

A Sermon by  
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—  
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—  
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East Hampton. N.Y.  
—  
1699 to 1746.  
—

I Sam. 16:7. "For the Lord  
seeth not as man  
seeth."

(+) ID  
23/1A

1. sam. 16. 7. - For 2<sup>d</sup> L. seeth not 1<sup>st</sup>  
as man seeth -

- In 2<sup>d</sup> beginning of 3<sup>d</sup> chapt., we have an  
acct. of God's sending 2<sup>d</sup> prophet sault  
to Bethlehem, to anoint and among  
sons of Jesse to be King.

- when the sons of Jesse, made 5<sup>th</sup> appear -  
= once before sault, looking on Eliab,  
& observing his face & stature, he  
concludeth him to be 2<sup>d</sup> person, designed  
by God for 2<sup>d</sup> R. v. 6 - He looketh on  
Eliab, & A., surely 2<sup>d</sup> R. (Anointed)  
before him.

- In 2<sup>d</sup> verse, 2<sup>d</sup> time of trial, God telleth  
= his sault's mistake, plainly declaring  
to him, 2<sup>d</sup> person he had pitched  
eyon to be King, was not 2<sup>d</sup> man 2<sup>d</sup>  
L. had chosen. But 2<sup>d</sup> L. P. unobscured,  
lookt not on his countenance, or 2<sup>d</sup>  
height of his stature; see. I have  
refused him: for 2<sup>d</sup> L. seeth not as man  
seeth; for man lookt all on 2<sup>d</sup> outward  
appearance, but 2<sup>d</sup> L. lookt on 2<sup>d</sup> heart

- the words of 2<sup>d</sup> text, tho' spoken in a plain  
= vulgar occasion, yet do contain a gentle  
truth in 2<sup>d</sup>, very worthy to be taken notice  
of, & seriously to be considered by us of  
what may be many ways useful to  
us.

~~...~~  
- I shall only briefly mention, two or  
3 things to you, for 2<sup>d</sup> explicit words, viz  
- that seeing it not, cannot in 2<sup>d</sup> strict  
& pp. sense of 2<sup>d</sup> expression, be applied  
to God; for tho' at hand in scripture are

ascribed to God, ps. 102. 25. — ye heavens are of  
work of thy hand. ps. 149. 73. thy hands  
have made me, & fashioned me — so eyes  
also; ps. 37. 15. the eyes of J<sup>d</sup>. are  
ye righteous — Job 34. 21. for his eyes  
are upon ye ways of man; & he seeth  
all his goings. ps. 5. 21. for ye ways  
of man are before ye eyes of J<sup>d</sup>. &  
he pondereth all his goings. yet J<sup>d</sup>.  
is, as with out humane passions, to feel  
humane passions.

- when eyes are spoken of God after ye manner  
= nor of man, we must understand ye term  
of suitable to ye nature & perfection of God.
- And so also ye seeing is ascribed to God.
- By God's seeing is meant His knowledge,  
Job. 31. 4. Doth not He see my way?  
i. e. doth not He know my way?
- And in Job. 1. ye D. seeth not of man seeth  
ye meaning may be this, ye D. knows  
= ledge, is another kind of thing, ye ye  
knowledge ye man have by ye sight of  
eye; his knowledge is far superior to  
ye sight, far exceed, what man can  
see & know. ye is no comparison between  
God's knowledge, & ye knowledge of man  
have by ye sight of ye eyes.
- the words are an entire proposition, &  
is doctrinal truth to be insisted on; viz.  
that ye D. seeth not of man seeth.
- the sense of Job's interrogation agrees  
with this, Job. 10. 4. seeth thou of  
man seeth? Job's question plainly is,

intend it,  $\frac{1}{2}$  negative, though sup 187  
not of man's self.

— In the preparation of the bull between,  
I shall endeavour in several parts  
= curls, to show the diff. between  
God's knowledge of man's light, & so  
the latter do, not equal, but fall  
far short of the former. Here,

1. we may consider, Men see only in  
the light & by the light, & in this respect  
see. Well not of man's self.

— Men may have eyes & not see, if their  
be not somehow illuminated, by the  
sun, moon, stars, fire, candle &c. Men  
need outward light, & light of air, of  
the means of light.

— And men have the organs or instruments  
of light, & eyes, & sensitive power or  
faculty, yet cannot actually see,  
in obscure darkness; darkness blinds  
their eyes; & he person that may  
not be seen by others, do choose  
black & dark night, to all their  
base practices.

— But the <sup>s</sup> self will not of man's self, he  
hath no need of the light. He can  
see thro' the thickest darkness; is pleased  
with us in darkness, & choose the  
darkness of the night, to do iniquity,  
as if he saw us as well as if it were  
noon day & the sun shining in its  
strength & brightness. We see  
there is, no darkness or shades of  
Death, where he.

11. 139. 11, 12. If I say 3<sup>d</sup> darkness shall  
cover me, even 3<sup>d</sup> light shall be light  
abt me. 7ca 3<sup>d</sup> darkness hideth me  
from thee; but 3<sup>d</sup> light shall see 3<sup>d</sup> day;  
3<sup>d</sup> darkness & 3<sup>d</sup> light are both alike  
to thee.

2. we may consider, 7 men cannot see  
persons or things, 7 are in secret  
places.

- This it be light about ~~persons~~ <sup>men</sup> 7  
if persons or things are closely hid  
in some private corner, inner  
chamber, closet or 3<sup>d</sup> like, 7 you cannot,  
it may by 3<sup>d</sup> most diligent search  
come to light of 3<sup>d</sup> in or find 3<sup>d</sup> out.

- persons may retire & closely cover  
3<sup>d</sup> selves in some secret & by place  
from 3<sup>d</sup> light of others.

- But God, who hath not as man hath  
can see into 3<sup>d</sup> ~~secret~~ most secret  
places; his eyes are not eyes of flesh,  
his eyes can pierce through 3<sup>d</sup> closets  
covering; as no darkness, to no place  
can hide from him, who hath eyes as  
a flame of fire; Jer. 23. 24. Can any  
hide in secret places, 7 I shall not  
say, He shall see. Do not I see & c.

- If persons shd. look in 3<sup>d</sup> dens & cover of  
3<sup>d</sup> earth; or call to 3<sup>d</sup> mountains &  
rocks to fall on 3<sup>d</sup> & hide 3<sup>d</sup> from  
3<sup>d</sup> face of him 7 smite 3<sup>d</sup> throne,  
all wd. be in vain; ~~and they shall~~

See  
6.  
17, 18

Angl  
on  
10th

even in those places, and would behold 165  
as well as in the middle of the street.  
Apost. g. 2, 3. Who will dig into hell, thence  
shall my hair take change (who will hide  
himself in the top of Carmel, I will  
search & take him out thence; & who  
will be hid from my sight in the bottom  
of the sea, thence will I command the  
serpent & he shall bite him.

2. We may consider, men see only things  
that are near to them; but that of God  
seeth not as man seeth.
- Who are some men, are very short  
sighted with respect to others; some  
can see much further than others;  
yet all men are short sighted in  
respect of God.
  - If the object be very remote (as one  
Cough says) ~~surely~~ if the objects be also  
of small bulk, the eye cannot make  
any discovery of them.
  - But, the Lord who seeth not as man seeth,  
seeth things that are far above all of  
the fight men, beyond reach of any  
of flesh.
  - Indeed, it is nothing far from God;  
nothing really, is called remote, or  
greatness of distance in respect of men,  
it can hinder his sight; for God  
is every where present; as in a  
located, for 23. 24. do not speak &  
see also p. 139 5th to 11th. Thou shalt  
beget near, behind & before - but

Knowledge is no ~~simple~~ wonderful force,  
 it is light, I cannot allow unto it  
 whether shall I go from thy bed, or  
 whether shall I rise from thy presence  
 If I ascend up into heaven, thou art there

4. We may consider, <sup>1</sup> many light things  
 is often very confused & imperfect; as  
 in ye vessel of D. full not as man full  
 — Many light of things, if sometimes, like  
 better ye no light; <sup>2</sup> see (as we sometimes  
 think) & dont see; <sup>3</sup> see something, but  
 thro' ye weakness of <sup>4</sup> light, or by reason  
 of ye distance, spoken of before, or some  
 other object intervening, <sup>5</sup> dont have  
 to see. they have some notion of a  
 thing, but not like a perfect idea of it.  
<sup>6</sup> are like ye blind man, when his eye  
 was cut <sup>in</sup> ye vessel, Mark. 8. 23, 24.  
 Christ <sup>7</sup> spake him, if he saw ought, & he  
 looked up & A. I see men as trees walking

— But ye D. ~~is~~ full not as man full,  
 his light & knowledge of persons  
 & things, is clear, distinct & absolutely  
 perfect; he does not see <sup>in</sup> darkness  
 but with open face, with a full view  
 of ye.

5. We may consider, <sup>1</sup> men only see a few  
 things, whereas our persons at once, see  
 this vessel. God full not as man full.

— As (one says) man seeth one thing  
 after another; his eye is not able to  
 take in all ~~the~~ objects at once, but <sup>2</sup>

may be very near them; he cannot see every way at once.

- But, ye L. sees & knows all things, 1. John. 3. 20. he knows all things. Prov. 15. 3. The eye of ye L. are in every place -

- The L. not only sees all, & children of men, & what ye are doing, Ps. 11. 4. Ps. 33. 17, 18. The L. looketh down from heaven, he beholdeth all ye ways of men. from ye place of his habitation, he looketh up all ye inhabitants of ye earth; not only all humane inhabitants; but other creatures; Ps. 70. 11. I know all ye ways of ye mountains Heb. 4. 13. Nothing

6. men look on others often with a partial eye, with kinder respect, respect of persons, & so are unjust, but ye L. doth <sup>not</sup> thus see as men do. Men are often biased in ye judgment by ye light of ye eyes.

- men look with a partial eye, & have a corrupt respect of persons, sometimes from ye nearness of ye relation to ye person, sometimes from ye comely aspect of ye countenance, & partly Nature; & partly they judge according to ye light of ye eye, not to take an error as to that, as he ~~is~~ our content. Sometimes from outward splendor of person, ye riches, authority, & goodly apparel; & sometimes from ye gifts and liberties we have received. Deut. 16. 19 - A gift doth ~~not~~ ye eye of ye wife -



They cannot but see, & <sup>ye</sup> conversion, 169  
are blameless & harmless, as be-  
= comes the gospel of christ; if to act  
very wickedly, & it usually, & another  
character of some of ye work of  
people.

— However these men only see ye outward  
allure, & see not into mens hearts, &  
Ed. faith not as they do; while men,  
(as in ye world following ye <sup>form</sup>) look  
only on ye outward appearance, & do  
looketh on ye heart; & so all something  
such as are esteemed <sup>of men</sup> may be an abo-  
= mination, in ye sight of ye Lord.

Luke 16. 15. And he said unto them, ye  
are right in justifying yourselves before men,  
but ye knoweth ye hearts; for ye

— This is a plain demonstration, & <sup>ye</sup> <sup>Ed.</sup>  
revelation of mens hearts; since while  
men know only ye outward action, &  
knoweth ye hearts, & can all hearts.  
Mt. 23. 21. 1. King 8. 39

— The Ed. knoweth all ye thoughts, coun-  
= sels, devices, resolutions, purpo-  
= ses, joys, griefs of mens hearts &c.  
all ye good or evil & is in ye hearts.

— This for ye doctrinal parts.  
Soft. Am. Oct. 1. 1727.

1. Use, from w<sup>h</sup> we have heard, we may learn someth. of 3<sup>d</sup> patience & long-suffering of God

- we often read inscrip<sup>t</sup>. of 3<sup>d</sup> patience, forgiveness & long-suffering of God; & in we are taught, t<sup>h</sup> he bears, forbears & suffers long. Exod. 34.6. Ps. 86.15. Rom. 2. 4.

- And 3<sup>d</sup> confidenc<sup>e</sup> of 3<sup>d</sup> truth before us, suggests 3<sup>d</sup> same thing w<sup>h</sup> we say.

- And God, t<sup>h</sup> will not of man / will. (if we have heard) faith much more wickedness & passions are guilty of <sup>7</sup> ~~seven~~ <sup>may</sup> ~~see~~ <sup>see</sup> in <sup>the</sup> <sup>judges</sup> <sup>1, 19 of ch. 3. 20.</sup>

- Men / see in some, full abundance of wickedness, t<sup>h</sup> y<sup>e</sup> might be ready to think, t<sup>h</sup> y<sup>e</sup> give sufficient provocation to God, to cause his anger to wax hot

ag<sup>ainst</sup> us & consume us in a moment; <sup>about</sup> <sup>know</sup> <sup>in</sup> <sup>such</sup> <sup>wicked</sup> <sup>deeds</sup> <sup>7</sup> <sup>we</sup> <sup>are</sup> <sup>not</sup> <sup>yet</sup> <sup>yet</sup> <sup>God</sup> <sup>feels</sup> <sup>much</sup> <sup>more</sup> <sup>in</sup> <sup>fact</sup> <sup>for</sup>

+ <sup>we</sup> <sup>are</sup> <sup>all</sup> <sup>ways</sup> <sup>know</sup> <sup>nothing</sup> <sup>of</sup>

& for all this, bears with 3<sup>d</sup> man w<sup>h</sup> when we consider t<sup>h</sup> God sees all of man / will; t<sup>h</sup> he sees 3<sup>d</sup> word of iniquity t<sup>h</sup> is committed <sup>by</sup> <sup>wicked</sup> <sup>persons</sup> in 3<sup>d</sup> dark & secret places, & well as that w<sup>h</sup> are more openly guilty of; t<sup>h</sup> he hath a clear & full sight & view of all t<sup>h</sup> abominations; t<sup>h</sup> he sees, into 3<sup>d</sup> very hearts, & all 3<sup>d</sup> wickedness, t<sup>h</sup> is <sup>as</sup> <sup>if</sup> <sup>God</sup> <sup>is</sup> <sup>for</sup> <sup>17. 9, 10.</sup> the heart is deceitful above all things, &

t<sup>h</sup> he sees all 3<sup>d</sup> Altitudin<sup>e</sup> of 3<sup>d</sup> hearts, all t<sup>h</sup> ~~of~~ <sup>the</sup> <sup>most</sup> <sup>imaginations</sup>



24<sup>th</sup> Hence ~~the~~ ye lot of those, who are hypocrites in heart, & flatter, <sup>in</sup> flatter in y<sup>e</sup> iniquities, while y<sup>e</sup> in any way side, yet from the list of men.

1. The folk off y<sup>e</sup> are hypocrites in hearts  
— We read, Ps. 7 L. 6. The vile person will speak villany, & his heart will work iniquity, to practise hypocrisie.

— There are those y<sup>e</sup> practise hypocrisie; y<sup>e</sup> pretend religion, seem ~~rightly~~ before men, profess love & obedience to God & kindness to men; yet do but dissemble in y<sup>e</sup> hearts, y<sup>e</sup> hearts are not true with God or man.

— Tho' y<sup>e</sup> pretend love to God, & honour him w<sup>th</sup> y<sup>e</sup> lips, y<sup>e</sup> hearts are far from him; y<sup>e</sup> hearts are after y<sup>e</sup> idola, gone after y<sup>e</sup> covetousness or some other lust.

Jer. 42. 20. ye dissembled in y<sup>e</sup> hearts, & ye sent me unto y<sup>e</sup> L. y<sup>e</sup> God, saying, Pray for us unto y<sup>e</sup> L. our God, & according to all y<sup>e</sup> L. our God shall say, so shall we do unto y<sup>e</sup>.

Ezek. 33. 31— y<sup>e</sup> sit before the L. as my people, & y<sup>e</sup> hear thy words, but y<sup>e</sup> will not do y<sup>e</sup>.

36, 37. For with y<sup>e</sup> mouth y<sup>e</sup> show thank love &

— Tho' y<sup>e</sup> profess kindness to men, & use good words, & fair speeches, yet all is but soft deceit & flattery; with y<sup>e</sup> heart y<sup>e</sup> speak uny<sup>e</sup> in y<sup>e</sup> hearts. Prov. 26. 24, 25.

— He putteth a y<sup>e</sup> label, dissembling with his lips, & layeth up deceit within him. When he speaketh he telleth falsehood, he saith he is not, for y<sup>e</sup> are to





3<sup>rd</sup> use. H. Let sinners be exhorted to  
ye practise of repentance of yr sins  
even all yr sins.

- O that sinners wd. consider, & realize  
ye truth w<sup>ch</sup> ye have heard, & be exhorted  
= cking an unfeigned repentance  
~~in yr hearts~~ on ye aout of  
ye earth, all ye evils ye <sup>have</sup> committed  
in ye sight of God.

- O humbly yr selves greatly before ye  
God of heaven, report yr iniquity &  
offences of all yr abominations, & confess  
of all yr lewd & heart wickednes.

- Do not <sup>bo</sup> fight in ye sight of God,  
but break off yr sin by righteousness  
= work, do no more so wickedly.

- Consider if you confess & forsake yr sins  
shall find mercy & obtain pardon  
at ye hands of God. Prov. 28. 13.

Jer. 3. 10. \* wise = know you if repent not.  
of outward, w<sup>ch</sup> not of profession, privileges, ordinances,

- Consider yr is no way, for you to escape  
ye wrath of yr God, who shall not  
man please, unless you repent &  
return to God; unless you call away  
ye transgressions, except you repent  
& turn from yr transgressions, you  
shall certainly perish, iniquity will  
be yr ruin. Luke. 13. 3.

- know it, tis a fearful thing to fall  
into ye hands of ye living, & Almighty  
God, who say & doeth all yr wickedness.

Remember if you continue to provoke  
God to his face, he will call you to account  
for it, but, let you in order before

you, & pour out the vessels of his wrath  
upon you; but there will be no sparing  
at all, for no bearing up under his fiery  
indignation. Psalm 119. Can there be  
a rule, that let persons be excited to labour

to approve & obey God in ways of  
Duty.

- Labour all day to speak & all of it, &

- for <sup>of God</sup> considering the ways & duties  
are before the eyes of God, make it  
ye care to serve him in sincerity, to

obey his commandments. Psalm 119. 168. I have

- Labour to walk before God, in all your  
conscience; not only to attend outward duty  
but all inward duty, to seek God & serve  
him in truth with all your heart.

- Remember to walk circumspectly, ~~at~~ <sup>with</sup> holy  
in all manner of conversation,

to walk before him in truth & with a

- perfect heart, doing that which is good; &

God who knows the way of you take;

& who sees in secret, will reward

you openly. And this brings me to,

5. & last rule; Hence if it matters of consequence

to the people of God, who walk in the fear of

God, against the censures, & reproaches,

& reviling of evil men.

- His to many times, 7<sup>th</sup> good people, meet with ~~the~~ hard speeches & ~~expressions~~ from wicked men; 77 are held, reviled, reproached, & 7<sup>th</sup> many cast out of oil, Luke 6. 22.
- Ynocency shall be ~~affected~~, & Chary will be laid to 7<sup>th</sup> charge, why, 77 know not; Mt. 27. 11. & good conversation in & will be falsely accused, 1. Pet. 3. 16. 77 will have all manner of oil / poison of it 77 for his sake; mat. 5. 11.
- Chary will zealously pick, catch culpability & maliciously reproached or hypocritic, as if 77 did all to be seen of man, & had no fear of God, before 7<sup>th</sup> eyes.
- Now what we have heard of God, as seeing, not of man as fools, may afford ground of invitation to good people in things abused.
- They may appeal to God, as knowing 7<sup>th</sup> innocency & integrity, as knowing 77 are not wicked; & without or fairly all 7<sup>th</sup> malice of 7<sup>th</sup> false accusation.
- This hath doubtless been 7<sup>th</sup> subject of many of 7<sup>th</sup> charters of God, under 7<sup>th</sup> reproaches & blanders of wicked men; 77 have been able w<sup>th</sup> comfort to appeal to God, 77 are all seeing & righteous judges, 77 have been able to be with a good conscience to say, as Jo. 16. 20. New babies were not born is in light, my word is as light.
- 77 have had cause of rejoicing, in relating to God with 2 rejoicing, one to good people, & one to reproached & reviled; Jo. 8. 12. It is the light which shineth unto all men that obey the commandment of the light that they may not be in darkness at the coming of the day.

21.3.  
 227  
 111.  
 220  
 1.12.

At  
Add what follows <sup>at</sup> page 175. after  
line 10. at 3<sup>d</sup> mark +

- under 3<sup>d</sup> exhortation, I thank thee most  
consideration.

1. Consider the great God of heaven, who in  
his word call upon you, & command  
you to repent. Ezek. 18. 30 - Repent  
& turn ye away from all ye have committed  
to iniquity, that will not be ye men.

Ezek. 33. 11. say to him, who I have said, & do so  
I have no pleasure in the death of the wicked,  
but that ye wicked turn from his way & live.  
turn ye, turn ye from the evil way, for why  
will ye die, O house of Israel.

- As if I purposed also, Job. 17. 30.

2. Consider ye goodness & patience of God  
in inviting you to repentance.

- a sinner, thou hast experienced much of  
ye goodness, ye mercy, forgiveness, & long  
suffering of God; ye gives encouragement  
to & leads to repentance, Rom. 2. 4

- God invites <sup>thee</sup> by his mercy to repentance;  
ye language of God, in his merciful dispensation,  
is, continue no longer in his; don't ye  
own to be an apt, dishonour, provoke  
ye God of thy life; do not by wickedness  
be a rebel & fight against God at whose  
mercy thou hast thy life, & who is  
daily bringing thee to benefit.

- A most deplorable wretch art thou, to surely to repent  
3 Consider also ye afflictions you have met  
with, to excite you to repentance.

- that you have enjoyed much mercy, yet  
you may at any <sup>time</sup> see affliction also by

144 to  
high  
apt  
of  
the  
wishes

16  
7



No 5 follows at p. 175. after line 7<sup>th</sup>  
at 21 mark †

Dir. Do not procrastinate or delay your  
repentance.

Rev. 25. 5. Mt. 9. 7. 2 Cor. 6. 11. 9. 6.

- Consider you have now a space for  
repentance, but you know not how  
short this time may be.
- Do not put off, Book not of Lorraine,  
Rev. 27. 1. James 4. 14. things
- Consider your life is a very uncertain  
you may die very suddenly.
- Put not off in your youth, you  
may die in youth.
- It may be, if you are <sup>not</sup> taken away  
with some sudden stroke as in a  
moment, but by sickness; yet by  
sickness you may be bereaved of  
your reason & so be utterly incapab-  
le to be able for the exercise of repen-  
tance.
- O before delay not; remember that  
delay in the case before us are  
very dangerous, & may prove  
ruinous.
- You run a dismal venture, while  
you put off of the repentance of  
sin.