, in heaven, on earth, under the earth, and in

the sea, and all that are in them, proclaimed, "Blessing, honor, glory, and power be unto Him that sits upon the throne." Some creatures, by way of submission, bow down to Him—Angels and Saints worship Him, acknowledging His highness by renouncing their own, establishing His will as their supreme law and excellence. They cast down their crowns and veil their glory, covering their faces while making His glory the object of their admiration. Others acknowledge His eminence through their astonishment at even the slightest manifestation of His glory. When He reveals but the symbols of His greatness, devils tremble, and humans quake. Just as worms seek refuge in the corners of the earth during a thunderstorm, so, despite their lofty pretensions, people, when all is calm, may inflate themselves with the notion that they are something extraordinary, like Caligula, who imagined himself a God, mimicking Jupiter's thunder. However, when the true God proclaimed His majesty from heaven, he who was once so high now cowered in fear, covering his eyes with his cap and seeking refuge under the bed or in any available hiding place for safety. In the same way, when the Lord arises to shake the earth terribly, the tallest cedar, the highest tower, and the loftiest spirit of godless people can no longer withstand it. They will consider the holes of rocks and caves of the earth as their best defense and shelter.

Thirdly, even inanimate creatures comply with and readily submit to the manifestations of His power, which also demonstrates His Highness. Lightning flashes at His command, and thunderbolts strike precisely where He directs them, displaying the best evidence of His power. If He touches the mountains, they emit smoke, and the hills tremble. When He is angry, He rebukes the sea, and rivers dry up. Bashan, Carmel, and Lebanon wither; mountains quake, hills melt, and the earth burns in His presence. Even the world and all its inhabitants are affected. Who can endure His indignation? Alas, no

one can withstand it, for His wrath is so lofty that it surpasses the feebleness of creatures, whether directed at an individual or a nation.

2. He is so exalted that He surpasses all created capacity to comprehend Him. "Can you, by searching, find out God?" asks Zophar the Naamathite to Job. "Can you find out the Almighty to perfection? It is as high as heaven; what can you do? Deeper than hell; what can you know? The measure thereof is longer than the earth, and broader than the sea." Thus, in David's words, His greatness and eminence are unfathomable. This was well expressed by the heathen philosopher Simonides when commanded by Hiero the Tyrant to explain what God was. Simonides requested one day for a response, then two days, then four, continually doubling the time for inquiry. When asked why he delayed, he plainly stated that the more he thought about God, the more he realized the impossibility of describing what He was. In summary, He is so high that:

3. No physical eye has ever seen Him or can possibly see Him. Therefore, when we read about Abraham, Moses, Isaiah, Ezekiel, or others who seem to have seen Him, we must understand that they saw Mercavah but not the rider in it; they saw a created image or glory by which He testified His immediate presence at that moment, but not Himself.

4. The eye of understanding cannot perfectly reach Him. He dwells in such inaccessible light that no mortal eye can attain to it. We can only catch a glimpse through veils and clouded mediums, not through direct contemplation of God Himself. As Nazianzen aptly puts it, just as weak eyes do not gaze directly at the sun in its orbit because it is too bright, but instead look at its reflection in water, we look at God in His Word and works, in which He

has left sufficient manifestations of His eminence to draw our spirits, humble our proud minds, and make us live through the apprehension of them. However, we should not assume that because, by His mercy, we receive a glimmer of His infinite and indescribable highness indirectly, we can ever fully measure His highness. No created line or understanding, not even angelic, can ever do this because there is an immeasurable gap between infinite glory and finite capacity. We see that although our bodily eyes can be filled with sunlight, it is impossible for such a narrow vessel to contain such vast glory. Similarly, although the understanding of angels is and that of saints will be filled to the brim with clear manifestations of God's eminence and glory, they cannot fully reach or perfectly comprehend this knowledge. This is a profound error that deserves more pity than refutation.

If He is so high that no created line can measure Him, not even of angels now or saints hereafter, then how much less can we imagine doing it here? Moreover, considering that He is so high that:

1. He surpasses all creatures, having no equal.
2. He exceeds all notions.
3. He transcends all names. When Manoah inquired about His name, the answer was "Wonderful," meaning "I am called as I am called." But due to our weakness, His name surpasses our comprehension, as interpreted by Bede, Victorinus, and others on Exodus.
4. He must therefore be beyond expression by any tongue if He is beyond the apprehension of the mind. Indeed, He is incomprehensible to the mind and inexpressible by the tongue, as Synesius describes Him.

To conclude this doctrine: He is like the pool that Polycritus writes of, cited by Aristotle. At first, its circumference scarcely exceeded the width of a shield, but anyone who entered it to wash found it extending more and more. Similarly, God's glorious eminence may appear small to a carnal eye at first, but the more the mind ponders it, the larger it becomes until it becomes incomprehensible, and the understanding is consumed by it.

Now let us move to the application of this truth, focusing on what I believe may be most relevant to guide us in today's duty and most important for those of us present here.

And here, firstly, we can justly voice a sad complaint [Use 1], that given God's loftiness, we have unworthily lowered and debased Him. Haven't we provided ample reasons for Him to ask us (or rather, complain), "Where is my honour?" Indeed, where is it? Unless honouring Him consists of giving Him: 1. Only a body without a soul, as if He were not the God of both or could be content with one without the other, or did not deserve both. 2. Or even if it's the better part, it's placed in the worst and lowest position, as if some empty piece of vanity deserves the throne more than the God of glory. This is evident in just two strong passions: love and fear. Alas, don't the covetous place their gold above their God in their love and estimation? The ambitious exalt their honour? The impure exalt their harlots, those wretched offerings to public lust, as Tertullian calls them? Indeed, anyone without God's grace, merely by bending their will, can truly be said (to borrow from the Prophet) to have as many gods as lusts and humours. Hesiod claims there are thirty thousand. The Egyptians' beliefs were so base that the lowliest creature was worthy of being made into a god. In truth, there is nothing so lowly that a carnal heart won't idolise and hold in higher affection than the Most High. Not through external adoration, which

is too obvious, but through internal affection and devotion, by bestowing their heart on it. This is as much an act of setting up a false god, though less tangible, as the former. But perhaps, because people do this privately, like Israel's Elders in Ezekiel, they will deny it and plead not guilty. To convince us of our guilt, let's consider these three things. First, in what direction do our thoughts flow? Do we not spend more time, dwell longer, and do so with greater satisfaction on other objects than on God? Remember our Saviour's principle: "Where your treasure is, there your heart will be also." Second, don't other things exert a stronger influence on our actions than God? We will do more for them than for Him. If riches don't entice, honours don't provoke, and pleasures don't allure, then it is greatly feared that most people (no matter what God commands) would become useless, inactive burdens to the earth that carries them. Indeed, do we not see the power of these things? What would most people not do to acquire them? They would forsake faith and truth, religion and piety. For example, Demas abandoned his ministry because he saw it was not a profitable path and went to Thessalonica, becoming an idolatrous priest. Judas betrayed his master and more. Third, these other things are most difficult to part with. If an attempt is made to separate only in terms of affection, people will react harshly. They will resist the restraint like dogs snarling at the chain that holds them back. They will choose strangulation over life because they consider the burden too great. However, for this high God, there is none asking, "Where is my Maker?" He may be wherever He wishes, as long as they have the world at their disposal. In fact, when they do look up to Him, it's not to honour Him, but to use Him for their own worldly purposes. During times of famine or other adversity, they may cry out on their beds, but not for their God; rather, they cry out for corn, oil, and wine, for things they need, but they don't care what becomes of this great God or how much they sin against Him.

Secondly, is it any different in our fears? While we often talk about fearing God, where is the person who truly elevates God in their heart by making Him their dread? Who recognises His eminence with reverence and stands in awe of Him above all creatures? Unfortunately, we are quite heedless of provoking Him, imbibing sin like fish do water, without any fear whatsoever. We treat sin lightly when true fear would make us revere His commandments, make us hate sin and abstain from it, even when no one is watching. True fear would drive us to obey His commands with determination and steadfastness. Secondly, we neglect to repair our breaches. We eat, sleep, and make merry while our provocations weigh on us. We are like Joseph's brothers or the people of the old world, paying no attention to them. Thirdly, we are incredulous and dismissive of His judgments. When we don't see them or God's patience postpones their execution to draw us to repentance, we say they won't come. Even when they hang in the form of undeniable threats, we claim the words of the Prophet are mere wind. When they are evident in the causes, such as rising vapours and gathering clouds, we say they won't come. When they are clear in comparisons to other situations, recorded in God's book or evident elsewhere, we still don't fear them, as if either God, who cannot lie, was mistaken, or Justice itself would become partial for our sake. Or as if omnipotence could be resisted or subdued in executing wrath due to our weakness. It's a lamentable situation, my brethren, that only blows seem to make us fear. When God begins to plague us, then people usually start fearing. The Egyptians were proud enough until God's plagues humbled them. The Philistines were exceedingly confident, especially after winning a victory and capturing the Ark. They believed they had encountered a god similar to their own, with whom they could be bold. But when God revealed His power, as described by the Psalmist, striking His enemies with hemorrhoids in their hinder parts, they began to fear. However, it's lamentable that this fear usually doesn't last long. As

the judgement continues, our fear diminishes. It's as if either God had exhausted all His wrath, and it would eventually come to nothing. Or because others are swept away by the overwhelming scourge and we are spared, we think it will never come near us in the future. So, from what has been said, it's abundantly clear that in both our love and fear, we have greatly diminished this exalted God.

3. Out of the abundance of the heart, the mouth speaks. Oh, how in many places of this land have men's tongues, which the Psalmist calls their glory, become their shame! They speak of His glorious and reverent name, at which even angels tremble with holy awe, with such levity and vanity. They don't exalt it as their badge, their honour, their banner, as the third Commandment commands. Instead, they toss it around with impiety and profanity, as if their speech could have no grace except in God's disgrace. It's as if they could find honour only in His dishonour. It's as if they were dealing with some god Neptune when speaking of Augustus Caesar, or as if the three sons were trying their archery at their father's heart to see who can shoot closest. Remember that God will not hold such guiltless. He has proclaimed it, and a roll of curses has gone out to execute God's vengeance on such. Even the smallest prince would not endure to have his name abused and slighted. Think how much less the highest will tolerate it. No, God has warned that the land will mourn for it, and the inhabitants will curse the time when they did so. Thus, you see the indignities we have inflicted upon Him and how we have lowered Him in His own right.

Secondly, haven't we mistreated Him in His ordinances? Oh, alas! Here, we have truly brought Him very low: though His Word and Sacraments are the means by which His goodness and glory are manifested, the thrones of His Majesty, the channels of His grace,

the light, food, medicine for souls, and the wells of salvation. Yet how have we despised these holy things of God? We seem to regard God's great things as small. Our forefathers would have rejoiced to see what we have seen and hear what we have heard. But, alas, to us, they are a weariness. We quickly grow tired of our duties. God's Word becomes burdensome. Too many among us think there's no great need for these things, that they can do just as well without them. How sad it is for any godly soul to witness the irreverence and disrespect with which we treat God's ordinances, despite His clear commands to the contrary! Even if it were merely a letter or token from a great prince, our reverence and respect would far exceed what we show to these holy things. This is an all too common but most grievous fault. Moreover, how some have tried to suppress them, if not in existence, then in terms of purity and power, as if it didn't matter how we did it, as long as we had the things themselves and performed the outward work for appearances' sake, regardless of whether we benefited from it or not.

3. We have also mistreated Him and brought Him low in His servants. Firstly, in His common followers, His saints, who are His image, chief treasures, jewels, heaven's favourites, blessings to the places they reside, pillars that ward off evil, prevailing Jacobs who secure blessings, dear to God as the apple of His eye, those whose grace or disgrace He regards as done to Himself. Yet, how have they been despised and scorned in the thoughts of this generation? They are considered the off-scouring of the earth, fools of the age. The better the saint, the lower the esteem. They are regarded as broken vessels, good for nothing but the dung heap, signs and wonders in Israel, the song of drunkards, and the amusement of feasts. What names have been invented to brand and disgrace them? What slanders and calumnies have not been spread about them? They are seen as the pests of

kingdoms, disturbers of Israel, rebels against all laws, and not beneficial to the commonwealth, so why should they be allowed to breathe the common air? How they watch for their stumbling, how happy they are when they fall! How they eagerly seize upon and spread any ill rumours about them! How they revel in their weaknesses! How clever they are at reviving old slanderous accusations! In short, how cruel and merciless they are to them when they come under their power! The naturalist says that a tiger's rage is stirred up and exacerbated by the scent of fragrant spices. I'm sure it's the same with them because they abstain from evil, which is the cause. By not engaging in evil (that's the reason), they make themselves easy prey. They don't join in the same excess of riot, but their ways are different. That's the true cause of the quarrel, whatever they may pretend to the contrary. Well, as a result, the saints have their hands and hearts full. They cry out in bitterness of soul. Let me tell you, in the words of our Saviour, God will avenge His saints, and He will do it speedily. If their prayers ascend and their cries reach the ears of the Lord of Hosts, the earth will witness their folly. And the next news we will hear is of thunder, lightning, earthquakes, and terrible judgments upon the world, to testify to God's wrath for His people's unworthy treatment.

2. In His more special servants, His ministers. Aren't they the mouthpieces of God, ambassadors to His people? Aren't they the pen, with the Holy Ghost as the ink, with which the grace and mind of the ever-glorious God are written on the hearts of His people? Doesn't He own them to the extent of saying, "He who hears you, hears Me," and so on? Yet, in various parts of this kingdom, many of them have been disregarded, reprimanded, discouraged, threatened, deprived of their livelihood, silenced, and subjected to all sorts of indignities and insults. And what's

the reason for this? Alas, if they had only moderated and adapted their message to the times, so that their words might have been like those of other prophets. If only they had quenched their zeal, reduced their diligence, and broadened their conscience to blindly obey, swallowing camels, they might have fared much better. But if Christ Himself sits as the refiner's fire and the fuller's soap to purify and cleanse the sons of Levi, they will never endure His coming. There's a people I've read of who curse the sun when it rises, but it's because it scorches them. John is too fervent and brilliant a light to be long tolerated. Wasn't it straightforwardness that led to the glorious prophet Isaiah being sawn in pieces? Saint Jerome tells us that it was first because he said he had seen the Lord, and secondly because he called the great ones of Judah the Princes of Sodom and the rulers of Gomorrah, who were indeed their truest parallels. It's a sorrowful thing, my brethren, and worth reflecting on today, to remember the nets that have been spread, the snares set, the traps laid, and the superfluous, if not superstitious, ceremonies revived to suppress faithful and diligent ministers. In my candid opinion, it would be better for Caesar to break all of Vadius Pollio's delicate glasses than for them to break the bond of charity or for their violation to be the cause of as much inhumanity as in the past.

3. To mention no more specifics, we have brought God as low on His day as in any of the former cases. Even though it's a day commemorating one of the greatest mercies, a day of special communion with God in His ordinances, a sign between God and His people, a symbol of our eternal rest in heaven, a day of God's own institution, how has it been profaned in many places in this kingdom? We have gone so far as to not consider it honorable but rather ordinary. It has become a day for sports,

pastimes, and amusements. We have pursued our own activities and spoken our own words. Alas, in many places, there is no day in the week when the devil has been more indulged in revelry, drunkenness, and all manner of ungodliness than on that day. Instead of esteeming it a delight, we have regarded it as a burden, finding the work of that day wearisome and the time tedious.

So, you see a sad situation where we have offered indignity to the Highest and brought Him low in our kingdom in Himself, His ordinances, His servants, and His day.

Oh, how God has warned against these insults to Him in His Word! When we despise Him, contempt awaits us. When we disregard His ordinances, diseases will consume us. When we trample upon His saints, destruction will overtake us. When we profane His Sabbaths, desolation will be our reward. Hasn't God executed His fierce displeasure for these indignities on transgressing nations? What brought ruin to Israel's kingdom? Wasn't it these very things? What caused desolation in Judah? Weren't these the sins? We don't need to look to Shiloh for examples. Alas, closer to home, in Germany and Ireland, we can see sad spectacles of God's avenging justice. Even at home, how quickly are the clouds gathering, threatening a storm? Our sky is darkened, our sun and moon withhold their light, our stars have lost their brilliance, our land trembles, and the foundations shake. Might it be that these iniquities in us render our condition like that of sinful Judah, like a breach in a high wall, whose destruction comes suddenly when least expected? Or like the shattering of a potter's vessel, completely beyond repair? What should we do? Shall we proclaim the Temple of the Lord? That won't suffice. Shall we plead that we are descendants of Abraham? It won't excuse us. Even if we were like Coniah, the signet on God's right

hand, these things would pluck us away. Shall we drown our fears in revelry, like Belshazzar besieged by the Medes and Persians? Or, like the Cyclops, shall we barricade ourselves in our caves of carnal confidence without any fear? Or, like the Thracians when it thunders, shall we shoot arrows of defiance against the Highest? Alas, by these actions, we may hasten our ruin, making it more swift and certain, but we won't escape it. If the signs of our misery are starting to appear, we shouldn't merely palliate it but thoroughly cure England's ailment. We must remove the cause, and the effect will follow. To do this, allow me to explain 1) their origin, the roots of bitterness from which they arise, and 2) their remedy.

1. As I conceive, these are the roots of bitterness from which the debasing of God in this kingdom arises.
2. The lewd lives and wicked actions of some who profess religion and pretend relation to the Highest. They have Jacob's voice but Esau's hands. Either they are idle busybodies, not working at all but only talking about religion. Or if they do work, they are full of deceit and all manner of injustice in their dealings, like the Harpies with virgin faces but vulture talons. Look into their trading; what unfaithfulness, overreaching, and dishonesty do you find? Examine their words; what lying, slandering, backbiting, and censoriousness? Observe their actions; what greed, oppression, and cruelty will you discover? Alas, these individuals are so far from gracing the doctrine of the Highest or causing others by their example to give Him glory, that through their conduct, the mouths of ungodly men are opened wide to speak evil of religion and blaspheme God's name. They are stumbling blocks in the way of others, but I wish they would take to heart those dreadful words of Christ: "Offences must come, but woe to those by whom they come. It would be better if a

millstone were tied around their necks and they were cast into the bottom of the sea," and so on.

3. Multitudes of errors that spring up among us daily. Men dream their Midianitish dreams and present them as the Gospel to their neighbors. Oh, how our kingdom is plagued with Pelagianism, Socinianism, Arminianism, Anabaptism, Brownism, Popery, Libertinism, and what sect does not find supporters in our land? How do these errors spread like gangrene and gain ground every day? They corrupt and destroy our youth before they come to maturity, much like the locusts of Egypt corrupting and destroying our spring. Alas, how are the peace of both Church and Commonwealth disturbed by these errors, and unity torn to pieces? Families are divided, and the kingdom is divided within itself. What heated arguments arise among closest friends over these matters? What malice, resentments, and enmities against each other? So much so that we may well revive the expression used by Ammianus Marcellinus (a sad thing that a Heathen should observe such diabolical misdeeds among Christians towards each other): "There are no beasts to men," says he, "so cruel and deadly as Christians are." Well, this leads many astray and corrupts them, causing many to become skeptics. They conclude that there is nothing real in matters of religion, and if there is, it is far beyond their ability to reach. Under these discouragements, they sit down, resolved to indulge themselves in carnal liberty and never trouble their heads or hearts with such inquiries or the practice of things as controversial as these.
4. Heaps of base and unworthy ministers bring God low. When they are such, either in respect of,

First, gifts and abilities. Lanterns without light, breasts without milk, clouds without water, eyes without sight, guides without eyes; they are so far from the Apostle's humble exclamation, "Who is sufficient for these things?" that in their opinion, anyone good for nothing else is able enough for this. If we have a child we know not what to do with, "Oh, make a Minister of him!" When all trades fail, are there not too many who make this their last refuge? Thus, the basest of the people are thrust upon God, who (to use Rehoboam's phrase) are good enough to serve dunghill-gods or those that are no gods, but not the Highest. It is God's custom, first to gift, and then to employ, as He did with Bezalel; and as for the measure, we shall find that God appointed both the weights and measures of the Sanctuary to be twice as large as those of the Commonwealth, to show that He expects much more from those who serve Him there than He does from others.

Secondly, base in judgment and opinion. "O my people, thy teachers have made thee err, and perverted the steps of thy way!" A sad complaint; the people cry for bread, and they are given a stone; for meat, they are offered a serpent; for drink, nothing but deadly streams flow from these fountains; for vision, they are shown the thoughts of their own hearts and dreams from their own fancies. They are far from being what God requires them to be, clean mirrors to receive the beams of God's truth into themselves, and then by reflection, cast forth those beams upon the people. What they speak, they should receive from God's mouth, not the forge of heretics. It ought to be their care to separate between the precious and the vile, but some cannot, and others do not, and hence such creature-advancing but God-debasing errors spring up daily among us.

Thirdly, base in life and practice: Whereas they ought to be examples to their flocks and to lead believers through their actions in

conversation, charity, spirit, faith, purity, as the Apostle speaks; they are so far from this that perhaps, like highwaymen, they point out the way to others but do not walk in it themselves. Just like the Pharisees, they say, i.e. they can teach others what to do, but do not do it themselves, i.e. they do not practice what they preach. They preach that a man should not steal, commit adultery, etc., yet they do these things. By their example, they infect more than their efforts cure. God required in the Old Law that they should be without blemish as a qualification. The same is required in the New. If they are like old Eli's sons in their lives and actions, they will not only bring judgment on their own souls and bodies but also bring God low in the eyes of others and make His service stink in the nostrils of the people.

Fourthly, or else they are base in their efforts and the discharge of their duty. They will take the fleece, but the flock may fare as it will for them. It may be (except to gather their income) they will scarcely vouchsafe it a visit. They pay little heed to the Apostolic injunction of being instant and preaching in season and out of season, or the woe threatened in case of non-performance. They love to slumber, sleep, and lie down in their carnal ease. The wolf may worry, the enemy may sow whatever tares he pleases in their field. Thus, they are careless of God's dishonor and disregard how low men bring Him.

4. The remissness and coldness of many Magistrates in drawing the sword of Justice against those who bring God low. They are not affected with God's dishonor as they ought to be. They can well enough endure (contrary to Moses' precedent) to hear God's name struck through, torn in pieces, and trampled on by bloody oaths; His day profaned, His Ordinances neglected or lightly used; His people wronged and abused. Yet here, like David's idol, they have eyes and see not, ears and hear not, etc. But if by

complaint made to them, they are forced to hear, they think as lightly and accordingly proceed, as sometimes Festus did concerning Paul and his cause, as if these things were not worth their heeding. This neglect and disregard of theirs strengthen the hands of God-debasing people in their profaneness.

5. The ill example and disapproval of Superiors. If the great ones are chief in the fault, in Ezra's time, it is no marvel if the people are infected with it. We see a man of quality can no sooner take up a fashion in habit, but thousands follow him. The truth is, there is nothing that has a greater influence upon the multitude or sways them more than the example of their betters. If they contemptuously disregard all piety, the people will do the same.
6. The crosses and meanness (for the most part) of God's people. "A poor people, and afflicted," that is their character. Christ's kinsmen were not more contemptible to the Emperor Domitian for their mean condition than these are to the great and wise ones of the world. And for their sakes, Religion is debased.
7. The cowardice and faint-heartedness of those who are religious. If they come into the company of godless men, they dissemble what they are, for fear of displeasing men or being affronted by them. They are not valiant for their God; their tongue is tied, their light of a godly conversation is restrained. Their carnal policy makes them forget Christ's precept.
8. The veiling of providence. When God seems to sleep, hide Himself, or forsake the earth by suspending the manifest working of His power, then (because the world lives in sense, and not in faith) God is exceedingly low, both in Himself and in all that pertains to Him in their esteem. They say with that sapless fellow in their hearts, "There is no God," or with proud

Pharaoh, "Who is the Lord?" If they grant there is one, they confine Him to the heavens. Or if they will allow Him the earth for a part of His territories, they imagine Him to be such a God who will neither do good nor evil. On the contrary, when God puts forth His power in working any great unexpected change in the world, the notion of God that nature has planted in men's minds revives, and God recovers His glory. When He pulls down Babylon, whereas God's name was profaned before in the eyes of the heathen (i.e., they thought as meanly of the true God, nay, more meanly than of some of their own dead stocks they worshiped), they took Him for a very common, ordinary God. But by this manifestation of His might and the discovery of His justice in the ruin of such a strong place, so opposed to Himself and His service, His name is now sanctified in the sight of the heathen, i.e., lifted up above all their idol gods, and He is recognized as the Lord. Similarly, when He raises Zion from her desolate condition, He then appears in such glory that the Saints admire it, and even the heathens themselves are astonished. But when Zion falls by the enemies' hand, then the foolish people blaspheme and despise God's name.

Lastly, (which indeed is the root of all, and without which all the rest would be nothing) a dark sensual heart, either 1. not discerning the things of God, "The natural man does not, neither can he, for they are spiritually discerned." They may indeed have a disciplinary knowledge, i.e., a knowledge by hearsay, as a blind man has of colors. But an intuitive knowledge, that he lacks; he sees neither the glory of the Highest nor the sweetness of Ordinances, the benefit of His Day, or the beauty of holiness in His servants. He looks upon the outside of the Tabernacle, and there are only mean, despicable coverings. But as for the costly furniture and admirable beauty within, that he does not see, much less has he the least apprehension of the glory of

God that dwells in the Holy of Holies between the Cherubim. It is no marvel, therefore, though the carnal mind so much despises that which, to itself, appears so contemptible, and of whose hidden glory it knows just nothing at all.

2. Nor can it more relish the Highest or the things of God; there is no proportion between a carnal heart and them. They are contrary to its humour and temperament, ways and courses, thoughts and projects, ends and aims. Therefore, the Apostle says, the carnal mind is enmity against God; it is not, neither can it be subject to the Law of God. It sleights His Day, and contemns His Ordinances, despises His Saints, and rejects Himself as unprofitable, useless, and disadvantageous to itself. And thus you see the roots from whence this debasing of God amongst us comes.

**Question:** But now perhaps you will say to me, The disease is plain enough, and the causes manifest, but where is the cure? O what may we do in these times of public misery to help all?

**Answer:** Doubtless, my beloved, if you would stanch the bloody issue that already afflicts the Kingdom; if you would settle the peace of Church and State; if you desire the preservation of yourselves and yours, here is the way. [Use 2] Let God be used like Himself, set up on high in our esteem and actions.

Let us first repair God in point of honour, against

1. Ourselves.
2. Others.

First, against ourselves; alas, there is not any of us but, more or less, by one means or other, we have had our hands in bringing Him low.

Therefore, I beseech you, let us not be like the Lamiae, clear-sighted abroad but without eyes at home. Rather, look into our own hearts and ways, where we shall see there is cause enough why we should use our utmost endeavours to free ourselves from the guilt of the frequent and horrid indignities we have put upon Him and to repair Him in point of honour.

**Question:** But you will ask me, What are the means whereby we may repair His glory in respect of ourselves?

**Answer:**

1. Let us take to ourselves our own shame, acknowledge our God-dishonouring courses, and in the sense of them lie low before Him. For is not this the business of the day, to feed our souls with the sad spectacle of our ill carriages towards our God, and thereby to make our heart bow? If we put off our ornaments and not our pride; if the head hangs down and the heart is lifted up, are we in a better state, or can we expect better success of our fast than the Prophet Isaiah's hypocrites found by theirs? But, if we seriously, in the sense of our own vileness, humble ourselves this day before our God, Do our sins trouble us? He will discharge them. Is He departed? This will cause Him to return and heal our Land. Would we gain an audience this day? The prayer of the humble, self-abhorring soul cannot miscarry. Or would we get a glimpse of the Highest? He that would see stars in the day must descend into some pit; from thence he may discern them. See Solomon, when he falls lowest in the sense of his own vileness, he rises then highest in the apprehension of God's glory. Would we have God's direction in these distracting, erring times, what to do in our private Christian practice? He will teach the humble his ways, he gives grace to them, but

beholds the proud afar off. Or what course to steer in Church or State, according to our several places? If we would but put on this temper and frame of spirit, we shall not want that neither.

Seeing, therefore, this self-humbling, self-debasing, is both the work of the day and a thing so requisite, give me leave to further you in it, and to the same end, to lay before you certain considerations wherein we may all of us see enough to make us vile in our own eyes. Consider we, therefore:

1. What have we done? How many Sabbaths have we profaned? How many opportunities of exalting God have we let slip? How many sermons have we slighted? How many Lord's Suppers, by unpreparedness and irreverence, polluted? How, in our love and fear, has every vanity been set up, and God debased? How low and seldom is God in our thoughts? How little is God extolled by our tongues? How far are our actions from advancing His name in the world? There is no number can count our rebellions or reckon up our dethronizations of the Highest.
2. What are we that have done these things? For matter, dust and ashes; for weakness, grass, easily withering, flowers, quickly fading; for emptiness, vanity, lighter than vanity, nothing, nay, less than nothing; like Ezekiel's vine stick, good for nothing: A sweet, contemptible subject, to lift up ourselves against this God of glory.
3. Against whom have we exalted ourselves? Is it not against the Highest? A trespass against an ordinary man, being committed against the King, proves treason. Do not our hearts tremble? Were it against a King, it were too much. His wrath is as the messenger of death. But what is it then against the King's King?

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4. Were it against a man, the Judge might judge our cause, but being against this high God, O! who shall entreat for us?

5. What recompensation can we make for these indignities we have offered him? It is not thousands of Rams, not ten thousands of rivers of Oil, that he regards; to give the fruit of our body, for the sin of our soul, he respects not. If we should weep out our eyes, grieve ourselves into our grave, give our bodies to the fire; alas, it is an infinite Glory by our sins we have wronged, and how can the finite sufferings of such worthless creatures make amends for the injury, and dishonour that we have done him? And this is one reason of the everlastingness of hells torments on the damned, because being worthless they cannot satisfy God's justice in any time, therefore they undergo his wrath for their demerits to all eternity.
6. Where may we hide us from his pursuit, and vengeance? Darkness cannot cover us; Carmel, nor the bottom of the sea conceal us; going up to Heaven, or down to hell secure us; all places are alike to him, for he is the place of places, they subsist in him; He fills them all, therefore to hide us is impossible.
7. By what power can we defend ourselves against his revenging justice? How easily are thorns, and stubble ore-mastered by the fire? chaff whift away by the wind? If we were as well intrencht as Belshazzar in Babylon; or fortified as Nicephorus Phocas the Greek Emperor, who out of his guilty conscience fearing heavens justice made his Palace at Constantinople, as it was thought impregnable; whereby, he now secured, cast off his fears; But when he least expected, a voice was heard, none knew from whom, or whence, taxing his foolish confidence, and telling him, that though he raised the walls as high as heaven, yet as long as wickedness dwelt within, there was no safety to be expected. 'It is not the strength of towers, walls, or any creature, is able to secure us against his consuming indignation.

8. What excuse can we make for ourselves? shall we say we did not know such things to be indignities to the Highest? 'Twill not excuse, we have his word, and may know it if we will. Or is it an abasement to our conceited excellency to serve the Highest? Alas, the service of the greatest Emperor or noblest master, which men so seek, what is it to this? the Angels and excellentest Saints account this their glory. Or is it no thriving service? None lights a fire or opens a door for naught. The end he aims at in his Commands, is the good of his servants, that they may live, &c. There is no service so gainful here as this; there is peace, joy, prosperity, blessing, riches, honour, all that is good; and as for the future, no master makes such provision for servants as God for his; immortality, heaven, life, glory, and that forever; so that we are wholly left without excuse.
9. Whither may we appeal from his tribunal? there is none higher than himself, he is the sole Judge, that hath power of eternal life and death; he is both Lawgiver, Judge, and King; there is no appeal.
10. How shall we be able to stand under his wrath? If this high God do but lift up his voice, abroad fly hailstones and coals of fire; The sea roars, the earth trembles, the whole creation is troubled; who is able to stand before his indignation? We talk much of lightning, what a terrible creature it is; how powerful in executing God's Commands; what strange things it will do; consume houses, nay Cities; rend and tear mighty trees, massy buildings in pieces; kill the child in the mothers womb, with many other strange and astonishing effects: we cannot say how great the power of that one creature is; how much less do we know what is of his wrath; 'tis like himself, high and glorious, sharp and piercing even to the soul, bereaving that of peace, joy,

courage: alas, our hearts cannot be strong when this possesses them; nor endure, when this like a fierce Lyon couches and lies upon them. All the creatures combined cannot resist it, nor any mere created means extinguish it: being poured out, it makes the earth a desolation; the nations past escaping; the high ones come to nothing; the mighty strengthless, heartless. What shall we do now considering all these things? shall we still go on in a way of debasing God? Who did ever contend with him and prosper? I remember Herodotus tells us a story of the Psilli a foolish people, who being displeased with the South wind, for drying up their waters, would needs take up arms against it; but while they marched on the sands to meet their enemy, it blew so strongly, that it raised such a drift of sand as overwhelmed them; whereby, instead of a victory, they met with a grave, as the just reward of their folly. The like, if we steer this course, we may expect, as in the old world, the Egyptians, and many others plainly appears. In brief, if we would actively do him honour, and ourselves good; there is no way but to fly to him; and no posture more meet, and acceptable then this Self abhorrency, and lying low before him. I am more brutish then any man, and have not the understanding of a man in me, &c. should (as they were Agurs ) be everyone of our thoughts. The prodigal, or Publicans confession well fits our mouths: their posture may show us what behaviour best becomes us: were it to put on sack-clothe, sit in ashes, cover our heads with dust, with Ahab to walk the pace of saddest, dejectedst mourners, it is not low enough, it cannot be too low, the God we have debased is so high, whom could we but get a sight of, it would lay us low indeed, as sometimes Job, and Isaiah; and drive us out of ourselves to take Sanctuary in Christ's merit. And thus you see the first means whereby we should repair God in point of glory, in respect of

ourselves, viz. by taking to ourselves our shame, and so lying low before him.

**2.** We should be deeply affected by and mourn for the indignities that have been offered to Him. If the book of the Law did but fall to the ground among the Jews, they called a fast, and it was a matter of mourning to them. But, oh, how has God's law not only fallen to the ground among us through the omission of practice, but been trampled upon through opposition and contempt? When one of Darius, King of Persia's Eunuchs, saw Alexander the Great setting his feet upon a low table that had been highly esteemed by his master, he wept. When asked the reason by Alexander, he gave this: he mourned to see that thing which his master had once highly esteemed now contemned and made his footstool. So, in truth, my beloved, what pious heart does not bleed to hear and see, in these degenerate times, the despising and trampling upon those things which God so highly prizes? His name is in every corner torn to pieces by bloody oaths, as if men were resolved, if they could, to swear and curse God out of heaven. What irreverence is used towards His Ordinances? What contempt and reproach are cast upon His servants? What a low opinion of God, of the power and purity of religion, is there in the hearts of people? These and many such miscarriages may well make our eyes run down with rivers of tears because, neither by ourselves nor others, is the high God no more advanced but so much debased amongst us. To see earthly greatness descend in state or esteem has sometimes moved ingenuous minds to express their sense by tears. Alexander, for Darius, treacherously murdered; the people, for Perseus, King of Macedonia, although he was their enemy, yet seeing him brought from a Palace to a prison, wept. So Samuel for Saul, when he had lost his esteem with God and stability in his Kingdom, both together. But if they that be brought low have any relation to us, we are much more moved. So

Psammenitus, King of Egypt, seeing his familiar friend brought down from a high to a very mean condition, testified his sorrow by weeping. Job's friends did the same when they came to visit him. And if our hands be in it, we are usually much more sensible and affected by it. So Bassianus, whenever he saw but the picture of his brother Geta, whom he had bereaved both of the Crown and life together. But if our own condition be engaged and involved in theirs, then most of all. Thus Judah for Josiah, and no marvel, for he was the breath of their nostrils, which, being gone, they perished. And are there not all these, and many more considerations, to fill our souls with sorrow, our eyes with tears? How high is this God who is brought thus low amongst us? Then, is he not our God by Covenant, to whom we have offered these indignities? Have not we a hand in his dishonours? And is not our condition involved in this? Is he not our ornament to adorn us? Our tower, shield, wall of fire to keep us safe? Glory, crown, to deck us? Is he dishonoured, and can we be safe? When Josiah heard the words of the Law, he rent his clothes as a testimony of his inward consternation and sorrow. Why, what is the matter? Alas, God is dishonoured, and the people in general engaged under God's displeasure for it. But see how kindly God takes at his hand this manifestation of his sense of his dishonour and displeasure; he gives the people a respiration, and him an exemption from the common ruin. Ezekiel's mourners for the abominations of the time they lived in are sealed for safety. In a word, the day calls for it; it is a day of mourning, of rending the heart with sorrow, of drawing water, and pouring it out before the Lord. The sins of ourselves and others require it; we may find matter enough for sorrow everywhere; the discovery of our affection to our God engages us in it; the examples of the Saints invite us to it; the safety of ourselves and the Kingdom cry loudly for it. Alexander's Macedonians, being sensible of his displeasure, laid aside their arms, put on their mourning attire, came running in troops to his tent,

where for almost three days' space they remained with loud cries and abundance of tears, testifying their remorse for offending him, beseeching his pardon, which at last they gained. And Guicciardine tells us, That Louis the twelfth of France, when he entered into Genoa, in his triumphant Chariot, with his sword naked, resolving to make a prey of their riches and an example of many of the chief amongst them, and to leave the rest to his soldiers' mercies. But being met, first, by the chief; afterward, by the multitude, with great lamentation for their folly, and abundance of tears and cries, as testimonies of their inward sorrow, his wrath was appeased towards them. Is there such mercy in men, and not more in God? O yes; he is the original and ocean of it; it is his nature. The mother does not desire to be rid of her milk that fills her breasts with more earnestness, nor give it forth with more delight to her babe, than God His mercy. He woos men to accept it; he waits that he may show it; he takes any opportunity to extend it. Do they confess their sins? Then he forgives and covers. Do they bewail their folly? Then he remits. Do they afflict their souls with the thought of what they have done? He will speak peace. Do they in earnest mourn for those indignities that have been offered him? He will take the mourning garment from them and give them for ashes, beauty; for sorrow, joy. And thus we see the second means whereby we may repair God's honour and set Him on high in respect of ourselves. But if you would have these former means to prove effectual, you must add to these a third, and that is

3. Reformation. An inward and outward change. Let the wicked forsake his ways, and the ungodly man his thoughts; that which God requires. For a man to put on a form of sorrow and self-dejection; to cry to God for mercy on such a day as this, and yet to hold fast his God-dishonouring ways, what is this but to mock the Highest? Like Louis the eleventh of France, who carried a leaden crucifix in his hat,

and when he had done any act his conscience checked him for, he plucked off his hat and bowed to his Crucifix, asking forgiveness for it; thereby accounting himself sufficiently acquitted from the guilt of his sin, without any more ado. Just thus deal the most part of men with God; They sin, and they ask forgiveness; whereby they think themselves sufficiently discharged of the old, and in case to begin on a new score with him. Let us not deceive ourselves, for God is not mocked; he regards not shows, but substance; not the face, but the heart; nor cares he for wording of it, it is deeds that he respects: Cease to do evil, learn to do well, else there is no treating with him. He may be angry with a people that prays; with a fasting, a weeping people; but when a people once cordially reforms, the quarrel is at an end. It is not the creature, but the sin God hates: the holding of it fast, is the creature's ruin. But if this accursed God-debasing thing be once discarded, God takes possession of his throne, man's soul, and all is peace, and quietness forever. But now, because in ourselves we are not able to contribute so much as a good thought towards this reformation, and advancing of God in our hearts or actions, but our sufficiency is of God, Who works both the will and the deed of his own good pleasure; therefore, we have need, not only by prayer to seek from his free mercy the pardon of those indignities we have offered him heretofore, but for the future, strength to enable us in this business, that we may advance and set up his glory in the world. Therefore, let us earnestly beseech him:

1. That he, who in the beginning caused light to shine out of darkness, would vouchsafe to shine into our dark souls, to give the knowledge of the glory of God in the face of Christ: for doubtless, my brethren, this is a great cause why he is so low in our thoughts, fears, loves, services in his Ordinances, Saints, Day, because we are no more acquainted with him. For, did we but see what a glorious God he were, we would doubtless more

advance him in all. If God did but arise in our souls, then even as the sun drives away the darkness, and fogs that benight the earth, so would this light abolish the dark lusts of our ignorance, fears, and profaneness of our spirits, which being rectified, would rightly order our outward man and make us shine as lights in the midst of a froward and perverse generation; that others seeing the beams shining forth of this light within, may glorify our Father who is in heaven.

2. That God would likewise vouchsafe us a son-like Spirit and affection to him; by shedding abroad his love in our hearts; whereby, as a son is affected to honour his father, we may have our souls enlarged to glorify him. If this were in us, 'twould make us like Croesus's dumb son to find a tongue on his behalf. There is nothing would more afflict us than his dishonours, nor affect us than to see him advanced in the world. In truth, this is a main reason why men are no more sensible of how it fares with his glory, or how much they dishonour him, because they look at him as a God that is a stranger to them. I beseech you therefore let us more and more seek after the knowledge of our relation to him, and the getting our hearts possessed by this filial disposition, then we shall make it our business, nay, 'twill be our meat and drink to do his will, to advance his glory, and lift up his name; that as his name is, so may be his esteem and praise amongst the sons of men. And thus you see as briefly as I could, the task that lies upon us all in general, and the means whereby we may repair our God in point of glory and honour in respect of ourselves.

2. We should not think we have done our duties when we repair God's glory in respect of ourselves; it is not here to be confined, but we must endeavour to spread his fame, and everyone in our several

spheres and places, to cause others to do the same. Fathers, Masters, who are entrusted with the least power, must put it forth for God; but especially those that are entrusted with greater ability and larger power, must not be wanting in it. And here, give me leave, I beseech you, to use the liberty of God's Ambassador, and on his behalf to address my speech to you, whom the Providence of God hath singled and called together, out of the many thousands of this Kingdom, to do his work, and advance his glory. Let me in a few words excite, and bespeak you on his behalf, to be zealous in this work. Were it an employment too low, I would hold my tongue; but is it not the work of the eminentest Saints, the glorious Angels, nay of Christ himself? Is it not the end for which God doth all he doth? Or were the issue of it shame, I might be silent; but when God says it is honour, (as sometimes amongst the Romans the way to Honour's Temple was through that of Virtue) it is argument sufficient to persuade brave minds. Do you not profess yourselves to be the sons, the servants of this high God? whereby can you do service more than this, or testify the truth of your relation you pretend? I confess there are mountains of opposition in your way, but is not this God of power sufficient to make them plain? Put the case you suffer the loss of what you esteem in it; is it not a share of honour? and is he not sufficient, whose work you do, to make amends? Suppose you undergo as many reproaches, and wounds in your names as that Noble old Roman, Marcus Manlius, did in his body in defense of the Capitol; So many wounds, so many mouths to proclaim your honour, and cry for heaven's blessing on you and yours: and be sure, in God's due time, he will clear your names, and make them like noon-day, full of glory, and lustre. Is it in your estates? What lost Joseph, Daniel, Nehemiah, Valentinian, and many others by this employment? But yet put the case you suffer; you can never by God's Service be real losers; for if you part with wife, children, house, or land, you shall gain by the bargain; in peace of conscience, joy of the Holy Ghost, light of God's

countenance, &c. here a hundredfold, and that is not all, the best is behind, in the end everlasting life. Suppose it should yet rise higher, and might possibly cost you your lives; you can never bring them to a better market, nor part with them in a more comfortable gainful way than the advancement of God's name, and endeavoring that he may be esteemed, and served like himself. It is for your God, and can you do too much, or be too zealous for such a God as yours? There are four sorts of men, whose names are more illustrious, memory dearer, and themselves more highly esteemed, as persons of greater desert, and eminence amongst the sons of men than others: Founders of States and Commonwealths, as Romulus, Cyrus, Caesar, Ottoman, &c. or Law-givers, as Lycurgus, Solon, Justinian, &c. Saviour's or deliverers from intestine wars, foreign servitude, &c. so Augustus Caesar, Vespasian, Aurelianus, &c. or lastly, such as enlarge their territories, or make noble resistance against invaders.

Are these such things as justly advance men in the opinion of the world? and is there not in these, and many more respects sufficient in God, to excite the putting forth of your utmost abilities to set him on high? Were not our predecessors in former times like Ezekiel's miserable infant, polluted with the filth of heathenish Paganism, and disorderly Barbarism? Who allotted them this good Land to dwell in? Who shaped, and framed them into goodly order, and comeliness, instead of a lawless rout of Pagans, making us a Christian Commonwealth; was it not He? Who decked us with such comely ornaments and jewels of Laws, and national Statutes, especially with such heavenly Ordinances, to be a light to our path, and a Lantern to our feet, to guide our souls in the way of life and peace? doubtless it was he. Who hath (in a word) kept hitherto our Land like Gideon's fleece, dry when the earth round about us in neighbour Countries hath been wet with the blood of the slain? who hath strengthened the bars of our gates, preserving us both from foreign invasions, &

domestic treacheries; but He? We may truly say with Israel, If the Lord had not been on our side when men rose up against us, they had swallowed us up quick, &c. And can you now do too much for such a God as this, to repair his glory, and make his name high in this Land, where he so well deserves it? If therefore you are resolved (as I doubt not but you are) to set both shoulders to the work, then I beseech you manifest it more and more.

1. By discountenancing, and punishing those that daily bring him low, as soul-mouthed swearers, abominable blasphemers, profane Sabbath-breakers, lewd and wicked professors, broachers of errors; ignorant, heretical, idle & scandalous Ministers; remiss or corrupt Magistrates; pleaders for Baal; persecutors of God's servants; & whoever they are that your Wisdoms, regulated by God's Word, shall discover to be enemies to the Crown and dignity of this King of glory. Remember I beseech you, 1. You are Trustees in the behalf of God; His providence hath called you together, and trusted you with power; part with your own honour, so far as you may without destruction of the public interest, (I shall be far from persuading you to write yours, like Draco's Laws, in blood) but not with God's. I may say to you, as sometimes Caesar to his Ship-man in a tempest, Why fearest thou? thou carriest Caesar and his fortune; So, why in the least measure should your Spirits resiliate? is not the glory of the great God embarked in your managing of the affairs of Church and State? I beseech you therefore be excited more and more to discharge this trust. See how David sets about the ridding the City of God from evil workers. Joshua's crying will not serve, nor fasting, till this be done. How zealous is Elijah for the Lord of Hosts in this respect? And Moses the meekest man alive, in recovering God's glory by this means, is the hottest; like a flame of fire walking in the midst of stubble. Nature teaches us in point of injury to be too sensible for our own glory; I beseech you be not less for God's, lest by remissness you

incur the guilt of other sins, and draw thereby upon yourselves a sad account. 2. Are you not Trustees likewise in the behalf of King and Kingdom? not only entrusted with the Prerogative of the one, and the Liberties of the other, but Safety of them both? which how can that be firm so long as Achan is in the Camp; Jonah in the ship; and the men of Gibeah not discountenanced for their profaneness? but when Phineas really puts him upon this task, the plague is stayed; and when the Medes and Persians do God right on the Chaldeans, God's wrath is appeased.

Then 2. for the future; I beseech you be careful to fence God's glory from being trampled on, and advance him in this Kingdom by wholesome Laws; Blessed be God for those we already enjoy; but give me leave to beseech your most serious thoughts in this. For, do you not each day find in things that concern our worldly welfare, wherein your predecessors might have done something more, either in matter of expression, or addition, than ere they did? I conceive in this I speak of, you may find the like: O, be a blessed means, that it may be mended. Your Laws for blaspheming God's name, let them be more severe; that this Land-destroying vice may be rooted out from among us. Endeavour, that God may rule in his own house, and be served according as himself requires, with a pure worship. That Ordinances may be like those Crystal streams without mud or mixture. That every Candlestick in this Land may be furnished with a burning, and shining light. That the waters of the Sanctuary may flow thence plentifully, to make the fish live. That none may be chosen to serve in the Temple, but such, who like the Ark, have Aaron's Rod, the two Tables, and the pot of Manna in them. That there may be meat in God's house, and the mouth of the Ox be not muzzled that treadeth out the corn. That the Lord's Day may be observed with that devotion, and piety which he commands. That the name of Baal, and all false worship, may be rooted out from among us. In a word; that

whatsoever provokes the eyes of God's glory may be extirpated. This is the way to set God on high, and to make us happy. But this cannot be, except God be pleased to shine on your counsels, and bless your endeavours, that by your means we may enjoy yet one mercy more, and that is; 3. That the sword of justice, and power to see the execution of these Laws be committed into the hands of men fearing God: Such, who may resemble in holiness that God whose place they supply, whose name they bear, and whose judgment they execute: for, if they want piety, we cannot expect, but that they should either be senseless of God's dishonours, or perhaps, which is worse, pervert God's Ordinance, prove task-masters to God's people, and discourage virtue.

Thus I have dared, according to my meanness, to present you with the way whereby you may advance God in respect of others. And now, to conclude this point: Are not the eyes of Christendom upon you to see what you will do for your God? Is not one Kingdom in a very dire situation, and do not the foundations and pillars of this kingdom tremble? Do not the people of the Land look to you with pitiful and imploring eyes to repair their breaches, to establish their peace, and enhance their happiness? Does not the rod of God, which he shakes over the Land in pestilence and internal dissensions, cry out to you loudly for reparation in this regard? And how can that be achieved but by means of a timely, heartfelt, universal reformation? This is the way to avert divine wrath, as exemplified by John, who was once the Bishop of Magdeburg. When the Duke of Saxony raised an army against him, someone coming from there informed the Duke that the Bishop was not preparing for war. The Duke inquired further, and the person replied that the Bishop was reforming his Church, his household, and his city. Upon hearing this, the Duke disbanded his army, declaring that he would not contend with a man who, through such a course, had enlisted God's assistance. Thus, this

course of action will make you stronger than your enemies, uplift the spirits of your allies, offer continuous solace to your consciences, provide comfort on your deathbeds, and ultimately, bring you unspeakable joy when you hear the consolation, "Well done, good and faithful servants, enter into your Master's glory."

Consequently, I have now concluded the first specific aspect of my Text, which is God's eminence; He is exalted on high. In order to tailor my discourse to this day, I may have prolonged it; therefore, I shall attempt to compensate by being succinct in my discussion of the two remaining branches of this initial aspect. In doing so, I will aim to provide pointers rather than elaborate on them extensively. Much like Jonathan, I will offer you a taste, rather than a full feast, of the spiritually invigorating and mind-enlightening honey contained within this Text.

This eminence of God (as you heard in the division of the text) is revealed through:

1. The origin and source of it.
2. The eternity and steadfastness of it.

The original and source of it, it is of and from Himself: "He exalts Himself," says the text. This is evident in all the former respects.

1. Look upon His essential eminence and perfection, such as holiness, life, power, etc. All receive from His infinite fullness, but how can He receive from any who is the first, eternally before them all in time, and so perfect that no creature can add to His essential glory?
2. As for His throne and glorious habitation, His hands fashioned it; not from pre-existent matter, but from nothing.

3. His glorious state and dignity do not come to Him as other monarchs do, through descent, choice, conquest, or the like. He may rightfully be Lord of what He made; His territories and subjects, whether in heaven or on earth, were given existence by Him. By His all-powerful wisdom, He has so designed these things that they exist within Him. They cannot, even if they desired, shake off His rule, for He has shaped them to be subservient to His governance. By His infinitely superior power, they are led, infallibly subdued, and ordered.

Objection: But does He not use creatures in this great work to exalt Himself and command them to do so?

Answer: 1. Regarding His essential glory, creatures cannot detract from or add to it at all; it is beyond the reach of their influence.

2. It is true that, in terms of employment, He is pleased to set creatures to work to advance the manifestation of His glory and eminence in executing many of His great works in the world. He employs His angels in governing kingdoms and executing His decrees of judgment or mercy. His ministers collaborate with Him in the conversion and salvation of souls, etc.

However, firstly, His decision to use creatures in such matters to enhance the manifestation of His eminence is an act of His choice, not of necessity. In doing so, He honours His creation but is not in any way obliged to employ it, for He is fully capable of accomplishing the same without it if He pleases. He can provide light without the sun and sustain without food, as is the case in the kingdom of glory. Secondary causes indeed cannot act without Him, but He can do whatever He pleases in heaven and on earth without them.

Secondly, it is His power through which creatures work. They first received it from Him as a stock to trade with for His glory. It is sustained by His continual influence and is powered by Him, whether it pertains to nature or grace. Thus, even though in some of His great works He chooses to shroud His arm in the shadow of creatures, whatever is accomplished by power in this great endeavour is truly God's work.

Therefore, since He exalts Himself, we should learn, in everything that advances the declarative greatness of this great God, to place the crown of glory upon His head by acknowledging His hand in all things and giving Him praise. Alas, we are often too inclined (when we or our fellow creatures are used as instruments by God to manifest His greatness) to fix our gaze on them and stop there, failing to look beyond them to the God who used them and whose power accomplished what was done. Hence, what is due to God, we give to them. The Romans had a custom that, after winning a great victory over their enemies, the victorious general in his triumphant chariot would ride to the Capitol and there, in all humility, present a palm branch to Jupiter, thereby acknowledging that it was Jupiter's power that had achieved this conquest. You can see that even the light of human nature pointed them in this direction, though they mistakenly attributed it to the wrong deity. I wish that we, who claim to have more divine light, did not show more darkness in this regard. It is reported that when Adrian V became Pope, a celebration was held at Louvain, a place where he had once been in charge. Among the various papers hung up in the hall, one read, "Trajectum planted him, Louvain watered, Caesar gave the increase." Someone cleverly added, "Here God did nothing." And may we not add the same if we express the innermost thoughts of most people? When God exalts His mercy in delivering us from common ruin and calamities, we talk about the valour of soldiers and the statesmanship of leaders but say

scarcely a word about God. If He exalts His justice in affliction, perhaps in war, pestilence, or the like, we speak of the enemy's injustice, cruelty, power, or the corruption of the air, the infection of the earth, and the disorders of the people. We remain so locked in second causes that we fail to see the primary cause; our covering limits our vision so that we cannot see the arm that accomplishes all this.

Let us be wiser and learn to see our God in all His works. This will make us live more comfortably through all changes. We will not idolise ourselves or our fellow creatures but give God the praise. If only we could, like those blessed saints, see the origin of all things in Him and understand how His power moves and acts in everything to return them to the source from which they came, we would be able to join in His doxology and give Him the praise.

Thus, I have only briefly touched upon rather than delved into this first aspect of His eminence, which is the source and origin of it: He exalts Himself.

Secondly, God's eminence is further revealed by His eternity and immutability. He sits or dwells on high, as the text says, and this is understood in this way by Rabbi Maymony and other commentators.

1. In terms of eternity, "Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God." There was no one before Him, and there shall be no one after Him, as the prophet says.
2. In terms of immutability, He is indeed a high God who dwells on high, for He does not change. In fact, He is so far from changing in terms of essential eminence that there is not the slightest hint

or shadow of change in Him. Although both heaven and earth grow old like a garment, and He changes them like clothing, yet He endures forever; His years have no end, and this is His eternity. Despite all these changes, He remains the same, as the psalmist says, and this is His immutability. Truly, everything else experiences nothing but change: the prophet Ezekiel saw God on His throne, where He sits, but under the throne were wheels, and they were full of motion and revolution. There is the wheel of times and seasons: seedtime and harvest, cold and heat, summer and winter, day and night. Everything under the sun has its time and season. Then there is the wheel of generation: one generation passes away, and another comes; some die, and others are born, just as in a wheel turning about, the part you now see is soon out of your sight. As Jerome says, those men, plants, and other things that you just saw have suddenly disappeared, and others take their places, which were not visible before. There is also the wheel of state and condition: consider political bodies; what has become of those four monarchies that emerged from between the mountains of God's providence? Have they not vanished? We can say the same of others as well. Either their own excessive greatness or some act of violence has destroyed them. Thus, except in history books, we know not where to find them.

Secondly, let's take a look at ourselves, and isn't Job's expression, "children of change," a fitting title for us? How do we change in everything we are and have? From childhood to youth, from youth to adulthood, from there to old age, we never stay the same until dust returns to dust. Our minds undergo more changes than the face of the heavens. As for our outward state, how it changes and takes on various forms! Today in wealth, tomorrow as poor as Job; now on the throne, the next day on the pyre like Croesus; today in honour

and reputation, tomorrow like Belisarius begging alms from passersby. Whether it changes from good to bad or vice versa, it doesn't matter, for it's always change. These changes are the wheels of this High God's chariot in which He rides, and though He makes them all, yet He remains the same. Even though heaven and earth may threaten to collide, even though the waves roar and the waters lift up their voice, even though thunder rattles and lightning flashes, even though men perish and creatures are cut off as in the flood, just as the sun, being above the place of storms and tempests, continues on its course and is unaffected by them, so is God far above the sphere of change, and He causes no slightest mutation in Himself.

Therefore, if you read that He repents, do not misunderstand the phrase. It is true; it is in relation to man, but not as in man does He do it. In man, it implies a disturbance of the mind, displeasure with the action, a change of counsel. But in God, it is not a change of counsel but of action; it concerns things made by Him, not His foreknowledge. It is not an alteration of His nature but a suspension of His wrath, power, or some other attribute. He is a free agent, and whether He works or not does not change His nature.

So, if you read that He is angry, jealous, or the like, then understand that the Scripture is ordained for men, and it speaks in their language. Just as a nurse, when talking to a child, adjusts her language to the child's comprehension, so does God with us. Hence, there are such low expressions in holy writ because we are spiritually dull. But we must not think that passions or such things are truly in God. It's because His works are like those of people when passions possess their minds, such as to destroy, consume, and confound the work He has wrought. Yet, perturbations have no place in Him.

So, if you read that He comes, goes, is absent, and returns, it's not due to a change of place. That cannot be because He is the place of all that exists. But it's because what was previously hidden from us is now revealed. The change is not in Him but in our sight, as our eyes are cured from blindness and our minds unveiled. This adaptation in us causes the change; there is none in Him at all.

So, if you read that He is sometimes high, then low, do not misunderstand. It's not in Himself; He is always the same. The change is in the minds and estimation of men. Even though blind eyes may not behold the sun and, as a result, fail to esteem its brightness, it does not affect the sun; they fare worse for it, not the glorious lamp. So, even if all men were to undervalue the Highest, or even rise up to fight against Him, they may deprive themselves of happiness through this course, but He is beyond their power; they cannot reach Him at all. And thus, you see the stability of His glory.

Now, in conclusion, you have had God's eminence revealed to you, both in itself and in relation to the original source of it and its eternity and immutability. And why all of this? Is it to fill our heads with notions or to provide us with material for discussion? No, undoubtedly not, but so that deep impressions may be made on our spirits and we may be improved in our practice. O, may these notions dwell in our hearts and cling to our souls, and then I have no doubt that they will have a transforming and changing power to effect these things.

1. This would divert our spirits from our excessively fierce and eager pursuit of earthly things. Alas, isn't it a sorrowful sight to witness that man, one of God's most excellent creations, gifted with an immortal soul filled with vast desires that can never be satisfied except by God Himself, should, due to the misguided

influence of dark desires, so gravely mistake his happiness by seeking it in poor, empty, fleeting things? One person rushes after riches, believing them to be their strong refuge, yet they sprout wings like an eagle and swiftly fly away. Another seeks happiness in honours and promotions, which are among the most inconsistent pursuits, relying on the opinions of people who swiftly change, either their minds or their circumstances, often leading them to be worse off than before. For now, having attached their hearts to these ephemeral pursuits, when they depart, it tears their souls apart, and farewell to all contentment. In this manner, they pay interest on their sorrows for all the pleasures they found in these transient pursuits. What's worse, they not only part with these pursuits (which are inherently changeable, and if they were wise enough to see it, they should expect nothing else), but they also part with their peace of conscience, God, and all that they forsake. In doing so, they lose the most enduring good and, in turn, engulf themselves in misery. However, if only their minds retained the glory of the God we have discussed, it would draw their spirits towards Him, causing them to cleave to Him both in affection and reliance. It would make us fear to offend His Majesty, considering that if He becomes an enemy, there is none worse than He, who is not only exalted but also endures eternally to pursue His foes.

2. It would inspire our souls to offer our strength and best efforts in His service. We would never think that we could serve a God whose glory is so enduring too much or care about the pains we endure or the losses we sustain for the sake of gaining Him.
3. It would be a wellspring of life and comfort for us to see that God remains unchanged. How have the saints refreshed themselves with this thought when they recalled former times in

their distress? How it has nourished their spirits and revived their souls, considering that He is the same God who performed those deeds. Therefore, when they have witnessed what God has done, their hearts have been lifted up to expect the same again. And so would ours, if only we followed their path.

4. Like the Egyptians who reside in the marshes, troubled by gnats, who sleep in high towers, for these creatures cannot ascend to such heights, and thus, they are spared from their bites. So it would be with us, plagued by earthly worries and fears; it would prompt us to turn to God and find our rest in Him, if only we knew Him as we should. We all complain enough about worries and fears. Let us gaze upon this God and abide in Him; then they will dissipate, and whatever may come to pass will not greatly trouble us if we find All in One, whose glory is so magnificent and unchanging.

FINIS.

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