


short. It remaineth, that both they that have wives, be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not. As to the Latter, the Scripture describes our Pursuit of it, by the hungry, thirsting, longing, panting, fainting of the Soul after it, *Psal. 42. 1, 2. As the Hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God!*

5. WE can cheerfully suffer Disappointment in our Other Ends, and count our selves Gainers by the Loss, if mote the Chief. So did Paul, *Phil. 3. 7. But what things were gain to me, those I counted loss for Christ.* And Chap. 1. 18, 19. So the Hebrews, Chap. 10. 34. *And took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better & an enduring substance.* And so John the Baptist, *Joh. 3. 29, 30. He that hath the bride, is the bride-groom: but the friend of the bride-groom, which standeth & beareth him, rejoiceth greatly because of the bride-grooms voice: this my joy therefore is fulfilled. He must increase, but I must decrease.*

AND let it be our Care to be well resolved in this Case; it being the Foundation of our everlasting Consolation: If we miss it in the right placing of our End, we lose the Benefit of all the Means. As it is the First Question in Divinity, *What is Man's Chief End?* and all refers to it; so it is the First Enquiry, that every man should make of his own Soul, *What is the Ultimate End that I am reaching after?* This for the sense of the Question.

[JAN. 31. 1687.]

SERMON, II.

HAVING thus stated the QUESTION, it remains, Secondly, TO give some Explication of the ANSWER.

HERE we have Two distinct things put together, *viz. To Glorify God and Enjoy him for ever:* But we must warily consider them, else we may be greatly mistaken about them.

IT is to be observed, that in strict speaking, that which is Chief can be but One. It is a Contradiction to say, there are Two last Ends; if both are Equal, neither of them can be the Chief or Last. Among Intermediate Ends, some may be subordinate, others may be co-ordinate, but the Last will admit of no Compeer: and as the Chief is but One, so it is not a thing compounded, but single: It cannot be made of the Meeting of divers in One; for that which is compounded, is indeed manifold; and except there were an Equality between those things so concurring, they cannot be of a like Weight: and therefore the One must needs stand in Subordination to the Other. So, that if we would speak exactly, there is but One of these,

viz. TO GLORIFY GOD, which is Man's Chief End; the Other is immediately subordinated, or it is Next to the Last. It is Man's Duty to seek his Own Best Good, which consists in his Enjoying of God; but he is to do it in and for the Glory of God; and so from thence all his seeking of it is to take it's Measures.

BUT These Two are joyned together in the Answer for these Reasons.

1. BECAUSE God is pleased to put them together in his Word, under the notion of Work and Reward. God having put into Man a natural Desire after Happiness or Well-being, makes use of it to help him in his Duty: and therefore having made him for His Glory, quickens him to it by a Promise of Happiness in his so doing. Hence the Scripture is full of such Passages wherein the Command and Promise are connected; nor would fallen man seek God's Glory, had he not this Encouragement.

2. BECAUSE they are inseparable in Practice. A Man cannot seek God's Glory aright, but in so doing, he also seeks his Own Salvation; and this follows from the former. And the Conjunction between them in Practice is thus stated; *viz. God doth, as it were, say to the Children of Men. You have a desire to be Happy; that you can only be in the Enjoyment of Me; I am the only adequate Object of the Happiness of the Children of Men; But if you will truly glorify me, in it you shall be Happy; Do you take care for My Honour, and I will secure Your Felicity.* And by this means it comes to pass, that all the Rules which God gives Men to Glorify him, become thro' this strong Connexion, the sure Guide of Man to Eternal Glory. Hence that forementioned, *Isa. 56. 2. Jam. 1. 25.* Happiness is made the Reward of true Obedience; and yet because Man owes God Service, by a Tie of Nature antecedent to the Reward, hence he is to seek God's Glory, tho' there were none: so that Respect to his Own Benefit is but a secondary Consideration.

HERE therefore that Great CASE, with which some perplex themselves and others, is easily resolved, *viz.*

Q. WHETHER a Man ought willingly to be Damned, so God's Glory may be advanced by it?

Ans. A Willingness to be Damned is inconsistent with a true Desire that God may be Glorified: Because it separateth those things which God hath made inseparable: It supposeth a clashing in that very Order, which God hath put between the End and the Means: It must therefore presume a Consent, that God should be false to his Word and Promise, which militates against his Glory; or else a Willingness to neglect the Duties to which the Promise is made; which is to consent to our own actual dishonouring of him: neither of which are consistent with our sincere aiming at our Last End.

THERE are indeed two Scripture-examples, that seem to make for the contrary. Conclusion: that of Moses, *Exod. 32. 32.* and

of Paul Rom. 9. 3. — But if throughly weighed, they will not evince it. Both of them are of One Tenour, and neither looks immediately to the Glory of God, but to express an exuberant Affection to their People : Neither of them in their extent are justifiable. God himself seems to testify against, and tacitly to reprove that of Moses, ver. 33. and Paul expresseth himself in the Potential Mood, *I could wish, &c. q. d. I have such an endeared Love to my Kindred, that I am at the Point of so wishing ; I could do it, if it were lawful* : It is a pathological Expression of an hyperbolic Affection. It must needs therefore be an ensnaring Trial that is put upon the Children of God, when this is offered as a Rule to prove their Sincerity by. He that insatiably desires to be saved, and yet resolves to be saved in no other way, but that wherein God may be Glorified, certainly is the Man, whose Ends are rightly fixed.

IT now follows to speak to these here distinctly.

I. *MAN'S Chief End is to GLORIFY GOD.* As this is first mentioned in the Answer, so it hath the Preheminence in our Consideration : This and that which follows, are not put distributively, but subordinately ; for it is a Definition, and not a Distribution, that we are upon the Consideration of.

TWO things here call for our enquiry, viz. 1. What is meant by Glorifying God ? 2. The Evidence that this is Man's Chief End.

[1.] *WHAT is meant by Glorifying God ?*

A. WE ought carefully to beware of being mistaken in this Point ; it being that in which our whole Life is to be employed, and upon which our whole Happiness hath it's absolute Dependence: so that an Error here spoils all, & necessitates us to live in vain. Here therefore,

1. Negatively. *IT intends not that we are able to make any Addition to God's immediate & essential Glory ; as though we should or could make him more glorious in Himself than he is, and hath been from all Eternity.* So to do is out of the Reach, and above the Capacity, either of Angels or Men : and that appears for these Two Reasons.

1. *FROM the Infinite Perfection of God's innate Glory, rendering it incapable of any Access or Increase.* To that which is absolutely perfect, nothing can be added : such is God's Being and Glory : could it receive any thing, it were not infinite : were it capable of Increase, it were imperfect in Degrees : Goodness it self cannot be made better ; Happiness it self can never be happier. *Concretes* may receive *Magis et Minus*, but *Abstracts* are *Superlatives*. God therefore makes that challenge of all his Creatures, Rom. 11. 35. *Who hath first given to him* — intimating that there are no Such.

2. *BECAUSE all that any have, they received it of him.* And that is the Argument used, Ver. 36. *For of him, and through him, and to him, are all things : to whom be glory for ever. Amen.* All that Men can offer up to God, is

nothing but what they were first beholden to him for ; so that they can give him nothing back but his own : For this we have *David's* full Acknowledgement, 1 Chron. 29. 12, 14. *Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee.* God is no ways beholden to us for our Service : He needs it not, though it be our Duty and our Happiness to serve him, Job 35. 6, 7, 8. *If thou sinnest, what doest thou against him ? or if thy transgressions be multiplied, what doest thou unto him ? If thou be righteous, what givest thou him ? or what receiveth he of thine hand ?*

2. Positively. *TO Glorify God is to shew forth his Glory, to declare him to be most glorious.* There is a declarative Glory of God, which he himself aims at in all his Works of Creation and Providence ; which is the making himself known, in the Manifestation of his glorious Being and Perfections by the Foot-steps thereof, which leave a visible Print upon all : That he designed it, appears in, Prov. 16. 4. *The Lord hath made all things for himself* —. Rev. 4. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created.* That they do declare it may be seen, Psal. 19. begin. *The heavens declare the glory of God : and the firmament sheweth his handy work, &c.* Rom. 1. 19, 20. *Because that which may be known of God, is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.* So Act. 14. 17. Now Man, as he was made capable of it in Creation ; so he is obliged by the Law of Gubernation, to Gather up, and Reflect back upon God the Praise and Glory of all this, by acknowledging it to him, and answerably serving of him. Hence the Glorifying of God is expounded to us in Scripture by other equipollent Terms ; *Shewing forth his Praise*, Isa. 43. 21. *Speaking and Talking of his Greatness & Goodness*, Psal. 145. 10, 11, 12. *Shewing forth his Salvation*, Psal. 96. 2. *Giving him his due Acknowledgment*, Ver. 7, 8. & ver. 10. *Saying among the heathen, that the Lord reigneth ;* And many the like.

MORE particularly God is to be glorified by us,

(1.) *IN our Hearts* : And that,

1. *BY entertaining suitable Thoughts & Conceptions of him.* When we employ our Minds in taking up becoming Apprehensions of God, such as are honourable, we then honour him in Heart. And indeed Honour, which is one part of our Duty & End, is properly the high Room he hath in our Souls : without it all outward Shews are hypocritical, and meer Mockery. We know therefore that God calls for the Heart, and judgeth according to it.

2. *BY a Frame of Heart suitable to these Impressions.* Thereby we set up his Trophies in our

our Souls, and that is properly Glorifying him: And that contains divers things in it.

Especially,

1. *A hearty Adoration of him according to that glorious Goodness we have discovered in him.* We acknowledge him King and Sovereign; and accordingly we bow down before him, and worship him: Hence we are so often called upon to Worship him, and to Adore him, in the Scriptures.

2. *A Fearing of him, for his Greatness, & for his Goodness.* We see that in him which tells us that he is to be Feared; and we therefore nourish a reverential Fear of him in us, to keep us in our Place, and to excite us to our Duty, in Attendance to that Direction, Isa. 8. 13. *Sanctify the Lord of hosts himself, & let him be your fear, and let him be your dread.*

3. *A Trusting in him, a resting our Confidence, & leaning the whole Weight of our Souls upon him.* The more fully, quietly, and resolutely, we can do it, the more do we Honour God: and therefore as we are often called upon to trust in him, so they are declared happy that so do; Psal. 2. 12. *Blessed are all they that put their trust in him.*

4. *A Submitting our Wills to his Command.* Such a God is to be obeyed, and all his Perfections challenge our Submission to him: all Religion therefore is comprehended in a Living to his Will; 1 Pet. 4. 2. *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.* And that begins in Willing his Will.

5. *IN a quiet Entertaining all his Providences, with an hearty Approbation of them, because He is the Potter & we the Clay.* A saying Good is the Word of the Lord, when it never so much thwarts our own Natural Inclinations.

(2.) *IN our Words:* By confessing him before men, and verbal Acknowledgment of him to be such a God; and professing of all those Obligations lying upon us, to Love, Obey, Fear, and Believe in him. The Tongue is called our Glory, and we make it so indeed, when we use it to declare Gods Glory.

(3.) *IN our practical Conversation.* When we direct all our Actions, Natural, Civil, Religious to his Glory, according to the forementioned Precept, 1 Cor. 10. 31. When we so look to our Ways, that they may be to our utmost capacity performed for the Matter, Manner, & all Circumstances, as that God may be Honoured, and his Name Exalted by us. How all this is to be done, is the Matter Discussed in all the rest of the Catechism.

[2.] *FOR Evidence that this is Mans Chief End.* This will appear from these Considerations.

1. *MAN must have a Last & Chief End.* He must have an End, or else he were in vain. A Being that hath no End, is for nothing, and had as good not to have been. Vanity is properly the coming short of an End; and whether it be for Want of one, or by Missing of it, it comes all to one at the last: And he must have a Last End, else he can never

be happy; for if there were an Infinite Subordination in his Ends, he could never come to his Resting Place, but must be an Everlasting Seeker, wandering in his endless Quest.

2. *GOD's Glory is the Last End of all the Creatures, and therefore of Man.* He also is a Piece of the Creation, and partakes in whatsoever is common to the Whole: But that all things were made for God's Glory, is clearly asserted in Scripture, forementioned Prov. 16. 4. *Rev. 4. 11.*

3. *MAN was nextly and immediately made for the Glory of God.* Other Creatures were made for it ultimately, but Man both nextly and ultimately too. The other parts of the Visible Creation were nextly made for Man and his Service, Psal. 8. And in serving Him they were to serve God: They were to be his Helps in it, both to encourage him, and to discover much of God to him: But there was nothing stood between God and Him to intercept his Service. Angels might be his Collaterals, and in many Respects more noble Beings; but They were not to be worshipped and Served by him, but God alone: And for the fitting him to this Service He received the Image of God, which was his Created Sanctification.

4. *MAN can have no other Last End but God & his Glory.* For then it must be either the Creature or Himself: A Third cannot be thought of: But it can be neither of these as will appear,

(1) *IT cannot be the Creature;* neither in General, nor any Particular, for these Reasons.

1. *BECAUSE the Creature is inferior to Him:* A Man's End is to be looked for above him, and not beneath him: but Man is Superior to these: He is better and more excellent than they, in his Being, and therefore cannot be for them.

2. *BECAUSE Man is the Creatures Next End.* That therefore cannot be His Last End: That that should be made for Man's Service, and that yet Man should be to serve that, implieth a Contradiction: But God gave all these things to Man to Rule over them, Gen. 1. 28. *And God blessed them, & God said unto them, Be fruitful, & multiply, & replenish the earth, & subdue it: and have dominion over the fish of the sea, & over the fowl of the air, & over every living thing that moveth upon the earth.*

3. *BECAUSE the Creature cannot Satisfy him.* Man's Last End and his Objective Happiness are the same: And the Wise-Man when he would prove that this cannot be the Creature, renders that as a sufficient Reason, Eccl. 1. 8. *All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.* And that is far from being a Last End, which when enjoyed leaves the Man Miserable, Mat. 16. 26. *For what is a man profited, if he shall gain the whole world, & lose his own soul?*

(2.) *NEITHER can He be his Own Last End.*

For,

1. *THE End must be something Better than the Means that serve to it.* For the Goodness of the Means as such, is nothing else but their Servicableness

cableness to the End; whereas the Goodness of the End is in it self: Thus our Saviour argues, *Mat. 6. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: Is not the life more than meat, and the body than raiment?*

2. **T H E R E** is a Being Better than Man, and therefore He cannot be his Own Chief End. The Last End, and the Chief Good, are One and the Same: There is therefore no resting till we come there: God is his Own Last End, because there is none better; but then he is no Mean, but only an End: But God is better than Man, *Mat. 19. 17. And he said unto him, Why callest thou me good? there is none good but one, that is GOD.* He is only Essentially and Supremely Good: All Goodness in Man is only by Participation.

3. **M A N** cannot be his own Happiness, and therefore not his own Chief End. An End that cannot happify him, is not worthy of that Name. Man is a Dependent Being; his Felicity is out of himself: It was so in his best State of Integrity; much more in his lapsed State of Misery: He must go out of himself, if ever he will be well: God alone is an Adequate Object for Felicity; He only can be a Portion for the Soul, *Lam. 3. 24.* So that if Man cannot find his Life neither in the *Creature*, nor in *Himself*, but in God alone, it follows of Necessity, that not They, but He only must be his Chief End.

[F E B. 28. 1687.]

S E R M O N, III.

I. **M A N S** next Chief End to the Glorify-